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# ANTIQUARY:

*A MAGAZINE DEVOTED TO THE STUDY  
OF THE PAST.*

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*Instructed by the Antiquary times,  
He must, he is, he cannot but be wise.*

SHAKESPEARE.

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## PROLOGUE.



"**F**RRIENDS that we know not" . . late we said.  
We know you now, true friends, who still,  
Where'er Time's tireless scythe has led,  
Have brought with us through good and ill,—  
Have toiled the weary sheaves to fill.  
Hail then, O known and tried!—and you,  
Who know us not to-day, but will—  
Hail to you all, Old Friends and New!

With no scant store our barns are fed :  
The full sacks bulge by door and sill,  
With grain the threshing-floors are spread,  
The piled grist feeds the humming mill ;  
And—but for you—all this were nil,—  
A harvest of lean ears and few,  
But for your service, friends, and skill :  
Hail to you all, Old Friends and New!

But hark!—Is that the Reaper's tread?  
Come, let us glean once more until  
Here, where the snowdrop lifts its head,  
The days bring round the daffodil ;  
Till winds the last June roses kill,  
And Autumn comes ; till, 'neath the petal,  
Once more we cry, with winter chill,  
Hail to you all, Old Friends and New!

## ENVOY.

Come! Unto All a horn we spill,  
Brimmed with a foaming Pule-tide brew,  
Hail to you all, by vale and hill!—  
Hail to you all, Old Friends and New!

*Instructed by the Antiquary times,  
He must, he is, he cannot but be wise.*

TROILUS AND CRESSIDA.—Act ii., sc. 3.





# The Antiquary.

JANUARY, 1881.

## The Roman Villa near Brading.

By CORNELIUS NICHOLSON, F.G.S., F.S.A.

**N**OTHING could be farther from the facts now patent than the opinions held by the early historians of the Isle of Wight regarding the traces of the first inhabitants and immigrants in the island. These topographers could find only very few vestiges of antiquity, and no Roman remains! Sir Henry Englefield dogmatically asserts, "Of the Romans there is not a vestige in this island."\* What is now revealed, however, completely reverses that judgment.

Vespasian is supposed to have occupied the Isle of Wight in the year A.D. 43, when the first colony in Britain (Camulodunum) was founded under the Emperor Claudius. Carisbrooke tells, by its Celtic name "Caer-is-byrg," and its elevated position, that it would be the first point seized by the Roman invader, and be held for central control, as the Capitolium of the island. Within 100 yards of that fortress a Roman villa was discovered in 1858, whose features have been already described. But that villa is dwarfed into insignificance by the remarkable discovery at Brading. The first and minor portion of the now famous Roman villa at Brading was revealed by Captain Thorpe and Mr. W. Munns, of Brading, in April, 1880, and since that time the major portion has been excavated under the superintendence of Mr. J. E. Price and Mr. F. G. H. Price. The utmost dimensions of the Carisbrooke villa are 118 feet by 49 feet, but its tessellated floors represent merely chequered work and ordinary patterns, with guilloche borders. The only other remark it is needful to make

\* "Description of the Isle of Wight."

about this villa is, that coins of Gallienus have been found there, and coins of Gallienus are turning up at Brading, a circumstance which, with other considerations, lead to the inference that these structures are of equal in point of time, and belong to the reign of Gallienus, about A.D. 250-260.

The mythological groups, hereafter noticed, of Orpheus and other divinities, transferred from ancient Greece to Rome, seem to proclaim the era of the prevalence of the Orphic creeds in Italy, and correspond chronologically with the evidence of the coins, which (at present) range from A.D. 250 to 330. But with reference to coins it must be said that in several places on the island, and in two remarkable instances, currency coins have been found in heaps or "hutches"—in one place as many as would fill a gallon vessel—which suggests the idea that in the waning power of the Roman province, and towards the end of their stay here, the Romans had been disturbed in possession.

The Brading villa is situated on the lower slope of a chalk hill, which runs from east to west, having a southern sunny aspect overlooking an arm or inlet of the Solent, called Brading Harbour, where the Roman galleys could ride and anchor in perfect safety at the mouth of the *Yar*, which might then have been navigable up to Street End. It is on lands belonging to Lady Oglander and Mrs. Munns—some of the apartments being on one farm and some on the other. I must abstain at present from designating any of its halls and chambers. Only the principal apartments are yet brought to light, and the porta, or main entrance, the key which may unlock the arrangements of the rooms, is not yet discovered. A dozen entertaining rooms are disclosed in one suite of the buildings. One of these—it may have been a corridor, or colonnade—is sixty feet long. The grand double room, with most highly decorated floor, is forty feet long by eighteen wide. This one block measures fifty-two feet from east to west; and from south to north continuous walls run out to the hypocaust and furnace to the extent of two hundred feet. Several outer apartments, remote from the principal chambers, are partially disclosed. Some of these—as the walls,

even there, were stuccoed and painted—may have been appropriated to the female portion of the family, as was the custom at Pompeii (Gell's "Pompeiana," p. 101). Beyond these again, eastward, are the walls of several rooms, where the numerous retainers, servants, and slaves (the *familia rustica*) connected with the establishment dwelt apart from the proud patrician. These rooms may exceed in number all that are yet exposed to view, judging by the partially developed walls.

But the striking distinction of this villa, next to its ample dimensions, consists in the number and elegance of its mosaic pavements. There is nothing like this grouping in England, if elsewhere. What we will at present call the State apartment, forty feet long by eighteen feet wide, presents, from end to end, the features of a horizontal picture-gallery—a tessellated Pinacotheca. It is a double room, divided by an inlet of solid masonry, constructed apparently for the support of an architrave from which a curtain or screen depended. Broken pieces of stucco, painted in imitation of veined marble, show that dadoes of fresco ran round this and other chambers. A brief description of the several pictorial groups as they stand arranged may be here attempted, but only by way of suggestion; any authoritative dictum would be presumptive. Many of these groups are mutilated beyond recognition, and some are wholly effaced.

In the centre of the long sixty-foot room, which may have been a corridor or colonnade, is a circular medallion, four feet in diameter, representing Orpheus seated with his golden lyre, having by fascination brought to his side a monkey, a fox, a peacock and a cough, which are seen "dancing to the lute's fantastic law."

The eastern portion of the State apartment mentioned above—the Medusa end—contains a square of striking groups of figures. In the centre is a circular medallion, representing a fine head of Medusa, with her usual nimbus of snakes.\* Radiating from this

\* The general design of this quadrangle has its parallel in one of the tessellated floors of the Roman villa at Bramdean in Hampshire, figured and described in Mr. Roach Smith's popular "Collectanea Antiqua," vol. ii. plate 32.

centre are four medallions, containing two figures each, a male and female—1. Depicts Ceres, the goddess of harvests, offering to Triptolemus (the inventor of the plough) some seeds or corns of wheat. He receives the seeds with one hand, and with the other he holds a primitive single-shared plough. 2. Are supposed to be Arethusa and the river god Alpheus. She is in the act of fleeing from the god in terror, with her flowing garments torn almost entirely from her back. 3. Apparently intended for Hercules and Omphale, Queen of Lydia. He is, agreeably to the legend, giving the double-headed axe, which he had taken from the Amazons, to Omphale. 4. Male and female. The male in this group is conjectured to be Daphnis, with his Phrygian cap on, who holds in one hand the Pandean pipe which Pan taught him, and in the other hand a shepherd's crook, denoting the pastoral occupations which are ascribed to him. The female figure is most like Terpsichore, though she was little associated with Daphnis; and so, again, it may be his mistress Piplea, with whom he certainly was associated. She is exercised in dancing, and flourishes a tympanum or tambourine. Placed opposite to each other in this square are four heads of Mercury, each with his winged cap. Two of these are blowing a buccina or conch, and two are blowing straight trumpets.

Intermediately between the quadrangles of figures, east and west, seated all alone on an oblong panel, is the figure of a bearded astronomer, evidently meant for Hipparchus, "the father of astronomy and trigonometry." He has, placed by his side, the instruments of astronomy, which constitute the foundation of his fame—namely, a sun-dial raised on a tall pillar (an Analemma?); a terrestrial sphere, to which he is pointing with a wand in his right hand, as if triumphing over the determination of the latitudes and longitudes of the earth. A bason-shaped instrument is shown on the left, with a staff, pike, or finger in the middle, supposed to be a planisphere, gnomon, or horologium.\* It will be noted that this historical personage is exceptionally placed among mythic subjects.

The pictorial square of the western half of

\* See Horologium, in Smith's "Roman and Greek Antiquities."





CERES, GODDESS OF HARVESTS, OFFERING SEEDS OF WHEAT TO TRIPTOLEMUS.



this State apartment is less perfect than the eastern portion, but the hand and skill of the same artist are here, both in design and execution. Four heads are placed at the four angles of this square, appropriately adorned, representing the seasons of the year; and what is noticeable, as showing the nice observation of the designer, is the fact that winter is placed, as near as may be, on the north, summer to the south, spring to the east, and autumn to the west. Here, also, is a group of two figures, male and female, Perseus and Andromeda—Perseus holding at arm's length his trophy of the head of Medusa, and Andromeda by his side chained to the rock.

At the eastern and western extremities of this State apartment are two corresponding ornamented margins. The one at the east end represents a number of sea tritons and mermaids; the other at the west exhibits, in inch cones, all white, the Swastika of the Buddhists, or Greek archaic cross.

In a smaller room, between the fine apartment and the hypocaust, there is a half-circle pit, sunk below the present floor line, the sides of which are lined with stucco. This object has given rise to much speculation. It has been thought by some to be a sacarium or temple, and by others a fountain; but Mr. C. Roach Smith has declared it to be a bath, and this designation is supported by similar-shaped and similar-sized baths at Hartlip and at Carisbrooke. It is seven feet ten inches long, four feet broad at the swell, and two feet deep, at present, but has been deeper, as the walls certify. At Carisbrooke the pillars of the hypocaust are seen beneath the broken floor of the bath, and the same feature may be disclosed at Brading when this bath is further excavated.

Beyond the range of apartments heretofore alluded to is the hypocaust or heating chamber, with the arch of the furnace. It contains fifty-four upright pillars of flat tiles, eight inches square and two-and-a-half feet high. The floor by which these pillars were supported is quite gone, but there is on one side a vertical flue *in situ*, which carried off the heated air into the adjoining apartments.

Returning to the entertaining rooms, we have to notice the groups and figures in a square apartment, being the first that was

discovered. Originally there were nine medallions on this floor, but four of these have perished—destroyed, one may believe they were—by the immigrants who succeeded the Roman occupation, for fires had been wantonly kindled on this and another adjacent floor. 1. The central figure here displays the head and face of a Bacchante, the face encircled with flowing curls that hang down to the neck. 2. An oblong medallion represents the Fox and Grapes; a vine, bearing four bunches of grapes, is trellised above the reach of the fox, and alongside is a dome-shaped building, supposed to be a wine-press. 3. The next, a square, exhibits a figure which has been designated a Bacchus, the staff, with a cross at the top of it, being mistaken perhaps for a thyrsus. He holds in his right hand, indicative of sovereignty, a sceptrum, such as was assigned to Jupiter, "the king of the gods," and other kings in power.\* By this emblem we take the figure to be intended for Jupiter. 4. A gladiator, triumphing over a crouching figure. He handles a long pole, which is armed with a three-pronged spear (a tridens), and from which a net is suspended ready to entrap his prey. 5. Another and most striking medallion, oblong square, exhibits what we must call the enigmatical group. This consists of a composite creature, part man and part cock. It has a man's body, draped in a tunic, man's arms, hands, and legs; with the crested head of a cock, and cock's claws, armed with two long straight spurs. A building (house or temple?) is placed near, with a scala or movable staircase leading up to it. On the right of these are two winged griffins (*vigilans*), in juxtaposition.

Who can rightly decipher this incongruous man-cock and its surroundings? It has given rise to many conjectures, and is calculated to create many differences of opinion. Two hypotheses, not yet broached, are here put forth with great reserve, and only in obedience to what some may hold to be an obligation on me, in introducing the subject to public notice. Classical histories, legend, and heathen mythology, fail to furnish us with a satisfactory interpretation; the key

\* This sceptrum, surmounted with a cross, is illustrated in Rich's "Dictionary," copied from the Virgil of the Vatican.

must therefore be sought in symbolism, to which the Roman artists frequently reverted. The Pagans openly ridiculed and insulted, by pen and pencil, the Christian religion after its introduction into Italy. The late Earl of Stanhope drew attention to this practice in a paper in the "Archeologia," (vol. xlv. p. 4), in which he commented on a passage in Juvenal's "Satires," and referred pointedly, by way of illustration, to a satirical caricature which was, and still is, exhibited on the plastered face of a wall in a military guard-house on the Palatine Hill. It represents the figure of a man with the head of an ass fastened to a cross, there being no doubt that it is designed for Christ and the Cross of Calvary; whilst a person stands before it in the act of adoration, the inscription "Alexamenos worships God" clearly describing the scene. De Rossi mentions other *graffiti* in Rome, designed, like this, to throw ridicule on Christianity, and refers them to the second or third century.\* Following the lines of these caricatures, mocking the new religion, this incongruous human-cock may have been intended as a symbol of Christianity, the "new doctrine," as the heathens called it at the time; or, perhaps, may have been designed to represent St. Peter, personally symbolizing the "new doctrine," the spurs being intended to show antagonism to the Pagan worship, which Paganism is represented by the elevated temple alongside. If this be the true interpretation of the symbols, it may at least be said of it that the satire is more delicately conveyed than in the blasphemous caricature on the Palatine.

It may, however, be assumed that the aforesaid theory will be regarded by some as inadmissible. In that case another suggestion may be offered. It is conceivable that the proprietor of this villa, ordering its decorations, may have been a discontented Roman, or auxiliary of Rome, and chose to caricature† the then reigning Emperor, Gallienus, at a safe distance, by a pictorial pun and emblem of his name? Fosbroke says, symbols of names, both Grecian and Roman, by punning

figures as well as emblems of professions, were quite common. If this Gallic hypothesis have any cogency the decorations of the floors at Brading were probably executed towards the disastrous end of Gallienus, when he had become so justly and generally unpopular. He met his violent death, be it remembered, in Gallicia, which makes the cock proclaim a second pun. It has been suggested that this may be a transformation-scene—Alectryon transformed into a cock; and this hypothesis deserves consideration, especially as it proceeds from a celebrated authoress, Miss Frances Power Cobbe.

A road communicated between the station or villa at Carisbrooke and this at Brading. The route of this Vicinal Way I have traced by place-names and disjointed portions of a bridle-road which is still called (excellent authority) "the old road." It commenced south-east of the villa, in a field pertinently named Street End, a point which, there is no doubt, the tidal river Yar then reached, and where there might be a wharf or quay. It then proceeds under the slope of the continuous downs, by Adgestone (Agger-stone), Arreton Street, Standen, and Gatcombe, to Carisbrooke. Standen implies a portion of paved road; and Gatcombe an opening through the valley. At Standen, moreover, the ordnance surveyors discovered and defined *tumuli*; which may be of either British or Saxon origin. If British, then the Romans adopted a road in that locality, formed by their predecessors; a circumstance by no means singular.

Some pottery, a few coins, and one or two domestic utensils and articles of the toilet have turned up in the excavations; but these are of less importance than might have been expected. Further exploration may be attended with greater results.

As to the original owner and occupier of this magnificent villa, nothing will probably ever be known, but it would seem to have been the *villa rustica* of some noble or pro-consul, or it might be the pro-prætor of the province himself. In addition to his rank and riches—evidenced by the style and decorations of his villa—he was also a person of great intelligence, acquainted with classical story and the sciences, and obviously a lover of the arts. He has left the impress of

\* *Vide* "Roma Sotteranea," in the Appendix.

† The caricature nature of this figure is partly confirmed by the fact that the body is out of drawing, being almost as broad as long, whilst all the other figures are in perfect symmetry.

these attributes behind him at Brading, however long or short may have been his stay here. Without further inquiring into his history, we may feel intensely interested in his foot-prints.

What strikes almost all observers, now that a vista of the substructure of such extensive apartments lies before them, is the circumstance that these remains should have lain concealed "under the ribs of death" for sixteen centuries, within ten inches of the top soil, without being discovered. The ploughshare has gone over them thousands of times without disturbing their repose. And the probability is that there are other similar remains in the neighbourhood, and possibly in other parts of the island, which would yield to the axe and spade a rich archæological harvest. What is revealed, however, is an encouragement to future investigators, and it is only by such efforts that we can find how the proud conquerors of the world lived in the distant provinces subject to their sway.

### Some Traditions and Superstitions connected with Buildings.

**O**NE of the most curious groups of popular traditions and superstitions in Britain is that connected with buildings. These traditions are mentioned in early chronicles, and they extend into nearly modern times. Dr. Tylor, too, has connected them with the existing customs of modern savages ("Primitive Culture," i. 94-97). This particular group of traditions has a somewhat special value in taking us back to the primitive times of British history; because, in the first place, I think we can trace out something like a line of development from the more ancient form mentioned in the chronicles to the generally current forms that are to be found in many parts of the land; and, in the second place, we can clearly identify the earliest form as belonging to primitive life. To put this shortly and clearly before the reader, I will examine, first, the more popular traditions existing in our modern

folk-lore, then the links by which these are connected with the more ancient form, and, lastly, the parallels in savage custom which take English folk-lore into the broad arena of primitive life.

Underlying the whole group of traditions, is the primitive conception of an agency more powerful than man's being concerned in the erection of buildings, and being resident within them after being erected. To the savage mind supernatural agency is nearly always present; what he cannot explain by his own mental capacity the savage explains by classifying it as beyond his reason, and so the stage is easily arrived at when supernatural agency is applied to almost all phases of social life.

Turning our attention first to traditions referring to the erection of buildings, the more modern forms invariably relate the destruction in the night time of what was built during the day. In Roby's "Traditions of Lancashire" (vol. i. p. 27, first series), there is a tale entitled "The Goblin Builders," showing how "Gamel the Saxon thane, lord of Recedham or Rached (now Rochdale), intended to build a chapel unto St. Chadde, nigh to the banks of the Rache or Roach." A level convenient spot was chosen for the site, but thrice were the foundations there laid and thrice were all the building materials conveyed by invisible agency from this flat spot to a more airy and elevated situation. At last the thane, ceasing to strive against fate, gave up his original design, and the present church was built upon the locality designated by these unseen workmen.\* The parish church of Wendover stands half a mile from the town. It was to have been built upon a field adjoining the town, and there the building of it was begun, but the materials were all carried away by witches, or, as some relate, by fairies, and deposited where the church now stands. The field in which the church was to have been built is still called "Witches' Meadow."† At Alfriston, the foundations of the church were originally laid in a field on the west side of the town, and known as the Savyne Croft, but every night the stones that had been laid during the previous day were hurled by supernatural agency over the houses into a field called

\* See "Choice Notes: Folklore," p. 4. † *Ibid.*



"The Tye," where the church now stands. It is added that a certain wise man observed in this field four oxen lying asleep, rump to rump, in the form of a cross, and that that incident suggested the cruciform arrangement which was ultimately carried out in the building.\* At Waldron, the materials for a church which had been deposited in a field on Horeham farm were removed by a like mysterious agency to the present site of Waldron church. The spot near Horeham is still known as "Church Field."† At Udimore, near Rye, the villagers, in ages long by, began to build themselves a church, on the opposite side of the little river Ree to that where it was eventually reared. Night after night, however, witnessed the dislocation of huge stones from the walls built during the preceding day. Unseen hands hurled the stones to the opposite side of the river, and an awful supernatural voice in the air uttered in warning and reproachful tones, "O'er the mere! o'er the mere!"‡ At Inveraven, in Banffshire, there is a tradition that the rebuilding of the old castle of Ballindalloch near a small stream was prevented by unseen agency—the part built in the daytime being always thrown down through the night. At length a voice was heard, saying, "Build in the cow haugh, and you shall meet with no interruption." This was done, and the house consequently raised and remained.§

These are typical examples of a class of traditions which is common enough in England and Scotland. Taken singly, they might perhaps be regarded as an adaptation of legendary events to unexplained or unrelated historical facts—as the ideal fancies of villagers in explaining a curious phenomenon of their own villages. But, unrecorded as they have been up to the present time in literature, could the Sussex peasant relate the self-same tradition as the Scotch Highlander, supposing both of them to have created the legend independently of each other? This question—the parallel to which is asked in many of the wider stages of folk-lore—is answered, and successfully answered, by the theory of a common origin of the first form of this tradition. And proceeding, therefore,

on our way through the earlier stages of this development of tradition, we shall see how the latest and more general form has come down on the cutskirts of our civilization from primitive times.

It will have been noticed in the examples just recorded that the cause of the removal of the stones is simply described as "invisible agency," "witches," "fairies"—all of them not very tangible features whereby to carry their origin back to primitive times. But, with the self-same incidents in the plot of the legends, if I may so speak, we now come upon the second stage in our backward march, where we shall see the supernatural agency more clearly specified. Thus, without letting go the links of the chain which connects modern folk-lore with savage custom, we are able to trace out the direction of our path.

The church of Breedon, in Leicestershire, stands alone on a high hill, the village being at its foot. The inhabitants relate that the founder assigned a central spot for the site of the church, but when the builders began to erect the fabric there all they built in the course of the day was carried away by "doves" in the night, and skilfully built in the same manner on the hill where the church now stands.\* And so for the parish church of Winwick, Lancashire, the founder had destined a different site for it; but after progress had been made at the original foundation, at night time a "pig" was seen running hastily to the site of the new church, crying or screaming aloud "We-ee-wick, we-ee-wick, we-ee-wick." Then taking up a stone in his mouth he carried it to the spot sanctified by the death of St. Oswald, and thus succeeded in removing all the stones which had been laid by the builders.† At Leyland similar incidents are related with a "cat" as the agency, and elsewhere a "fish" takes the place.‡

Now here we have some glimmer of light thrown upon the subject—the introduction of animal life leads to the subject of animal sacrifice, and especially as incidentally the spot chosen for the building of Winwick church seems to have been sanctified by the blood of St. Oswald. There is, however, a

\* "Sussex Archæological Collections," xiii. 226.

† *Ibid.*

‡ *Ibid.*, p. 227.

§ "New Statistical Account of Scotland," vol. xiii. p. 134.

\* "Choice Notes: Folklore," p. 2.

† *Ibid.*

‡ See a note in "Choice Notes: Folklore," p. 4.

more direct route to the next stage of our researches than by the argumentative link just indicated. Keeping still to the text of the original group of traditions, and taking along with us the animal agency introduced in the second stage, let me now quote an Irish folk-tale which takes us right to the earliest forms of this tradition as recorded in our earliest literature—namely, the historical chronicle.

"When St. Patrick was building the great church on the rock of Cashel the workmen used to be terribly annoyed, for whatever they put up by day was always found knocked down next morning. So one man watched and another man watched, but about one o'clock in the night every watcher fell asleep as sure as hearth-money. At last St. Patrick himself sat up, and, just as the clock struck one, what did he see but a terrible bull, with fire flashing from his nostrils, charging full drive up the hill and pushing down every stone, stick, and bit of mortar that was put together the day before. 'Oh! oh!' says the saint, 'I'll soon find one that will settle you, my brave bull!' Now who was this but Usheen (Oisín), that St. Patrick was striving to make a good Christian. The day after St. Patrick saw the bull, he up and told Usheen all about what was going on. 'Put me on a rock or in a tree,' says Usheen, 'just by the way the bull ran, and we'll see what we can do.' So in the evening he was settled comfortably in the bough of a tree on the hillside, and when the bull was firing away up the steep like a thunderbolt, and was nearly under him, he dropped down on his back, took a horn in each hand, tore him asunder, and dashed one of the sides so hard against the face of the wall that it may be seen there this day hardened into stone. There was no further stoppage of the work, and in gratitude they cut out the effigy of Usheen riding on his pony, and it may be seen inside the old ruin this very day."\*

This folk-story appears to me to bridge over the chasm between the traditional form and the earliest recorded literary form of the group of popular traditions with which we are now dealing. It adds one more element to the central features by which the tradition may be recognized and traced, and this new element exists

\* Kennedy's "Fireside Stories of Ireland," p. 153.

alongside of the previous ones and therefore carries them to the earliest phase of all, which we now come to consider. The new element is clearly the sacrifice of the bull and the sprinkling of the building with its blood. In the previous examples the difficulty of building is only got over by a removal of the building to another spot; in the Irish version it is got over by the sacrifice of the animal which causes the difficulty.

This sacrifice of the bull is, however, only a folk-lore substitute for an original savage custom. Dr. Tylor has pointed out that German folk-lore presents us with the substitute of empty coffins being walled up with the structure, and Danish folk-lore with a lamb walled in under the altar to make the church stand fast.\* In Scotland, however, I have come across a still more curious folk-lore substitute, and one that leads us nearer to the earliest forms of the custom. The famous Cistercian Abbey, founded by Devorgilla, daughter of Allan, Lord of Galloway, and wife to John Baliol, and mother of John Baliol, King of Scotland, it appears was first called "The Abbey of Sweetheart," from the circumstance of her husband's heart being embalmed and enclosed in a box of ivory bound with silver and built into the walls of the church.† This is certainly a relic of the still older custom of sacrificing human victims, by building them into the wall, in order to secure the safety of the building.

The sacrifice of human victims as a foundation sacrifice is related in our earliest chronicles, at a period of English history, that is, when the state of society to which the custom really belongs might naturally be called savage with regard to England as well as to modern barbarism.‡ Nennius, in his "Historia Britonum," written about the eighth century, is the first to notice the tradition of the celebrated Merlin; but the best version of the story is given by Geoffrey of Monmouth. Though Geoffrey's narrative is altogether rejected as history, there is no reason to reject it as a good collection of the traditions

\* "Primitive Culture," i. 96.

† Sinclair's "Statistical Account of Scotland," ii. 138.

‡ There is also current in Scotland the belief that the Picts bathed their foundations with human blood. See Tylor's "Primitive Culture," i. 94.

or popular beliefs of his time. His work was far too popular and too much sought after to have been a tissue of romantic inventions from a fertile brain, even if we can believe that the history of novel-writing begins so early as his era.\* According to his account, Vortigern was advised by magicians to build a very strong tower for his own safety, since he had lost all his other fortified places. Accordingly, he found a suitable place at Mount Eir, where he assembled workmen from several countries and ordered them to build the tower. The builders, therefore, began to lay the foundation; but whatever they did one day the earth swallowed up the next. Here is the self-same feature re-appearing in the chronicle narrative that we have seen is extant in the popular legends of modern folk-lore. But attached to this is the more important feature of human sacrifice. Vortigern, being informed of the non-success of his operations, again consulted his magicians, who told him that he must find out a youth that never had a father and kill him, and then sprinkle the stones and cement with his blood; for by this means, they said, he would have a firm foundation.† Merlin, as we all know, was brought to the king for the victim, but he escaped his doom by telling Vortigern of another cause why the buildings disappeared. But this story is not so good as that of St. Columba. Merlin escapes the sacrifice, but St. Columba actually carries out the rite in building on Iona. The legend is that when Columba first attempted to build on Iona, the walls, by the operation of some evil spirit, fell down as fast as they were erected. Columba received supernatural information that they would never stand unless a human victim was buried alive. According

to one account, the lot fell on Oran, the companion of the Saint, as the victim that was demanded for the success of the undertaking. Others pretend that Oran voluntarily devoted himself and was interred accordingly. At the end of three days Columba had the curiosity to take a farewell look at his old friend and ordered the earth to be removed. Oran raised his swimming eyes and said, "There is no wonder in death, and hell is not as it is reported." The saint was so shocked at this impiety that he instantly ordered the earth to be flung in again, uttering the words, "Uir! Uir! air beal Orain ma'n labhair e tuile comh'radh"—that is, "Earth! Earth! on the mouth of Oran that he may blab no more." This passed into a proverb, and is in use in the Highlands at the present day.\*

Taking us wholly out of the category of civilized custom, these early chronicle legends are comparable with modern savage customs. We pass by the folk-lore customs or traditions of modern Europe, because they are parallel to our own folk-lore only; but modern savage custom does much more than parallel English folk-lore—it declares English folk-lore, in this particular group at all events, and inferably so in other groups, to be the survival of a savage state of thought and existence,† which has come down to modern times in spite of the progress which human thought and civilization have made beyond barbarism. Let me shortly, then, enumerate some of the most curious of the savage customs bearing upon this point.

Dr. Tylor has collected some in his work on "Primitive Culture,"‡ from whence I quote the following:—"In Africa, in Galam, a boy and girl used to be buried alive before the great gate of the city to make it impregnable, a practice once executed on a large scale by a Bambarra tyrant; while in Great Bassim and Yarriba such sacrifices were usual at the foundation of a house or village. In Polynesia, Ellis heard of the custom, instanced by the fact that the central pillar of one of the temples at Maeva was planted upon the body of a human victim. In Borneo, among

\* See Gairdner's "Early Chroniclers of England," p. 158. There are more MSS. of Geoffrey's work than of any other chronicle. Sir T. Duffus Hardy, in his collections of materials for British history, enumerates several copies, but I have collected from the Historical MSS. Commission more copies, which Sir Thomas Hardy does not enumerate.

† See Geoffrey of Monmouth's "British History," cap. xvii. book vi. Nennius "Historiæ Britonum" says that *the ground* on which the citadel was to be built was to be sprinkled with blood. Cap. 40. Matthew Paris also quotes from Geoffrey, *sub anno* 464. See also "The Romance of Merlin," edited by H. B. Wheatley, F.S.A., for the Early English Text Society, p. 29.

\* "New Statistical Account of Scotland," vii. 321.

† See Preface to "Folk-lore Record," by Mr. A. Lang, vol. ii. p. ii.

‡ See vol. i. pp. 96, 97.

the Milanau Dayaks, at the erection of the largest house, a deep hole was dug to receive the first post, which was then suspended over it; a slave girl was placed at the excavation; at a signal the lashings were cut, and the enormous timber descended, crushing the girl to death, a sacrifice to the spirits. A seventeenth-century account of Japan mentions the belief there that a wall laid on the body of a willing human victim would be secure from accident; accordingly, when a great wall was to be built, some wretched slave would offer himself as foundation, lying down in the trench to be crushed by the heavy stones lowered upon him. When the gate of the new city of Tavoy, in Tenasserim, was built, perhaps twenty years ago, Mason was told by an eye-witness that a criminal was put in each post-hole to become a protecting demon. Thus it appears that such stories as that of the human victims buried for spirit-watchers under the gates of Mandalay, of the queen who was drowned in a Burmese reservoir to make the dyke safe, of the herd whose divided body was buried under the fortress of Thatung to make it impregnable, are the records, whether in historical or mythological form, of the actual customs of the land. When Rajah Sala Byne was building the fort of Sialkot, in the Punjab, the foundations of the south-east bastion gave way so repeatedly that he had recourse to a soothsayer, who assured him that it would never stand until the blood of an only son was shed there; wherefore the only son of a widow was sacrificed.

Now these examples from modern savage life record the custom in its most archaic form. Dr. Tylor has apparently not come across many examples in savage life where the actual sacrifice of human victims was giving way to the sacrifice of animals or to a substituted sacrifice altogether. There appears to be one example of animal sacrifice in the instance of the Qoup Dyaks performing the rite with a chicken,\* which is identical with the French custom (*Notes and Queries*, fifth series, vii. 163). But it is curious to notice that among the New Zealanders we have an example of the substitution of symbolic sacrifice for real sacrifice, and also a legend of the mis-

\* Tylor's "Primitive Culture," i. 97.

placement of stones similar to our own folk-lore traditions. Thus, Mr. Tylor says:—"The verandah (of the house where food was taken) is ornamented in the same way as the interior of the house. Its wall-plate is often carved to represent prostrate figures of slaves, on whose bodies the pillars which support the house stand; this seems to refer to the extinct custom of killing human victims, and placing them in the holes made to receive the posts, that the house, being founded in blood, might stand; the custom still prevails in Borneo and other parts."\* Now this is as clearly a case of survival from the more ancient practice as the Continental examples quoted by Dr. Tylor or as the Scotch example from the "Abbey of Sweetheart." One cannot say whether this form of the custom is due to Christian missionary teachings or to a development of culture in this particular respect among the New Zealanders. But in the tradition about some remarkable-looking rocks at Whangarei we have a distinct parallel with the latest forms of English folk-lore traditions of invisible agency interfering with the work of building. We do not even get the incident of sacrifice of animal life—nothing but the bare legend as it is told in English villages, with but little meaning until we come to group the various versions together. The tradition may be summarized as follows:—Formerly a very powerful priest, Manaia, lived at Whangarei; his wife, Maungakie-kie, was also a priestess. The tradition states that the rocks were made by Manaia's daughter for the convenience of fishing, but her father's gods every night replaced all the stones she had brought during the day and returned them to their original position. This opposition being continued night after night, she at last gave it up as being quite hopeless. The entire family then determined on going from Whangarei to the Bay of Islands, but having quarrelled among themselves, the gods, who were looking on, turned the whole party into stone.† If this is not due to the influence of civilized teaching, the whole group of building traditions affords very curious instances of the parallels between English and savage folk-lore. Not only is

\* Tylor's "New Zealand," p. 502.

† *Ibid.*, pp. 276-7.

the most archaic English form of a custom parallel to the existing customs of savages, but when savages have broken away from their early customs and retained, either by tradition or by symbolism, remnants of their savage rites, these new forms in savage life parallel the folk-lore forms of English life.

G. L. GOMME.



## The First Printing-Press at Oxford.

**A** SMALL room—two, or perhaps three, “cases” of type, placed near the window for light’s sake—a rude and diminutive wooden press—a couple of workmen, and a bale of paper. Could we transport ourselves back through past ages, *ad annum Domini* 1477, such a picture might have greeted our sight in one of the low wooden tenements in the Almonry, Westminster. Such another might have been seen at Oxford (although we have no mention, as in Caxton’s case, of the precise spot in the town where the press was set up) in the year 1478, when a workman from Cologne, apparently unknown and unpatronized, produced the first Oxford-printed book. It was a small quarto, in Latin, upon the Apostles’ Creed, and was printed slowly, with one small fount of type, page by page. Yet this tract was destined in future ages to gather round it a remarkable legend, and to become literally a battle-field for English bibliographers.

It is worth remarking that all kinds of myths have gathered round the history of the earliest printing-presses. How many “Lives” are there of the legendary Coster of Haarlem, a man who positively had no existence; and yet of whom there are a score of

engraved portraits and a dozen beautiful medals. The story of Gutenberg has yet to be cleared of the rubbish and forgery which surrounds it. The absurdity of placing Caxton and his unclean art within the consecrated walls of the Abbey Church at Westminster, a legend supposed to have received a death-blow in 1877, was revived in a *Daily Telegraph* leader a few weeks ago. The St. Albans’ Press and its cloistered abbeys is still surrounded with fiction. And the Oxford Press has not escaped, for we have an exact and particular account of the enticing away of a Haarlem printer by Henry VI., and his establishment at a great cost, with the assistance of Caxton, at Oxford; all of which is without a shade of truth in it. These excrescences arise in a great measure from the scanty materials with which the historian has to deal, and the imperative demand on the part of readers for bibliographical particulars.

Had it been possible for the worthy printers of the fifteenth century to have foreseen in some slight degree the revolution in all things which their new art was inaugurating, and the world-wide interest with which its early history would be scanned in future ages, they would surely have taken some slight pains to leave behind them an account of its rise and progress in the cities where it was first practised. But, in fact, they were almost as unimpressed with the mighty power they wielded as the sheets they printed, and nearly the whole of our historical knowledge of typography has to be gathered scrap-meal from the books themselves.

Turning to the Oxford books, we find that the first three form a distinct class, being all in one and the same type, the same length of line and depth of page, and alike in other typographical particulars. The fourth book, which we include in the following Table merely for comparison, shows a fresh departure:—

	Title.	Size.	Date as printed.	Name of Printer.	Place.	Type.	Lines in page.	Width page.	Signed.
1.	Expositio Simboli.	4to.	M.CCCC.LXVIII = 1468.	None.	Oxon.	1.	25.	3 in.	Yes.
2.	Aristotelis Ethica.	4to.	M.CCCC.LXXVIII = 1479.	None.	Oxon.	1.	25.	3 in.	Yes.
3.	Ægidius.	4to.	M.CCCC.LXXVIII = 1479.	None.	Oxon.	1.	25.	3 in.	Yes.
4.	Alex. de Ales.	Fol.	M.CCCC.LXXXI = 1481.	Rood.	Oxon.	2 & 3.	38.	4½ in.	Yes.

We notice here directly that the date 1468 is upon the first book, and that eleven years elapse between that and the next. This leap is so great, and the signs of the leap are so slight, that the inquirer is startled and confused by these dates, which, if true, are unique in the annals of bibliography. That the first date is genuine and has not been tampered with (as supposed by some bibliographers) admits of no doubt, for at least eight copies are known and all are alike. The real question to be solved is this—As unintentional mistakes are not unfrequent in early printed books, especially when the date is printed in numerals, is there sufficient evidence to make us discredit the very plain statement of the colophon, "*finita anno domini M.CCCC.LXVIII. P*"

This question has been much beclouded by Richard Atkyns, who in the year 1664 printed a small 4to on "*The Origin and Growth of Printing*," in which he maintained the right of the king to keep under his personal control all the printing-presses in England. His chief argument was drawn from a manuscript in the library of Lambeth Palace, which stated that the art of printing had been originally introduced to this country at the personal expense of King Henry VI. Of course this was long before the birth of the Westminster Press, and the fact of Atkyns having come across this book with the date, 1468, seems to have been the original foundation of the claim, which not being sufficiently strong to stand alone, the Lambeth manuscript was invented to support it.

'Twas a pitiful forgery at best, and it really seems almost a waste of time to expose it. The Lambeth manuscript has never been seen by any one since Atkyns' time, and, from his own account of it, is full of the plainest anachronisms and blunders. Nor did the writer care for this if it served his turn (which it did not, as he died in prison), his sole object being to obtain an appointment under Charles II. in order to recruit his fortune lost in the civil wars, under Charles I.

Take the following absurdities:—

Printing was brought to Oxford from Haarlem by Corsellis, and the cost paid by King Henry VI., and the first book issued

was in 1468. But King Henry was dethroned in 1460!

Gutenberg, says Atkyns, was then at Haarlem assisting Coster!—a man whose very existence is disproved—and Caxton was chosen to manage the abduction of Corsellis, one of Coster's workmen! The book itself which is brought forward to prove by its date this story bears on its face most unmistakably its German, and not Dutch, origin, agreeing entirely with the Cologne school of printers.

The three first books which issued from the Oxford Press have no name of printer, but a plain place of printing, and the dates, 1468, 1479, and 1479, equally plain. They are all printed with one type only, which we call Oxford No. 1. They all have signatures to the various sections, which are printed in each book after the same method, in the same position relative to the text. The number of lines to a page and the width of the page is in all three identical. In fact, if a leaf of one was extracted and inserted in another it would, typographically, excite no remark.

These particulars point most strongly to one printer and to one period, and, in face of the date, the only conclusion we can arrive at is that a letter has been by accident omitted from "*M.CCCC.LXVIII*," which should read "*M.CCCC.LXXVIII*."

All who have studied the typography of the early presses of Europe must have been struck by the slow but constant development exhibited from archaic typographical usages to those of a more advanced and perfect character. But if 1468 be the true date of the first Oxford book, and 1479 the date of the second, this development is absent; and the working printer of 1468 went to sleep for eleven years and woke up to begin just where he left off.

Although the evidence that the date 1468 should be 1478 is, to my mind, convincing, yet, holding the scales of criticism even, it is only fair to state the case on the other side as strongly as possible. Here it is:—

1. It is unsafe and uncritical to deny the accuracy of a date plainly printed in every known copy of the book, simply to avoid a difficulty.

2. There are certain particulars pointing to



a break of continuity between the first and second book. The first often has the lines of an uneven length—that is, the right-hand side of the printed page is very irregular. But nothing like it is seen in the two 1479 books, where perfect evenness prevails.

3. The paper of the 1468 book, as shown by the water-marks, is different from all the other books. Note here that, supposing a stoppage for eleven years, there would be no reason for keeping paper, which was a saleable article, all that time, and strong reasons for preserving the types and presses.

4. In the 1468 book is a remarkable use of the capital Q, which is *always* placed sideways, thus—Q; while it is always used the right way in the 1479 books.

5. The 1468 book is printed page by page, as shown by the variation and crookedness of the print on the same side of the sheet. This does not occur in the 1479 books, where if one page is crooked its fellow will be found crooked also, showing that the printer had developed the power of printing two pages at once.

6. The 1468 book has no blank to begin with but starts off on sig. a j. This was the Cologne plan, but was not followed in succeeding Oxford books, where the Dutch and English fashion of beginning on sig. a ff. is adopted.

None of these differences, however, are so important that we cannot imagine them to have occurred in passing from the year 1478 to 1479. When we proceed from the three first books to the fourth we find quite a distinct start. The "*Expositio de Animâ*" of Alexander de Ales has for the first time a plain Colophon: "*Impressum per me Theodoricū rood de Colonia in alma uniuersitate Oxoñ.*" We here find the printer's name (Theodoric Rood) and that he came from Cologne. As he uses the words "*alma uniuersitate*" he was doubtless under the control of the ecclesiastical authorities, perhaps, like Caxton, as a tenant merely.

The course of the Oxford Press was not very rapid. The "*Expositio*" is a small book of forty-two folios, and in 1479 Aristotle's "*Ethics*," 174 folios, and "*Ægidius*" in "*Peccato Originali*," 22 folios, were printed. Then, for the first time, Rood's name comes upon the scene, and in 1481 a good-sized

folio, Alexander de Ales's "*Glossary upon Aristotle's 'De Anima,'*" consisting of 248 leaves, was published. Here we find type No. 1 vanishes for ever, and types 2 and 3 are used. It is possible that this was Rood's first work, although the decidedly Cologne appearance of the "*Expositio*" and two following books makes us think that Rood must have printed them also.

Rood having issued his first acknowledged book in 1481, followed it up with another in the same type and same size in 1482, "*Latterbury upon the Lamentations of Jeremiah.*" This was a large book of 292 leaves, and of both these works there are two distinct editions, easily distinguished, when perfect, by the engraved woodcut border which adorns the opening page of the second edition of each. In 1483 the "*Vulgaria*" of Terence, 128 leaves, was printed, and probably the interesting "*Grammar*" in Latin and English, of which the very existence is known by two leaves only.

It was probably about this period that Rood entered into partnership with Thomas Hunte, who, perhaps because Rood was a German, especially styles himself "*Anglicanus.*" Together they produced, in 1485, the "*Epistles of Phalaris*," adding at the end some curious Latin verses, rather inflated and verbose, the meaning of which seems to be that Theod. Rood, from Cologne, in conjunction with Thomas Hunte, of England, had by their own cleverness and art beaten the celebrated Jenson, given by God to the Venetians. About this time, or perhaps in 1484, may be placed with probability the largest work which issued from the Oxford Press—viz., Lyndewode's "*Provinciale*," a collection of Ecclesiastical Laws occupying 350 folios, while "*Hampole upon Job*," 64 leaves, and the "*Insolubilia*" of Swynshed, must have been issued before 1486.

The last efforts of our printers, at least so far as we know at present, was in 1486, which is the date of the "*Festial*." It occupies 164 folio leaves, and, together with the "*Textus Alexandri*," of which a fragment only is known, closes this interesting list.

We have here eight years of activity, and then the press sinks out of all further knowledge, and Oxford had to wait for the early

part of the sixteenth century before another printer established himself there.

The following titles present the Oxford books in a more complete form than has yet been given, due principally to the researches of Mr. Bradshaw, of Cambridge :—

#### DIVISION I.

*An unknown printer, probably Theod. Rood.* 1478–1479.

1. *Expositio sancti Jeronomi in symboli Apostolorum.* 4to. Oxonii. 1468 (1478).

2. *Aristotelis Ethica latine, per Leonardum Aretinum.* 4to. Oxonii. 1479.

3. *Ægidius de Peccato originali.* 4to. Oxon. 1479.

#### DIVISION II.

*Books printed by Theod. Rood alone.* 1480–1483.

4. *Oratio Ciceronis pro Milone.* 4to. No place. About 1480.

5. *Alexander de Ales. Expositio de Animâ.* First edition. Without border. Folio. Oxon. 1481.

6. *Johannes Latterburius super Threnos Jeremiæ.* First edition. Without border. Folio. No place. 1482.

7. *Alexander de Ales. Expositio de Animâ.* Second issue. With border. Folio. No place. After 1482.

8. *Johannes Latterburius super Threnos Jeremiæ.* Second issue. With border. Folio. No place. After 1482.

9. *Latin and English Grammar.* Only a fragment known. 4to. 1482 (?).

10. *Vulgaria quædam ab Terentio, in Linguam Anglicam Traducta.* 4to. No place. 1483.

#### DIVISION III.

*Books printed by Theod. Rood and Thomas Hunte, Anglicanus.* 1483–1486.

11. *Phalaridis Epistolæ Latine, per Franciscum Aretinum.* 4to. Oxonie. 1485.

12. *Willelmi Lyndewode Provinciale.* Large folio. 1485 (?).

13. *Richardi de Hampole Explanaciones super Lectiones in Exequiis Defunctorum.* 1485 (?).

14. *The Festial, or Liber Festivalis.* Folio. 1486.

15. *Textus Alexandri cum Sententiis.* 4to. 1486 (?).

16. *Sweynshed. Insolubilia, &c.* 4to. 1486 (?).

The curious "Indulgence" preserved in the library of Trinity College, Dublin, and attributed by Dr. Cotton to this Press, is in a different type to any known to have been used in Oxford, and is therefore omitted.

The books chosen for the first attempts at printing at Oxford agree pretty much with those printed at St. Albans, and may be divided into two classes—those used by the Church and those used by the Schools. Doubtless many have altogether disappeared, as only two fragmentary leaves of an "English and Latin Grammar" are at present known, and grammars would most probably be the most numerous and best paying of all books. Perhaps the most interesting is the "Festial," the only English book from this press. This was a book of sermons for the use of priests on festivals and holy days, and beginning with Advent goes through the Christian year. It is not at all the same as Caxton's "Liber Festivalis," which was only for the four great festivals. It commences every sermon with one formula, "Goode men and wymmen," and is a farrago of rubbish extracted mostly from the "Golden Legend of Voragine," with here and there a true touch of natural feeling. It is, however, difficult to believe that tales so irreverent, ludicrous, coarse, and indecent, could at any period have been deliberately read from church pulpits to a mixed congregation. The following epitome of a sermon upon St. Thomas of Canterbury, which may be taken as a sample, will fitly conclude this article :—

"De sancto thoma epō cantuariē.

"Good men and wymmen, soche a day ye shal haue seint Thomas day that was slayne for the righte of hooly churchē." The sermon then goes into the biography of St. Thomas's father, Gilbert, who, after serving as sheriff of London, went on pilgrimage to the Holy Land. There he was taken prisoner, but by the help of a worshipful fair woman, who fell in love with him, he escaped with difficulty and came back again to London. There the lady was christened and married, St. Thomas being the only issue. While with child the mother had a remarkable dream. She thought that upon going to St. Paul's church her womb grew and grew in size till none of the doors of the cathedral were large enough to admit her. Being much troubled she told

her confessor, who said she should rejoice, and prophesied that the unborn babe should be so great a saint that "all holye church should be too lytyl for hym." When the child grew up he was taken into the king's service, where he did wonders, killing the king's enemies, restoring his ruined towns and castles, and rebuilding his palaces and manors. The preacher dilates upon the "manfullness" of St. Thomas in the various aspects of his life. He was "manful in his household," for his hall was every day in the "summer-cheson" (*sic*) strawed with "grene ruschis," and in winter with "clene hey. To show how near he was to the king, this example is given: riding through Cheapside, London, with the king, they saw "a pore man well nere nakyd and sore a colde," and the king begged St. Thomas to give the poor man some of his clothes, which the saint, having on cloth of gold, scarlet and well furred, thought unfit. Whereupon the king snatched at the saint's cloak, but St. Thomas held it fast, and they had a long "wristle" in the street. At last the king got it, and threw it to the beggar, the people about marvelling and having "grete sport thereof." Hitherto St. Thomas had pandered to the king, but when he was made Archbishop he changed all his dispositions and determined thenceforth to serve the King of Heaven. His first act was to eschew fine clothes and to wear common robes all dirty "in the whyche was so moche vermyn that hit was an horrible syght to see." He boldly reproved the king for his sins, and would not agree with the king's "sory counsell." His martyrdom by four cursed knights is related, and the dreadful fates that overtook his murderers. Lastly come the miracles done in his name, of which the following is one:—A bird who had been taught to say "St. Thomas, help me," happened on a time to sit outside his cage, when there came a sparrow-hawk, and would have slain him; but anon the bird called on St. Thomas for help and the hawk at once fell down dead." The preacher ends with this moral: "As St. Thomas heard the bird who knew not what the words meant, how much rather will he hear a Christian man or Christian woman that cries heartily to him for succour."

WILLIAM BLADES.

VOL. III.

## The Orthography of Shakespeare's Name.

BY R. A. DOUGLAS LITHGOW,  
LL.D., F.R.S.L., &c.

### PART II.

(Continued from vol. ii. p. 194.)



THE most important point to determine is whether an *e* shall follow the *k* in the first syllable of Shakespeare's name or not, the omission or insertion of an *a* in the second, being of only secondary importance. The curtailed form of spelling, thus: Shakspeare (which was advocated as far back as 1784), is mainly supported by the fact of Shakespeare having apparently omitted the *e* in the few authentic autographs known to exist, and which were all written at a comparatively late period of his life.\* The Stratford Register entries also seem to favour this form; but, on the other hand, as we have seen, no reliance can be placed on the orthography of surnames during, at least, the sixteenth and earlier part of the seventeenth centuries; and not only was no importance attached to the addition or subtraction of a few letters in a signature, during this period, but such increase or curtailment was very frequently the result of mere accident or caprice. Educational advantages were comparatively meagre in those days, and, limiting ourselves still closely to the spelling of surnames, no settled orthography, with very few exceptions, was really in existence.

The Shakespeare family, as now concerning us more intimately, may be taken as an example. What are the facts? Neither the poet's father, mother, nor sisters could write at all; and in the only known signature of any of his brothers, the disputed *e* is distinctly visible. Thus we have one brother signing himself *Shakspeare*, and the other *Shakespeare*. How, then, are we to account for the poet

\* In the second of the series of interesting pamphlets on this subject by Mr. Halliwell-Phillips (published subsequently to the compilation of these notes), the author says, "A distinguished scholar has just pointed out to me that the character following the letter *k* is the then well-known and accepted contraction for *e*. There cannot be a doubt on this point, and therefore the poet's last signature appears in his own selected literary form of Shakespeare."

C

having written his name, *Shakspeare* and *Shakspeare*, and the majority of the entries in the Stratford-on-Avon Register having the *e* omitted from the end of the first syllable, amongst the records of the Shakespeare family? What we have said as to the loose orthography which then obtained, in the matter of signatures, will answer the first query, remembering, at the same time, how few authenticated autographs of the poet are available for examination: this also applies to the second series of facts, which may, however, be further accounted for by estimating the then state of general education—the acquirements of those who probably made the entries—and the natural supposition that those who kept the records would, in entering the names, in many instances spell them *phonetically*, as those similarly circumstanced would do in our own enlightened days.

There can be little doubt but that Shakespeare's name was pronounced in Warwickshire, as if written *Shaxpere*, in proof of which we may again refer to some of the contemporaneous spellings already cited—viz., *Shacksper*, *Shagspere*, *Shaxpere*, &c.; and, in examining the poet's Will, it will be found that the writer or notary who drew up the body of the document, has in every instance spelt the testator's name as *Shackspeare*. This pronunciation was, in all probability, merely a provincialism; and those who now make a point of endeavouring to resuscitate the old phonetic mode of spelling, cannot consistently do so without also seeking to re-establish the old pronunciation. Shall it be *Shaxpere* or *Shakespeare*? No one can be qualified to dogmatize on this subject who has failed to study it attentively in all its bearings, or who is content to rest satisfied with the superficial information afforded by the three late signatures of the poet, and the unreliable testimony of the Stratford-on-Avon Parish Register. The evidence we have already brought to bear upon the question shows how fallacious and misleading must be any arguments based upon such premises, and how inconsistently the advocates of the curtailed mode of spelling adhere to the pronunciation of the longer and true etymological formula.\*

\* We make this statement notwithstanding the ingenious and plausible theories of Drs. Charnock,

If only negative evidence is afforded by Shakespeare's genuine and undisputed autographs, we have still further personal testimony in the two dedicatory letters, addressed to Lord Southampton, and prefixed, respectively, to "Lucrece," and "Venus and Adonis," each of which is signed "William Shakespeare;" and as the works just named are the only ones which can safely be said to have been printed under his own superintendence, it is at least reasonable to suppose that the longer spelling of his name had, in these instances, his express sanction. Moreover, "to the only contribution he ever made to the work of another author, the name there appears with a hyphen,—'William Shake-speare.'" From these evidences we are surely justified in assuming that the longer form was that which received the poet's deliberate assent and authority, and by which he himself chose to be designated in literature.

An authority, from whom we have already quoted more than once, and who is, perhaps, our greatest living Shakespearian commentator, alluding to those who have adopted the shorter spelling, says, they have "overlooked the fact that, in the orthography of proper names, the printed literature of the day is the only safe criterion." Let us now, as briefly as possible, examine the evidence afforded by contemporary and subsequent writers.

"In the earliest notice of the poet by name, in printed literature (1594), the surname appears with a hyphen, 'Shake-speare.'"

In "*Palladis Tamia*; Wit's Treasury," by Francis Meres, published in 1598, we have the earliest enumeration of Shakespeare's dramas, and the dramatist's name is over and over again, and invariably, spelt *Shakespeare*.

In Barnfield's "*Encomion of Lady Pecunia*," published in 1598, he says:—

And Shakespeare thou, whose hony-flowing Vaine,  
(Pleasing the World), thy Praises doth obtaine.

And on all those title-pages of the first quarto editions of his separate plays which

C. Mackay and others, who, according to Dr. Ingleby—one of our most painstaking and accomplished commentators—seek "to discredit the simplest and most probable derivation of our bard's surname."

bear his name, with one exception, it appears as *Shakespeare*.

The following lines are from Basse's Epitaph :—

Renowned Chaucer lie a thought more nigh  
To learned Spenser ; and, rare Beaumont, lie  
A little nearer Spenser, to make room  
For *Shakespeare* in your three-fold, four-fold tomb.

and Drayton says :—

*Shakespeare*, thou hadst as smooth a comic vein,  
Fitting the sock, and in thy natural brain,  
As strong conception, and as clear a rage  
As any one that traffick'd with the stage.

Many additional evidences might be cited, but the above will serve our purpose for the present.

We now come to the First Folio, of 1623, the testimony of which should, indeed, be conclusive, if none other were forthcoming, inasmuch as it was edited by Hemming and Condell, Shakespeare's friends and fellow-actors, who had probably performed in every play they published. By universal consent this volume is regarded as the most correct and reliable edition of the poet's works extant, so that, if on this account alone, the evidence which it affords is peculiarly important. Within the limits of our present Paper we can only state that wherever Shakespeare's name occurs in the first folio it is invariably found as *Shakespeare*, in many instances the name being divided, by a hyphen, thus—*Shake-speare*. In the exquisite lines by Ben Jonson, referring to Droeshout's portrait of the poet, prefixed to the work, he says :—

This figure, that thou here seest put,  
It was for gentle *Shakespeare* cut. . . .

And it is important to observe that "rare Ben Jonson"—Shakespeare's gifted friend and contemporary—repeatedly, if not invariably, thus spells the name of his illustrious brother bard.

In the volume now under consideration, and in addition to the lines just referred to, there is a longer poem of Jonson's dedicated "To the memory of my beloved, The Author, Mr. William Shakespeare, and what he hath left us." Here Shakespeare's name occurs four times, and, in every instance, in the longer form, as above. Following Ben Jonson's memorial lines are others by "L. Digges," "I. M.," and "Hugh Holland," wherein the name is always spelt Shake-

spere, and, in several instances is divided by a hyphen. On the Title-page, and in the Dedication, the editors uniformly give the same spelling, although, curiously enough, Hemming permits his own name to appear in different forms, thus illustrating our previous remarks as to the unsettled state of nominal orthography in those days.

From an entry in the Stationers' Registers, dated November 8th, 1623, it appears that Blunt and Jaggard, the printers, had become proprietors of this first Folio edition, described as "Mr. William *Shakespeare's* Comedyes, Histories, and Tragedyes, &c.," and it is interesting to observe that whilst in this instance the etymological pronunciation of the name is preserved, there is a rather unusual difference in the orthography of the second syllable.

In the second folio (1632), we find, in addition to these evidences in the first, the well-known epitaph of John Milton, wherein he says :—

What needs my Shakespeare for his honoured bones  
The labour of an age in piled stones.

Also the lines signed "I.M.S.," erroneously attributed to Milton, and probably written by Jasper Mayne, student, or John Marston :—

This, and much more which cannot be expressed  
But by himself, his tongue, and his own breast,  
Was Shakespeare's freehold.

The memorials to Shakespeare's wife, daughter, and son-in-law, are as follows :—

Heere lyeth interred the Body of Anne, wife of William Shakespeare, who departed this life the 6th day of August, 1623, being of the age of 67 years.

Heere lyeth the Body of Iohn Hall, Gent : Hee marr. Susanna, y<sup>e</sup> daughter and coheire of Will. Shakespeare, Gent. Hee deceased Nove. 25, A<sup>o</sup>. 1635, aged 60.

Heere lyeth y<sup>e</sup> body of Susanna, wife of Iohn Hall, Gent., y<sup>e</sup> daughter of William Shakespeare, Gent. Shee deceased y<sup>e</sup> 11 of July, A<sup>o</sup>. 1649, aged 66.

Dugdale has handed down the following verses upon Mrs. Hall :—

Witty above her sexe, but that's not all ;  
Wise to salvation was good Mistress Hall.  
Something of Shakespeare was in that, but this  
Wholy of Him with whom she's now in blisse.

Finally, one of the Ashmolean MSS. (No. 38) contains the following :—"Mr. Ben

Jonson and Mr. Wm. Shakespeare being merrie at a tavern, &c.": and, in a MS. note in a copy of Roper's "Life of Sir Thomas More," Philip, Earl of Pembroke and Montgomery, spells Shakespeare's name—"Mr. Shakespear" (1642).

The literature of the seventeenth and greater part of the eighteenth centuries teems with such examples; but we feel warranted in believing that those to which we have referred are more than sufficient for our purpose, and that the weight of evidence is assuredly in favour of the general adoption of the longer form in the spelling of Shakespeare's name.

In 1784, and more than once since then, efforts were made to secure the adoption of the contracted form—Shakspeare; and it must be admitted that these endeavours have been instrumental in effecting the differences of opinion which still exist. However, we cannot but think that the advocates of this abridged form have founded their argument on premises which are superficial, imperfect, and calculated to mislead; whilst they have at least left themselves open to the inconsistency of retaining that pronunciation of the poet's name which can alone be justified by the longer mode of spelling.

Authors have been very careless, in quoting from earlier ones, in reproducing Shakespeare's name, not as originally spelt, but in accordance with their own ideas as to its orthography; so that the spelling of the name as given in the quotations cannot always be depended upon; this is much to be regretted, inasmuch as it renders the investigation more difficult; but those who have carefully studied the subject in all its bearings cannot but be convinced that the literary contemporaries of the great dramatist knew him as Shakespeare, and that he himself, as we have before stated, thus desired to be distinguished in his country's literature, which he so enriched and adorned.

Our task is now ended, and our readers must decide as to the testimony brought before them in these brief notes. In a more pretentious essay we might have readily quadrupled the evidences in favour of that form of spelling Shakespeare's name which we have advocated, and might have discussed at greater length the collateral evidence bearing

in the same direction. But these notes which we have made in the investigation of the subject for our own satisfaction, having convinced ourselves, will, we trust, also convince others, that the name which has shed such lustre upon our English literature should be spelt *Shakespeare*, a form of orthography which a still more careful study cannot but confirm.

In favour of "Shakspeare" we have little more than the evidence of the Stratford-on-Avon register, the opinions of some as to the three late signatures of the poet himself, and the advocacy of comparatively few critics, who have established their theory on a fallacious hypothesis. With regard to the former, we have shown how unreliable such testimony is in the spelling of surnames; and, considering the few autographs at our disposal, we have been enabled to prove, beyond any reasonable doubt, that "to follow signatures would, indeed, revolutionize the whole system of early nominal orthography and lead to preposterous results."\*

On the other hand, in support of "Shakespeare," we have the etymology and orthoepy of the name itself; Shakespeare's own direct and indirect testimony; the witness of his friend, Ben Jonson; of his fellow-actors, Hemming and Condell, and of many other distinguished contemporaries. The almost universal adoption of this mode of spelling during the poet's entire literary career, and for many years afterwards, is a further insurmountable proof; and there is also the fact of his brother Gilbert's only-known signature being *Shakspeare*.

It is unnecessary to recapitulate further, but we may just remark, in conclusion, that, in our own days, the longer form has the support of those whose opinion is entitled to weight, and that, despite the efforts of some who advocate the shortest form, men of culture and knowledge generally will still preserve the name that is

Not of an age, but for all time,  
as WILLIAM SHAKESPEARE.

\* J. O. Halliwell-Phillips.





## The Wedding Ring.

**I**N the days well known to history as "once upon a time," a certain noble Roman youth was deeply engaged in the excitement of a game of ball. The occasion was an important one to him, for it was his wedding feast, but the play made him careless of a treasure that he ought to have guarded with the greatest affection. He took off his wedding ring and placed it upon the finger of a statue of Venus, to remain there until he should want it again. When, however, a few hours after he wished to take it, he found to his dismay that the stony hand had become clenched, so that it was impossible to remove the ring. He now had to pay the penalty of his rashness, for he was constantly haunted by the figure, which kept whispering in his ear, "Embrace me, I am Venus whom you have wedded. I will never restore your ring." The wretched youth continued to be followed by this disagreeable companion until, after much difficulty, he was able, with the assistance of a priest, to force the goddess to relinquish the ring, and then only was the young man free. This legend is widely spread, and has been popular under varied forms; in some of these the Virgin Mary takes the place of Venus, and the owner of the ring having, by placing it upon the finger of a statue, become the betrothed of the Virgin, is obliged to renounce the world and enter a monastery. In another version a certain priest, desiring to enter the marriage state, seeks a license from the Pope, who grants his request on condition that he shall first conciliate St. Agnes, who was not only the patroness of his own church but the special preserver of virginal chastity, by placing on the finger of her image an emerald ring, sent for the purpose by the sovereign pontiff himself. The priest does as he is directed, and places the ring on the fourth finger of the figure, but his astonishment is great when the hand which had been put forward to receive the ring is returned to its original position. Attempts to withdraw the ring are ineffectual, and the unfortunate priest realizes the disagreeable truth that he is contracted to St. Agnes and can marry no one

else. These stories are peculiarly interesting as exhibiting the feeling which was universally entertained in old times, that wedding and betrothal rings possessed an inherent power and value in themselves, a belief which still lingers in some places.

Finger rings have gradually declined and fallen away from the high estimation in which they were once held, so that with the exception of the wedding ring, they are now considered as nothing more than ornaments. The ring in olden times was a badge of office and a sign of the wearer's quality and power. In an old play, from which Shakspeare obtained the rough material for one of his own, one of the characters says:—

I am a gentleman, looke on my ring;  
Ransomme me at what thou wilt, it shall be paid.

The king's ring was a more important sign of his rank than his crown or sceptre, for with it he was wedded to his kingdom. The boy-king Henry III. was invested at Gloucester on the 28th of October, 1216, with a plain gold ring only, as no crown was forthcoming. When a king wished to delegate his power to a deputy, he knew no better way of publishing his desire to his people than by taking his ring from his own finger and giving it to the favoured one. A ring would often open gates that were otherwise obdurately closed, and our old ballads and romances furnish numerous instances of their being put to such use; thus, in *King Estmere*, printed in Percy's "Reliques," we read:—

Then they pulled out a ryng of gold,  
Layd itt on the porter's arme;  
And ever we will thee, proud porter,  
Thow wilt saye us no harme.  
Sore he looked on Kyng Estmere,  
And sore he handled the ryng,  
Then opened to them the fayre hall yates  
He lett for no kynd of thyng.

During centuries of superstition rings took a high place in the estimation of the people as amulets and charms, and the belief in the virtues of the materials of which the rings were made and the precious stones within them was universally held. Gyges, by using his celebrated ring, which he found on the finger of a giant's skeleton in a subterranean cavern, could make himself invisible whenever he wished. Montaigne alludes, in one

of his Essays, to the Platonic ring, which renders those invisible that wear it turned inward towards the palm of the hand, and adds that if such was common "a great many would very often hide themselves when they ought most to appear." Some rings were supposed to possess the same power as a love philtre, and the fair Helen's power over Paris, and all who saw her, was attributed by old writers to a love-inspiring ring which she wore.

Although rings are of great antiquity, and the Bible contains numerous allusions to them, some ancient nations appear to have neglected their use. Lessing, in his Dissertation upon the ring of Polycrates, maintains that the Greeks did not begin to wear signet rings before the date of the Peloponnesian war (B.C. 431). The Assyrians wore bracelets and armlets, but there is no indication on their sculptured monuments of finger rings.

When rings possessed a meaning, and were accepted as the credentials of a man's position in life, it became necessary to make laws to prevent them from being improperly used; but perhaps the oldest of these laws was one enacted by Zeleucus, who, in order to reclaim the Locrians from their luxurious habits, forbade the use of gold rings by any men with the exception of braves and ruffians.

Rings have been made of all kinds of materials—as gold, silver, bronze, brass, copper, lead, amber, glass, ivory, bone and wood; some of these being chosen on account of their inexpensiveness, some on the other hand for their costliness, and others for their supposed inherent virtues.

Modern rings are of comparatively little interest, and no longer is that delicate taste to be discovered in them which the "annularius" loved to throw around his works; but many rings that have come down to us and are at present in cabinets are of great interest. The seal of Michael Angelo in the French national collection was once supposed to be of great antiquity, and a story connected with this ring illustrates the care and presence of mind necessary in a keeper of these valuable objects. The Academician, J. Hardion, was exhibiting the treasures of the Bibliothèque to the notorious Baron de Stosch, when suddenly he missed this ring. Without expressing his suspicions he sent out for a strong emetic, which he insisted on the Baron's

swallowing then and there. In a few minutes he had the satisfaction of hearing the ring tinkle into the basin held before this well-known gem-collector and fabricator of antiques.

The wedding ring as we now possess it, or the "plain gold ring" as it is often lovingly called, is quite a modern invention. In the last century public opinion did not think it improper to give an artistic character to the ring consecrated to the service of joining man and woman in an indissoluble union, and it was often therefore set with precious stones. The early history of the wedding ring is very obscure, from its being usually confused with the betrothal ring, which formerly was the most important of the two; and we have therefore but little information to guide us in understanding how far the so-called wedding ring of the ancients was a betrothal and how far a wedding ring.

The ceremony of betrothal has so completely fallen out of use in England, that it is a little difficult to realize to our minds its important bearing upon the manners of our forefathers. To them the betrothal was the important ceremony, and marriage a ratification of that contract, somewhat as in Confirmation the person takes upon himself the vows made by others in his name at Baptism. With the change of manners exemplified in the disuse of the ceremony of Betrothal, certain words have come to mean something quite different to what they originally signified. Formerly a spouse was a betrothed person, and to espouse was to be betrothed; but now these words have been transferred from the incomplete to the complete marriage. The word wedlock, from the old English *wedlac* (as has been pointed out by Mr. Danby P. Fry), meant originally the act of pledging, or giving the pledge or 'wed' by the bridegroom at the betrothal. In the Anglo-Saxon laws it is said of the bridegroom, "Let him confirm all that he has promised with a *wed*."—that is, a substantial pledge, valuable security, or material guarantee for the fulfilment of his promises, which was deposited in the keeping of the bride's kindred. At present, *wedding* refers to the ceremony of entering into the contract of matrimony, whilst *wedlock* denotes the permanent state of marriage. As *wedlock* gradually obtained its present more extended meaning, it drove out

the old word *wiflac*, which at least in one of its senses meant marriage; being derived from the Saxon verb *wifian*, "to wive," which has also become obsolete, the Norman verb "to marry" being substituted for it. Mr. Fry observes:—"In the words relating to the marriage ceremony, however, the popular instinct has retained the Saxon terms, *bride*, *bridegroom*, *bridesmaid*, *bridal*, referring to the maiden about to become a wife, and in whom the interest of the occasion chiefly centres." It is curious, indeed, to note the different views and feelings which have suggested the names for marriage in different languages. While the word *wedlock* sprang out of that practice of giving security, which pervaded the whole system of Saxon polity, the word *marriage* arose from the Norman notions of rule and subjection—denoting the subordination of the woman to her husband or *mari* (*maritus*, *maritagium*). In Latin, on the other hand, *matrimonium* means "motherhood," while in Spanish, *casar*, to marry, means really "to keep house" (*casa*)—marriage (*casamiento*) being thus regarded, in Spanish, not in its sexual, but in its social relation.

The ceremony of Betrothal or Espousals was the contract of a future marriage 'of eternal bond of love,' and it was performed with due solemnity, the parties being bound by this expression of their future intentions. In times of violence and disregard of law, the church compassionated the weaker party and protected the woman by throwing a sanctity over the espousals, and moreover it undertook to punish the violation of the contract, by making the offender liable to excommunication. A service was used which is preserved in a few of the French and Italian Rituals, and it will probably astonish most of our readers to learn that it is also preserved in the Protestant Ritual of the Church of England. The fact is, however, that the first part of the marriage service down to the woman's answer—"I will," after the priest has asked her if she will have "this man to thy wedded husband," is the old Betrothal service. By the Roman law betrothment (*sponsalia* or Espousals) is defined to be a promise of a future marriage, and was allowed to take place after the parties were seven years of age. In France the ceremony was known by the name of *fiançailles*, and the presence of the curé, or

priest commissioned by him, was essential to the completeness of the contract. In Germany, the parties to the contract are called respectively bride and bridegroom from the time of their betrothment until their marriage, and in this country it was usual to call them husband and wife, thus, in *Twelfth Night*, Shakspeare makes Olivia call Cesario husband, and Claudio, in *Measure for Measure*, calls Julietta his wife, and declares that he got possession of her upon a true contract. Formal engagements of this kind were usual in England down to the time of the Reformation, and many of these marriage contracts are to be found in old family documents. The action for breach of promise of marriage is probably a relic of the old ceremony of espousals, because it is treated in law as the breach of a contract—a contract which now can usually only be inferred, and we are not aware that any court of equity has ever decreed its "specific performance." In old times the breach was frequently on the other side, for girls were often espoused when very young, and their fathers obtained foster-lean or money from their future husbands, which was supposed to go for the child's education and nurture. The father after obtaining the money would often quarrel with the spouse and, breaking off the engagement, would contract his daughter to another suitor. After a time public opinion caused the Church to decide that the price of the wife should be paid on the wedding-day, instead of at the espousals. Eleanor, the ninth daughter of Edward I., was only four days' old when her father began to look out for a husband for her, and in her first year she was espoused, but in those days the Church encouraged early marriages, and the marriageable age was fixed at 12 for girls and 14 for boys, and so it still remains in law. In India, at the present day, children are betrothed when infants and brought together when they arrive at puberty. In pointing out this distinction between an espousal and a marriage we have not yet mentioned the ring itself. A betrothal ring which was given when the dowry was settled, was indispensable among the Greeks, and it is easy to see the value of the ring as the one visible thing that gave the woman a claim upon the man.

(To be continued.)

## State Papers of the Reign of Henry VIII.\*



THE bulky imperial octavo volume, extending to more than 900 pages, which has been issued within the last few days under the editorship of Mr. James Gairdner, is in continuation of the series of Calendars of the documents illustrating the reign of King Henry VIII., originated and so ably edited by the late Rev. J. S. Brewer, whose death occurred when the materials of the present volume were nearly ready for the press. The new editor was, however, so long the valued colleague of Mr. Brewer in his laborious task that, so far as historical students are concerned, the change in the editorship of these "Letters and Papers" will not be attended with any evil results. The "Calendar" continues on the same lines as originally laid down, so as to include every known source of contemporary information regarding the reign of Henry VIII. Thus, besides the original letters and State Papers in the Public Record Office and the British Museum, matters of historical importance, derived even from printed sources, find a place in this "Calendar." The Patent Rolls, Signed Bills, and Privy Seals, have been laid under contribution, as have also the French Rolls, and the Rolls of Parliament. Lastly, the Vienna Archives and the manuscripts at Simancas have furnished some most interesting documents. This will give some faint idea of the exhaustive treatment applied to the study of this important period. The necessity for such a comprehensive scheme was obvious, when it is considered that at the time Mr. Brewer began his labours, the entire collection, which was originally deposited in the Treasury of the Exchequer, had become dispersed among the collections in the British Museum, the old State Paper Office, the Chapter House at Westminster, and the Rolls House. The subsequent concentration of the public

\* "Letters and Papers, Foreign and Domestic, of the reign of Henry VIII., preserved in the Public Record Office, the British Museum, and elsewhere in England." Arranged and Catalogued by James Gairdner, Assistant-keeper of the Public Records. Vol. V. Longmans and Co., Paternoster Row; Trübner and Co., Ludgate Hill.

records in the repository in Fetter Lane facilitated the amalgamation of a considerable portion of the dispersed series of papers, but the difficulties of such a task can be the better appreciated when it is known that in some cases parts of the same letter were to be found in different localities.

The contents of the new volume range over the years 1531 and 1532, a period which is but meagrely dealt with in even our best histories. The first few pages of the "Calendar" plainly show us the burning question of the time. The articles numbered one to seven all bear directly on "The Divorce," and include a noteworthy collection of some of the treatises put forth in connection with the subject. Thus we have, "A confutation of Abel's babbling in his enterprise to defend the marriage of the brother germane with his brother germane's wife"; "A treatise on the unlawfulness of marrying a brother's widow"; another, "In defence of the proposition that a man cannot marry the relict of his deceased brother when the first marriage has been consummated"; "On the illegality of marriage with a brother's wife, as illustrated by the case of Herod, in which the author endeavours to prove that there is no evidence that when Herod married Herodias, his brother Philip's wife, his brother was still alive, but that the presumption is to the contrary"; "Articles drawn out of the Scriptures, out of the General Councils and certain learned fathers, that it is not lawful for one man to marry two sisters"; and so forth *ad nauseam*.

Now for the first time are we able, by the aid of these papers, to trace the complete history of this unhappy question. In one of Chapuys' despatches to Charles V., we are furnished with a fuller account than has hitherto been attainable of Henry's separation from Katherine. Under date 31st of July, 1534, he writes:—

According to the custom that was between them (Henry and Katherine), of visiting each other every three days, the Queen sent to the King six days ago to inquire of his health, and tell him of the concern she felt in not having been able to speak with him at his departure; but since it was said that she was to be deprived of this pleasure, and likewise not to follow him, it would have been some consolation at least to have bid him adieu; but in this, as in all other his commands, it was for her to show obedience and patience. On hearing the message, the King for

some time took counsel with Norfolk and Dr. Stephen [Gardiner], recalled the messenger, and in great choler and anger, as it seemed, charged him to tell the Queen that he had no need to bid her adieu, nor to give her that consolation of which she spoke, nor any other, and still less that she should send to visit him, or to inquire of his estate; that she had given him occasion to speak such things, and that he was sorry and angry at her because she had wished to bring shame upon him by having him personally cited; and still more, she had refused (like an obstinate woman, as she was) the just and reasonable request made by his Council and other nobles of his realm; that she had done all this in trust of your Majesty [Charles V.], but she ought to consider that God was more powerful than you; and, for a conclusion, that henceforth she must desist from sending him messengers or visitors.

Hereupon the Queen wrote to Henry that she was sorry for his ill-will; all she had done had been "for the honour of both, and discharge of their consciences," and that her dependence was on God alone.

The King delayed replying to this for three days, and then, after having taken sufficient advice, made a poor enough reply, in which . . . he wrote only that she was very obstinate to have sworn she had never known Prince Arthur, and also that she had gone saying and preaching it to all the world, and that she was very much deceived if she founded herself upon that, for he would make the contrary quite evident by good witnesses; which being the case, nothing was more certain than that the Pope had no power to dispense, as by his knowledge and learning, which was such as all the world knew, he had invincibly shown; and she would do more wisely to employ her time in seeking witnesses to prove her pretended virginity, than to waste it in holding such language to all the world as she did. . . . The letter had no address, probably because they mean to change her name, and have not yet determined what title to give her, if they had leisure to do it; for during three days they have been more occupied in drawing up this letter than could be imagined.

The "reasonable request" referred to in the foregoing was made to Katharine at Greenwich, on the 31st of May, and is fully reported by Chapuys in a long and remarkable despatch (No. 287); the matter is too detailed for quotation here, but it amounted to an offer for the trial of the cause before some other judge than the Pope.

Passing from the neglected Queen to the cause of her tribulation, the same ambassador, writing on 29th of July, 1532, informed the Emperor, that "the King was going northwards to hunt, but, though great preparations had been made, he had turned back. Some say the cause is that, in two or three places that he passed through, the people urged him

to take back the Queen, and the women insulted the lady" [Anne Boleyn]. Here we have the public feeling in the matter exhibited in no uncertain manner. How she was spoken of in the country may also be ascertained from a curious "memorandum" in connection with Whitby Abbey, which appears on page 425. It runs:

The 23rd year of the reign of our Sovereign lord, King Henry VIII., after the Convocation, when our master came home, I, Dan Robert Wodhus, prior, demanded "What news?" And he said, "Evil news; for the King's grace was ruled by one *common stued huer*, Anne Bullan, who made all the spirituality to be beggared, and the temporality also." Also, another time, when he come from York, he told the said Prior of a man that preached, and said, when the great wind rose in the west we should have news afterward. And he asked what that was. And he said, a great man told him at York, and if he knew as much as three in England he could tell what those news were. And he asked what they were; and he said, the Duke of Norfolk, the Earl of Wiltshire, and the common stued huer, Anne Bullan.

The position of the unfortunate mistress was certainly not an enviable one. As far back as 1529 the French ambassador had suspected too great intimacy between the King and her, and Ortiz, under date December, 1531, refers to the "wench (*manceba*) *who has miscarried*." Doubtless, Anne Boleyn would have been only too glad to have been freed from the embarrassing situation, but until the nullity of the King's marriage with Katharine could be established, the thing was impossible. The interview which took place between Henry and the French King, in October, 1532, was certainly closely connected with the marriage question. An official account of "the maner of the tryumphe at Caley and Boleyn" was printed by Wynkyn de Worde. From this we learn, that "on Monday, October 21, the King went to meet the French King, with seven score lords and knights in velvet coats, forty of his guard, and others, to the number of 600 horses. They met at Sandynghelde. . . . They embraced each other five or six times on horseback, and so did the lords. They rode hand in hand for a mile, and then lighted, and drank to each other. Within a mile of Bulleyn, the Dolphin, the Duke of Orliance, and the Earl of Angolame, with four Cardinals and 1000 horse, met them. Before they entered, guns were shot, which were heard twenty miles off. . . . On

Sunday the Kings heard mass in their lodgings, and in the afternoon the King went to the French King at Staple Hall, where was bear and bull baiting till night. The French King supped with the King of England; and after supper the lady Marques of Pembroke, lady Mary, lady Darby, lady Fitzwater, lady Rocheford, lady Lisley, and lady Wallop, came in masked, and danced with the French King and lords. The King then took off their visors, and they danced with French gentlemen for an hour. The French King's doublet was set all over with stones and diamonds, valued at 100,000*l.*, and his company far surpassed the English in apparel. On the day the Kings came from Bulleyn . . . there was great wrestling between the English and French. The latter were all priests, and big men and strong, but they had most falls."

Another account says:—"At Calais the King was lodged in a house of merchants, square, with a court-yard in the middle. The King of England was lodged some distance off, and with him 'Madame la marquise de Boulan,' with ten or twelve ladies. The King sent to her by the Provost of Paris, as a present, a diamond worth 15,000 or 16,000 *cr.* Yesterday, Sunday, . . . the King of England wore a robe of violet cloth of gold, with a collar of fourteen rubies, of which the least was as large as an egg, and fourteen diamonds not so big. Between these stones there were two rows of great pearls, and hanging from them a carbuncle as big as a goose's egg."

It was rumoured that at this interview Henry had intended to marry the recently-created Marchioness of Pembroke; but as nothing came of it, we may fairly assume that the French King was not prepared to encourage Henry in setting the Pope and the Emperor at defiance. The object of the interview therefore failed; and on the 15th of November, 1532, we have the Pope's brief directed to Henry, in which he "is grieved to hear that he [Henry] still continues to separate himself from Katharine, and to cohabit with Anne." Clement "again exhorts him, and warns him, on pain of excommunication, to take Katharine back as his Queen, and reject Anne, within one month from the presentation of this letter, until the papal sentence be given."

Here we must leave this absorbing topic and await its further detailed development in a subsequent volume. We have devoted so much space to this feature in the Calendar before us, that we cannot do more than mention a few of the most noticeable of the minor subjects. Such are, the foundation of Christchurch as King Henry VIII.'s College, the building of a new palace at Westminster, the formation of St. James's Park, the appearance of the plague in London in 1532, and, finally, the account of the King's mines at Llantrissiant (No. 362), and the indenture for minting money at the Tower (No. 919). The Treasurer of the Chamber's accounts, a manuscript presented to the Record Office by Sir W. C. Trevelyan (pp. 303-326); the King's New Year's Gifts, January, 1532 (pp. 327-329); The King's Jewels (pp. 726-746); and the Privy Purse Expenses of Henry VIII. (pp. 747-762), abound with curious items of information, and afford abundant fresh material of the highest antiquarian interest. We would only add that a most voluminous and admirably planned index completes this latest permanent contribution towards historical research.

#### NOTES

### An Archaeological Tour in Norfolk.



THE following account gives the chief points of architectural and antiquarian interest in a tour made in that most delightful county, Norfolk, by myself and a friend last summer. It will be necessary to state that our mode of travelling was by means of bicycles (most valuable possessions for tolerably active antiquaries), to the handles of which we strapped rolls of paper, necessary for rubbing brasses, many fine specimens of which were copied during the tour.

August 29th.—Starting from Norwich, where we had slept the previous night, the first place reached was Horsham St. Faith. The church here is a fine specimen of Perpendicular, restored throughout. It contains the old screen and pulpit, which are enriched by panels illuminated with figures of saints in



the style that is more or less peculiar to Norfolk and Suffolk. The pulpit bears the date 1480. On the screen is the inscription (original):—"Orate pro aits Wilm. Wulcy et Johāne et Alicie uxor ejus et pro quito illi depcali tenentum. Amen. Anno dñi xv. xxviii." There is also a remarkably good wooden lectern in the form of an eagle. This church is interesting in many respects.

Next, to Buxton, where there is a church of no special interest. Then to Stratton Strawless, where there is a poor Perpendicular church, which, however, contains the remains of what has been exceedingly fine stained glass in the heads of two windows in the nave. These portions are entire in themselves and show some beautiful figure drawing, chiefly in yellow and black. There is also a fine recumbent effigy of a lady, in the early style of the fourteenth century, but it is uncertain whom the tomb commemorates.

Thence on to Brampton, where there are some brasses which we copied, the best being to the memory of Robert Brampton, Esq., and his wife Isabella, 1468, showing them in shrouds, with scrolls from the heads. Above is a figure of the Madonna and the Infant Saviour. We then lunched at Aylsham, and in the afternoon rode on to Blickling, the ancestral seat of the Bullen or Boleyn family; the fine old hall, now the property of the Marchioness of Lothian, was however, built by Chief Justice Hobart and finished in 1628.

The church is fine Perpendicular, restored by Street, who has added an Early English tower. There are several good brasses, which we copied: Sir Nich. Dagworth, 1401, in complete armour, with coats of arms; Anna Boleyn; a child, 1479, besides others of the same family. One of the most curious is a small bust of a civilian, now destitute of inscription, *c.* 1360.

At the west end of the church is a curious iron-bound chest in excellent preservation, and having five locks and keys. This night we stayed at the "Black Boy," Aylsham, a comfortable hostel in every respect. Unfortunately the weather began to turn traitor, and during the night the rain descended heavily, rather damping our prospects of a fine ride on the morrow.

28th, Wednesday.—In spite of heavy roads

and rain, we made our way westward, to Salle (pronounced Saul), where we knew there was a fine church, and we were not disappointed in our expectations. Though quite a small village, the church is splendid in the extreme, and, like the majority in this county, is Perpendicular throughout. I will endeavour to describe some of its interesting details. The interior is, most unfortunately, in a very bad state of neglect, much of the fine oak-work lying about the church, and all the internal fittings are of the worst pew type, the splendid screen and stall work being built into their construction.

The plan is formed by chancel, nave, aisles, north and south transepts, and noble north and south porches with parvices. At the west end rises a fine lofty tower. The roofs of the nave, chancel, and transepts are all splendid and of different designs. Some of their carved details are very beautiful. The main portions of the original parclose screens remain in the transepts, as also the lower part of what has been a very rich rood screen. The stalls have also been very fine, and exhibit some excellent carved misereres. Nearly all the doors (of which there are many) throughout the building have their original traceried panels and fine floriated ironwork. Under the tower is an original Perpendicular gallery, painted and gilt in various parts. In front of it is an oak crane, from which depends, by a chain, a very beautiful pinnaced font cover, which can be lowered or raised at pleasure.

All the details of this church are fine, the composition of the west tower being exceptionally so. The woodwork is certainly worth the closest inspection.

Salle church is rich in brasses, nearly all of which we rubbed; the following is the list of the best:—Geoffrey Boleyn and his wife Alice and nine children, 1440. Thomas Roose and his wife Catherine and twelve children, all on a fine bracket, 1441. John Brigge, an emaciated figure in a shroud, with the following curious inscription:—

Here lyth John Brigge undir this marbil ston  
Whos sowle our lorde Jhu have mercy upon  
For in this worlde worthily he lived many a day  
And here his body is berued and cowed under clay  
So frendis see what ever ye be pray for me now pray  
As ye me se in soche degree so schall ye be another day.  
John Funteyn, 1453.

Thence to Cawston, where the church, though not on so grand a scale as Salle, is still finer in some of its details. It is Perpendicular throughout. In the interior the original rood screen at once invites attention. It is richly painted and gilt, the panels being illuminated with figures of saints, each with their appropriate symbol, the four Latin Fathers occupying the panels of the low doors. All this colouring is in excellent preservation. Here, as at Salle, there is a western gallery, round which runs the inscription, now partly defaced, "God spede the plow and send us ale corn enow our purpose . . ."

The nave roof, however, is the architectural gem of the church. It is of rather a high pitch, with hammer-beams, on each of which is a large figure of a seraph with expanded wings, finely carved and standing erect. There is also a series of angels on the wall-plate, each holding a shield. The effect of this roof, on first entering the church, is fine in the extreme, all the other details being likewise of a costly treatment. Funds are, I believe, much needed to restore this grand church; and one of the seraphim was lying on the floor, when we were there, it having fallen from the roof through want of proper support. Some of the old benches remain in the chancel, and show well-carved misereres. There is a fine octagonal font, with delicate traceried panels.

The exterior has likewise many points of interest. The west door is very good in detail, and is much enhanced by a string mould which encircles the side buttresses (which are richly panelled in flint) and then passes up over the arch. There is also a large south porch, with a parvise chamber above. The roof of Cawston is certainly one of the finest in England.

A visit to Aylsham Church terminated this day's tour. It is Decorated and Perpendicular, and has a fine rose window in the south transept. There is some good old woodwork, which is now much mutilated. We rubbed five brasses here—Thomas Tylson, rector, 1490; Robert Farman and his wife Catherine, 1490; Richard Howard and his wife Cecilia, very grotesque figures in shrouds, 1499; Thomas Wymer, a worsted-weaver, 1507; and one other. It rained nearly all

day, and the roads were in a state very unfitted for our mode of travelling.

29th, Thursday.—Ingworth.—A small church with Perpendicular nave, and an Early English chancel. The tower arch is Norman, the circular tower has, however, fallen into ruin. Erpingham.—A two-aisled church, Decorated and Perpendicular. It contains a good brass to John de Erpingham, engraved *cir.* 1415, showing him in the armour of the period. Calthorpe.—A small single-aisled church. It contains some good Perpendicular benches, and an excellent Perpendicular font, with effigies of lions at the base. Thwaite.—A small Perpendicular church of no special interest. Alby.—Ditto. Houghton.—Fine, though small Perpendicular. It has an unusual kind of clerestory, the bases of each window inside being ornamented with a sort of grotesque gargoyle. There are two good porches. Felbrigge.—The church here stands in the middle of the park, so with the enthusiasm of antiquaries we dragged ourselves and our bicycles through the long grass in the midst of a pouring rain, in order to secure rubbings of some fine brasses which we knew were to be obtained, when once the church were reached. A good mile had to be thus traversed to attain our object. But brass rubbing has the effect of drying a wet coat, particularly when such brasses are rubbed as those at Felbrigge. The earliest is to the memory of Symon de Felbrig and his wife Alice, 1351, and Roger de Felbrig and his wife Eliz., 1380. The male figure of the first is attired in civil costume, while Roger is in armour and jupon. The inscription is in Norman-French. The next brass is a magnificent one to Sir Symon Felbrigge, K.G., standard-bearer to Richard II., and his wife Margaret. The figures are very large, and lie beneath elaborate canopies. The knight holds a banner in his hand, and the garter encircles the knee. The brass is further enriched by shields of arms and badges. After rubbing the brasses we rode on to Cromer, the rain still descending in a most dismal manner.

30th, Friday.—The whole of this day was occupied indoors, the weather being unusually wet.

31st, Saturday.—In spite of a drizzling rain, we left Cromer early in the morning

and rode to Holt, ten miles east. The church is large and plain Perpendicular, and contains a curious font with a hemispherical basin, which may either be early Norman or late Perpendicular.

Cley-by-the-Sea. — This church was one of the most interesting we visited. Its chief portions are very elaborate and beautiful Decorated, the rest being early Perpendicular. The nave arcade is fine and lofty, the piers being octagonal with finely moulded caps. There is an unusually fine clerestory of alternate lancet and circular windows, the latter containing floriated cinquefoils. In the spandrels between the nave arches are beautiful crocketed canopies, and pedestals which once supported figures, now gone. These corbels are boldly and characteristically carved, some of the subjects being the seven deadly sins. There are some early stalls in the chancel with carved misereres. We rubbed three brasses in this church, a civilian, 1460, John Symondes, merchant, and his wife and eight children, and John Yslyngeton, S.T.P., 1520. The one to John Symondes and his wife is very curious, showing them in shrouds. Between the figures, and on either side, are nine scrolls, each bearing the motto "Now thus." As this brass lies before a chantry altar, the inscription and scrolls are reversed, so that they can be read without turning the back to the crucifix. The south porch is extremely fine Early Perpendicular, having a parvise with two windows, one on either side of a canopied niche. The jambs of the outer door are filled with shields of arms, emblems of the Passion, rebuses, &c., and are very beautiful. The west door is very pure Decorated, and has once had a porch. The arch is cusped, and has elaborately carved spandrels, the original oak work and fine floriated hinges still remaining. The great west window is also a fine and unusual specimen of Perpendicular. Nearly all the buttresses are panelled in flint, and have brackets and canopies. The porches and a stair turret have a very unique and delicate cresting on the top, such as I have never seen before. The whole of this church is extremely good, and is unfortunately in a very unsound state, large cracks appearing in the walls, part of the turret staircase having already fallen down. Cley is a small village,

and its church is, I believe, but little known, but any architect visiting it will be amply repaid for his trouble.

ARTHUR G. HILL, B.A.

(To be continued.)



## The Leicester Muniments.



THE Muniment Room of the Leicester Corporation has lately received an important addition to the valuable archives belonging to the town by the presentation of two Rolls of the Mayors of Leicester, which have hitherto been in private hands. The first is a parchment roll, six inches wide and twelve feet long, which contains, in addition to the names of the mayors of Leicester from the year 1266 to the year 1574, a chronological table of the kings of England, and notes of important events occurring during particular mayoralities. An inscription on the back of the roll tells that "Thomas Hallam owneth this roll, which was written the 4th day of January, 1574." It was formerly in the possession of the late William Perry-Herrick, Esq., of Beaumanor Park, Leicestershire, and it is to Mrs. Perry-Herrick that the Corporation is indebted for this welcome gift.

The second Roll, which commences with the year 1233, was—until his recent death—the property of the late Mr. James Thompson, the historian of Leicester. It was then given by his widow to Mr. William Kelly, F.S.A., whose labours on behalf of local archæology are well known and appreciated in Leicester, and by him was presented to the Corporation.

The muniments of the Corporation of Leicester, which have recently been put into chronological order by Mr. J. Cordy Jeaffreson, B.A. Oxon, one of the Inspectors of Historical Manuscripts, have been placed in a fire-proof muniment room in the New Town Hall, where they can be consulted by students with ease and comfort. That they are highly valued by that gentleman—no mean authority—will be evident when it is known that he states that, leaving out London, and perhaps York, no Corporation in the kingdom possesses so extensive

and valuable a collection, or one in such good order as this now is.

When the late Mr. James Thompson was collecting material for his "History of Leicester" thirty-five years ago, the Records of the Corporation were not easily accessible, neither were they arranged in any way. The student had to wade his way as best he could through a great mass of manuscripts of all ages and all sizes, some of great, others of little, or no value.

That the contents of the Record Room was then but little known may be gathered from the following letter, addressed by W. Heyrick, Esq., the then town clerk of Leicester, to Mr. Thompson, the original of which is now before me:—

Thurmaston Lodge, 10th Nov. 1845.

SIR,—I never saw or heard of the book called the "Large Book of Acts," or any document containing the ordinances or regulations referred to; nor did I ever hear my father (who preceded me in the office of town clerk) speak of such a book.

I have referred to Nicholls, Throsby, and Burton, in the faint hope that the manner in which they refer to the subject might suggest an inquiry in some quarter to which it may not have occurred to you (a *novus homo* in Leicester) to apply. But the *indexes* have not led me to any passages bearing on the point. Your note shows that it is treated of by Nicholls, but I cannot afford time to wade through his ponderous folios. . . . An apology for the trouble imposed by such an inquiry was more needless, as applied to me, than it could have been to any other person, since the consideration of my connection with the municipality would, naturally, point to me as the individual more likely than any other to possess the information you are seeking.

The position which I have thus occupied in conjunction with the consideration that my ancestors have, for about three centuries, been connected with the town, and lie buried in one of its churches, must give me an interest in all that concerns its history, and therefore I beg of you to set me down as a subscriber.

I am, Sir, yours obediently,

W. HEYRICK.

In the Index to the Leicester MSS. I find: "16. The Town Books of Acts, one volume, folio," which is, I suppose, the MS. required by Mr. Thompson, and referred to in the above letter.

THOMAS NORTH, F.S.A.

Ventnor, I.W.

## Military Order in Nottingham, 1644.

Communicated by J. POTTER BRISCOE, F.R.H.S.

**T**HE following is a transcript of the original Orders of Colonel Hutchinson to the garrison at Nottingham, in 1644, which were obtained several years ago, with other MSS., from a representative of the Stretton family, by the Committee of the Free Public Libraries, Nottingham:—

Mr. Maior and the Governor doe require all psons whatsoever within this Garrison (for the better orderinge and governinge of the same) to take notice of their orders here following, as they will answer the contrary:—

1. If anyone shall be found idley standinge or walkinge in the streete in sermon tyme, or playing at any games upon the sabbath or fast day, hee shall pay halfe a crowne or suffer imprisonmt till hee pay the same.

2. If anyone shall bee found drinkinge in any Taverne, Inne, or Alehouse on the sabbath or fast day, hee shall pay 1s., or suffer imprisonmt till he pay the same; And the mr of that house shall pay for every pson soe taken 1s., and if hee offend the second tyme hee shall be disenabled from sellinge any wine, ale, or beare any more.

3. If any Taverne, Inne, or Alehouse soever shall sell any wine, ale, or beare out of their houses upon the sabbath or fast day (except to any one who is sick), for the first offence he shall pay 10d. (?), for the second 1s., and for the third disenabled for sellinge any wine, ale, or beare any more.

4. If any Tradesman shall carry home any work to any of their customers on the sabbath day, they shall forfeit their work and suffer a week's imprisonmt.

5. If any one shall keep open any shoppe, or buy or sell any comodities whatsoever, on the sabbath or fast dayes, the buyer shall pay 1s., and the seller 1s., and suffer imprisonmt till he pay the same (unless it bee upon an extraordinary occasion for one that is sick).

6. If any one shall sweare, hee shall pay iijd. for every oathe, or suffer imprisonmt till hee pay the same.

7. If any one shall be drunke, hee shall pay five shillings, or suffer imprisonmt till hee pay the same; and the mr. of the house where hee was made drunke shall pay 1s., and likewise suffer imprisonmt till hee pay the same.

8. If any one shall bee found tiplinge or drinkinge in any Taverne, Inne, or Alehouse after the houre of nyne of the clock at night, when the tat too beates, he shall pay 2s. 6d.; And the house for the first tyme shall pay 2s. 6d. for every man so found, and the second tyme 5s., and for the third tyme bee disenabled for sellinge wine, ale, or beare any more.

9. If any soldier shall be found drinkinge in their quarters after nyne of the clock at night when the twp

too hath beaten, they shall pay 2s., or suffer 24 hours' imprisonment with bread and water.

10. If any Taverne, Inne, or Alehouse soever shall sell any wine, ale, or beere (except upon an extraordinary occasion to one that is sick) after the hour of nyne o'clock at night, after the tap too hath beaten, untill the Revelly hath beaten the next morning, he shall pay 1s., or suffer imprisonment till hee pay the same; and hee who fetches the drinke after the aforesaid houre shall pay 2s. 6d., or suffer imprisonment till hee pay the same.

Whosoever shall give Information of any pson who shall comitt any of these offences, he shall have the full penalties paid for them for his reward.

WILL. NIX, Maior.  
JOHN HUTCHINSON.

## Reviews.

*Primitive Folk-moots, or Open-air Assemblies, in Britain.* By GEORGE LAURENCE GOMME, F.S.A. (Sampson Low & Co. 1880.)



THE curious inquirer has long been acquainted with the fact that open-air courts have existed in England at more or less distant dates, and are still even sparsely found in our own days. There, however, his knowledge has stopped. Why they have so existed, and for how long, has been a mystery for which no solution has been offered him. Mr. Gomme now steps in, and out of scattered isolated statements of fact, more numerous than the reader might suppose, has not only collected a body of evidence ranging over the whole historic period of England to prove the existence of these courts, but has made from them a scientific induction that courts so constituted are survivals of those meetings of our early tribes when men congregated for judicial and legislative purposes *sub dio*, undeterred by the horrors of British weather. In treating his subject, Mr. Gomme has been guided by the just principle that British evidences are sufficient to explain as well as to prove British antiquities; and he has not sought to mislead himself or his readers by delusive and far-fetched analogies from other countries. The subject is obviously a most interesting and valuable one, the more so when, as here, candidly and honestly treated.

Throughout the Anglo-Saxon period the open-air practice showed itself in "shire-motes," and "hundred courts." The Witenagemot occasionally showed itself under the same old-world aspect. Even after the Norman Conquest, the "shire-court" that determined the famous ejectment case between Archbishop Lanfranc and Eudes of Bayeux was held in the open air. Our space does not permit us to do more than point out to the reader the contention of Mr. Gomme's very able book, and indicate the nature of the evidence by which it is supported. We call attention, however, particularly to chapters three and four, in which are given interesting particulars of Anglo-Saxon *gemotas* and synodal councils. Great stress is justly laid by Mr. Gomme upon the lawsuit tried at Cuckamsley Hill, in the open air, in the time of Æthelred II.,

where a Latin form of procedure prevailed in a sabbial court. The Tynwald court, the hundred courts of Norfolk and of other counties, manorial, forest, and mining courts, are further on described and explained. Scotland helps to elucidate the subject; and the remaining chapters complete the gleanings and substantiate the general conclusion. The work is well executed throughout, the evidence is arranged with clearness and precision, and the conclusions are logically supported. We have to congratulate Mr. Gomme upon having made not only a valuable but a most agreeable and novel contribution to English history—a contribution, be it observed, which restores to the student much that has been supposed to be altogether irrecoverable, and which also makes up an important chapter of Primitive Politics, a title which Mr. Gomme uses for the first time.

*Lancashire Inquisitions. Stuart Period. Part I.* Edited by J. PAUL RYLANDS, F.S.A. (Printed for the Record Society. 1880.)

THIS handsome volume is the third issued by a Society which was started some two years back for the publication of original documents relating to the counties of Lancashire and Cheshire. The task undertaken by the editor is no less than a proposal to print full English abstracts of all existing Lancashire Inquisitions. These are to be divided into three sections or periods: 1. *Plantagenet*; 2. *Tudor*; 3. *Stuart*. We sincerely trust that Mr. Rylands may succeed in carrying out such a splendid project, one which will furnish more authentic and reliable information, both topographical and genealogical, than is contained in any existing county history. The selection by the Council of the Society of this class of document shows that the members of that body are keenly alive to the sources whence the best information is obtainable. Scattered up and down in these documents we find, in addition to the usual information required by the King's writ, subsidiary records of the highest importance, such as original charters, marriage settlements, wills, fines, &c., many of which cannot be supplied from any other sources. The editor's introduction affords all the information requisite for the clear understanding of the contents of the work, and provides useful information on the subject of the complicated but happily now abolished *Fines* and *Recoveries*. Mr. J. A. C. Vincent's name is an ample guarantee for the accuracy of the abstracts from the original Latin, as well as for the correct deciphering of the manuscripts. The members of the Record Society are to be congratulated on this excellent instalment of the great work undertaken by their honorary Treasurer, which contains 231 Inquisitions, extending from 1603 to 1613, and including those of knights, clergy, gentry, and yeomen. Excellent indexes of names and persons complete this valuable book.

*Kennet's Kingdom: a Ramble through Kingly Kensington.* By R. WEIR BROWN. (London: David Bogue. 1881.)

The villages that have successively been swallowed up by the remorseless growth of London have all their distinct histories, and we therefore welcome

such books as the one before us because they contain details that cannot well find a place in works dealing with a more extensive field. Mr. Brown's title is somewhat startling. The expression "kingly Kensington" he obtains from Swift, but what authority has he for "Kenna's Kingdom?" Kenna, the daughter of Oberon, king of the fairies, was beloved by Albion, who died in battle with the fairies while fighting to obtain possession of her; but we fear that the lady's connection with Kensington rests upon no better authority than Tickell's line—

"Kenna" that gave the neighbouring town its name."

The author does not lay any particular stress on this etymology, and we quite agree with him that the derivation of the word Kensington is an almost hopeless crux. The two chief houses of the district—viz., Kensington Palace and Holland House—still remain, and we might almost add Campden House as a third, in spite of its having been burnt in 1862. The interesting portion of the history of the place that has gained the name of the "Old Court Suburb" commences with the purchase by William III. of Nottingham House, the dwelling of the "black funeral Finches," which he turned into Kensington Palace. Previous to that time it was of small account, and Macky, in his "Journey through England" (1724), writes:—"Kensington was a small poor village till the Court came there, but now it is become a large town, and in its squares are houses fit for the entertainment of the greatest quality." This last point is illustrated by the remark of Faulkner that, in the reign of George II., the demand for lodgings in Kensington Square "was so great that an ambassador, a bishop, and a physician have been known to occupy apartments in the same house, and that upwards of forty carriages were kept in and about the neighbourhood."

King William could not sleep in town with any comfort on account of his asthma, and finding at Kensington an air he could breathe he settled there. The old house was not big enough for a Court, so Wren, Hawksmoor, and Kent all assisted in the production of the present building, which is called ugly by some, but which possesses that charming mellowed effect which time only gives. May it be many a long year before the palace is cleared off the face of the earth. Mr. Brown has much to say about Kensington Palace and Gardens, as also about Holland House, the literary associations of which he lingers over with special interest. A chapter is devoted to Campden House, as is one to Holly (now Airlie) Lodge, where Macaulay lived and died. We have no room to deal with the crowding associations of this interesting old suburb. It is pleasant to find so much of the old remaining, but constantly the new replaces the old. Kensington House (where lived Charles II., Duchess of Portsmouth, Elphinstone the schoolmaster, some French Jesuits and Mrs. Inchbald) and Colby House had to make way for the immense mansion built for Baron Albert Grant, which has so long remained tenantless. The old-fashioned church has given place to a brand-new building of the most correct type. We suppose this is as it should be, but we must in conclusion tran-

scribe from Mr. Brown's interesting volume a few sentences which exhibit a deplorable carelessness on the part of the authorities in respect to the old monuments. He "pointed out the shed where the monuments taken off the old church walls lie huddled together. They seemed, indeed, in hopeless confusion; bits of marble were everywhere, some very small, for it had been necessary to take the monuments to pieces on their removal. We were glad to hear, however, that they were all numbered, and that it is intended to place them up again in the church. . . . We are afraid we shall miss a great many interesting monuments, as the tablets are piled up here like flagstones waiting for use."

*Early Hebrew Life: a Study in Sociology.* By JOHN FENTON. (Trübner & Co. 1880.)

This little book is interesting to antiquaries, principally on account of the method employed by the author. He compares the customs recorded in the Pentateuch with those of other nations as investigated by antiquaries and inquirers into primitive culture. In so doing the author follows the guidance of authorities like Sir Henry Maine, Mr. McLennan, and Mr. Herbert Spencer. Mr. Fenton's own theory seems, however, not to be an exact reflex of any of these authorities. He diverges from Sir Henry Maine on the question of the existence of the classificatory theory of relationships in the higher races, and from Mr. McLennan on the question of the levirate and polyandry. Two of the most interesting discussions in the book are perhaps those on baronial tenures in Palestine and on the village sanctuaries which developed into the cities of refuge.

*Muster alldentscher Leinensticker, dritte Sammlung. Alphabet.* Gesammelt und herausgegeben von der Redaction der *Modenwelt*. (Berlin: Franz Lipperheide. 1880.)

This old German pattern-book for ladies' fancy needlework, with description in the German language, is well worth the attention of our readers. Three collections have now been published, containing an historical account of the old patterns engraved on fine-toned paper. The work is got up in a superior manner, and the plates are truly artistic. They comprise, amongst other specimens, embroidery for household linen, pocket-handkerchiefs, table-napkins in words, initials, coats of arms, crests, &c. &c., in great variety, as well as some beautiful designs suitable for ecclesiastical vestments and church-furniture, some dating back 300 years.

*Church Work in English Minsters.* By the Rev. MACKENZIE E. C. WALCOTT, B.D., Precentor of Chichester. (Chatto & Windus. 1879.)

The name of Mr. Mackenzie Walcott must be so familiar to our readers, on account of the "Notes on Northern Minsters" with which he enriched the pages of our first volume, that few words from us are necessary in order to recommend the present work to their attention. It gives graphic pictures of what was the outward appearance and what the inward



life of our monastic institutions in the Middle Ages which we so contemptuously style "dark"—chiefly, perhaps, because we are so much in the dark about them. Mr. Walcott gives us accounts of the two distinct styles to be found in the earliest specimens of ecclesiastical buildings, which he names the Basilican and Norman respectively. He then, having explained the symbolism of churches in general, shows us pictures of the daily life of secular canons and of members of conventual bodies. He shows how many of these churches gradually come to be raised to the dignity of cathedrals, and explains the differences between those of "secular" and "conventual" origin. The bulk of the first volume is devoted to histories of our existing cathedrals, *seriatim*, the second being occupied with a corresponding account of the chief monasteries which once occupied many of the broad meadows of "merry England," explaining the points of distinction between those of the Benedictine, Augustinian, Cistercian, Carthusian rules. The two volumes are illustrated with several maps and diagrams. May we be pardoned for adding that the work sadly needs an index?

*Memorials of Cambridge.* By J. LE KEUX. Enlarged by C. H. COOPER, F.S.A. (Macmillan & Co.)

Nearly forty years have passed since Mr. Le Keux issued (in monthly parts, we believe) the first edition of his "Memorials of Cambridge," following in the wake of Dr. Ingram in his "Memorials of Oxford." Ably and intelligently put together, and illustrated with engravings on steel and wood, that work speedily became a favourite, and there are few country parsonages inhabited by Cambridge men which have not the work upon the shelves of their library. But the hand of Time falls heavily, and within less than half a century, even on cities so conservative of old traditions as our Universities; and Cambridge has suffered from the hand of the reformer and restorer little less than her elder sister, Oxford. New buildings of great magnificence have sprung up in nearly half the existing colleges, and more especially in Jesus College and St. John's are the signs of change most evident. The dull tasteless era of the four Georges and of the reign of William IV. has passed away, and that of Victoria has followed with such a revival of ecclesiastical art and of Gothic architecture as has hitherto been unknown in this country. Mr. Le Keux's work, therefore, has long been out of date; and Mr. C. H. Cooper, a Fellow of the Society of Antiquaries, has had, to a very great extent, to re-write the text, as well as to increase the bulk of the work so familiar to all students of the past. Nor have the changes been confined to the mere text; a considerable number of etchings on copper, by Mr. Robert Farren, already favourably known by his work on "Granta and the Cam," have been added, representing the most important modern alterations in the general appearance of the University, the town, and the churches and other public buildings. These, however, have apparently been added in order to "float" the work and to give it the appearance of being brought more nearly down to date than is actually the case; for, in point of fact, even the third and concluding volume contains nothing of later date than the year

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1866. Hence the book is comparatively of less value as a guide to the Cambridge of to-day. There is, and can be, no mention of the new chapel of St. John's College, one of the *chefs d'œuvre* of the late Sir Gilbert Scott. There is no mention of the restoration of the nave of Jesus College Chapel, or of its windows, rich with stained glass, by Mr. William Morris. At Little St. Mary's Church, the restoration by Sir Gilbert Scott is mentioned in a sort of postscript as having been just commenced; and the young ladies who figure in the vignette on the title-page of vol. iii. are certainly not dressed after the fashion of the current year. In St. Botolph's Church, too, and St. Sepulchre's Church, though entirely restored long since by Mr. G. F. Bodley and the Cambridge Camden Society respectively, the pews of 1840 still figure. As a whole, Mr. Farren's etchings are good and powerful; but his view of the Bridge of Sighs in St. John's College strikes us as dark and dreary, and that of the King's Parade, which serves as a frontispiece to vol. iii., as more like the Grand Parade and Steyne at Brighton! As for the elevations of Addenbrooke's Hospital and the New Museum in Pembroke, given in vol. iii., they are far from ornaments to any book. One of the best specimens of the many wood-blocks embodied in the text of Mr. Cooper's book is that of the old Gateway of King's College on p. 171 of the first volume.

The chief fault that we have to find with Mr. Cooper's work is the absence of an index—a want which is but poorly compensated by the lists of contents and illustrations prefixed to each volume.

*Old Country and Farming Words; Gleaned from Agricultural Books.* By JAMES BRITTEN, F.L.S. (Published for the English Dialect Society. 1880.)

Mr. Britten has done good service by the compilation of this important work on old agricultural terms. Naturally it leads us to old agricultural customs—a department of antiquarian research which is of especial value to the student of early social life. Thus we come upon the "baulks of grass," the long narrow strips lying between each allotment in the common field. Then the custom of "boon days" is mentioned and explained; and, indeed, on every page there are very valuable examples of old-time agricultural life. We do not find that "burley-men" are mentioned, and this is a little curious considering the important agricultural duties of this ancient officer. Surely Mr. Britten cannot have overlooked this title during his patient search for old country words.

*Church History of Ireland, from the Anglo-Norman Invasion to the Reformation.* By SYLVESTER MALONE. (Dublin: M. H. Gill and Son.)

Just now the eyes of everybody are fixed on Ireland, and therefore we should judge that works on the history of that island would be in demand. The book before us will therefore meet a want which as yet has not been adequately supplied. The work is marked by much labour and research, is wonderfully free from prejudice, and is written in a spirit of fairness, so far as a native Roman Catholic can be expected to do so. The

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author's style is good, simple and plain, and his Appendix, of which a large part is in Latin, will be found to contain much that is curious and valuable. The same portion of our readers who are attracted by the above work will be glad to learn that Mr. W. J. Fitz-Patrick has republished his *Life and Times of Dr. Doyle, formerly Bishop of Kildare and Leighton* (Dublin, J. Duffy & Sons), in which he draws a picture of the state of Ireland during the first quarter of the present century, when war was being waged between Catholics and Protestants for the "emancipation" of the former. The work has been long out of print, and has been very much enlarged and enriched in the present edition by the correspondence of that right reverend prelate with Mr. T. Spring Rice, afterwards Lord Monteagle.

*The History of the Gwydir Family*, written by Sir JOHN WYNNE, Knight and Bart. (Oswestry: Woodall and Venables.)

This is one of the handsomest and best executed reprints that have ever been issued from a provincial press. It is a work fairly well known in Wales, having been three times published; first by the Honble. D. Barrington in 1770, again in 1781, and a third time by Miss A. Lloyd in 1827. The present edition follows that of 1781, excepting the "memoirs" from p. 90 to the end, in which the editor, Mr. Askew Roberts, follows Miss Lloyd. The portraits with which it is illustrated are excellent.

*Inscriptions on the Tombs and Monuments of the Covenanters.* By JAMES GIBSON.

This book is reprinted, with corrections and additions, from the *Ardrossan Herald*, and it will serve to enshrine for many a year to come the memories of men whom the world, or at all events that part of the world which lies north of the Tweed, would not willingly allow to perish. The illustrations are doubtless truthful, but they might have been more tastefully executed.

*The Briton and the Roman in Taunton.* By Dr. J. H. PRING. (Taunton: Cherton, 1880.)

At the Congress of the Archæological Institute at Taunton, in 1879, Dr. Pring read a Paper which excited much interest, showing that that town stands upon a site which was once held by the Romans and the aboriginal Britons. He has subsequently added a few notes to his lecture, part of which was published in the journal of the Institute for March, 1880. The lecture he has now published *in extenso*. We should add that the lecture is illustrated with engravings on stone, showing the various antiquities of the Bronze and other periods which have been found at Taunton and in its vicinity. The Appendix is well worthy of perusal.

## Meetings of Antiquarian Societies.

### METROPOLITAN.

BRITISH ARCHÆOLOGICAL ASSOCIATION.—At the opening meeting of the new session, held last month, the Rev. Prebendary Scarth described an early font, apparently Saxon, in Stanton Church, Gloucester. The Rev. J. A. Lloyd reported the discovery of Saxon carved work during the recent restoration of his church at Broad Hinton, Wilts, and exhibited a full-sized drawing. Mr. Loftus Brock, F.S.A., reported the discovery of a Roman pavement of beautiful design in the Close, Winchester, of which the Rev. C. Collier sent a drawing. Mr. W. Myers, F.S.A., produced a vast number of flint implements from Cissbury Camp, and described the circumstances of their discovery upon the surface of the ground, where large quantities may be found. The Chairman (Rev. S. M. Mayhew) produced several beautiful specimens of early pottery found in London, including a thirteenth-century green-ware jug of large size; also an early Chinese carving in jasper, found in excavations at Bishopsgate. Mr. Thomas Morgan, F.S.A., read a Paper on the results of the recent Congress at Devizes, and reviewed the principal objects inspected, alluding especially to the discussion at the meeting at Stonehenge. The second Paper was by Mr. C. H. Compton, on the Castle Tower in the Tower of London, which has recently been opened out and freed from the modern buildings that surrounded it. The roof is beautifully groined, and, as the reader observed, the Tower afforded access from the moat to the Queen's apartments. The whole has been thoroughly repaired, under the direction of Mr. Taylor, of H.M. Office of Works. A large Roman brick, from the recently-discovered wall, was exhibited and described. A Paper by Mr. Loftus Brock, on the Roman Wall, was postponed on account of the lateness of the hour when the proceedings terminated.

FOLK-LORE SOCIETY.—December 10.—The Right Honourable Earl Beauchamp, F.S.A., President, in the Chair.—A Paper was read by Mr. J. Fenton entitled, "The Birth of a Deity; or, the Story of Unkulunkulu." Unkulunkulu is the Zulu word for a great-grandfather, but its meaning, the lecturer showed, had expanded until it meant any ancestor of a family or tribe. In course of time the Zulus evolved a kind of cosmogony, accounting for the existence of the world and the creation of man. This involved the conception of a first man, and Unkulunkulu became gradually connected with this conception until from meaning "great-grandfather" it came to be almost exclusively the personal name of the first man. Simultaneously the Zulus had conceived the idea of a Lord in Heaven to whom they prayed for rain on the crops. Gradually Unkulunkulu, the first man, became identified with the Lord in Heaven, and so became a true deity. But the fusion was incomplete, considerable doubt still existed in the Zulu mind on the matter; so that the deity could only just be said to have been born. Unkulunkulu was therefore a transitional form between humanity

and deity; and in this lay his value to us; transitional forms of species being, as Mr. Darwin had found, very rare.—The Paper was followed by a discussion, in which Bishop Callaway, Dr. Edward B. Tylor, Mr. Pfoundes, and Dr. Karl Blind took part. The members of the Society warmly welcomed Bishop Callaway, and Dr. Tylor took the opportunity of asking him whether Folk-lorists might not expect the completion of his Zulu Folk-lore, because the Folk-lore Society and the Anthropological Institute would both assist in the work. The Bishop, who said his remaining MS. consisted of the medicinal charms of the Zulus, replied to Dr. Tylor that he hoped in course of time to publish all his remaining collections.

LONDON AND MIDDLESEX ARCHÆOLOGICAL SOCIETY.—Nov. 16.—Mr. Michael Pope read a paper on Michael Calamy, once an eminent Churchman, afterwards a Presbyterian divine, who played his part in the time of Charles I. and the Commonwealth. To those interested in the rise and progress of Nonconformity in England, Calamy's life is of interest. He was born in London, 1600, took his degree as B.A. at Pembroke Hall, Cambridge, in 1619, and B.D. 1632. His attachment to the Anti-Arminian party hindered his well-earned fellowship. The Bishop of Ely made him his chaplain, with the living of Swaffham Prior, Cambridge; after then to St. Edmundsbury, Suffolk; he continued a strict Churchman, and was even offered the Bishopric of Lichfield, kept vacant for him for several years. After ten years, and when the "Book of Sports" came to be insisted on, he preached and printed a recantation sermon. He was subsequently inducted to the living of St. Mary, Aldermanbury, 1639, and in the same year he was incorporated into the University of Oxford. On the opening of the Long Parliament, November, 1640, he urged Presbyterian views in church. It was in 1641, just eight years before the execution of Charles I., that he preached before the House of Commons. The sermon he called "England's Looking-glass," and for which he received a testimonial—the large silver dish which was exhibited to the Society. On the upper side are his coat-of-arms engraved, and on the reverse, the inscription "This is the gift of the House of Commons to Ed. Calamy, B.D., 1641." At Haddon Hall are preserved and shown several dishes of the same build, but cast in pewter. He was assiduous to procure the restoration of Charles II. He preached on the subject before Parliament, and was one of the divines sent over to the King in Holland, to compliment him. On St. Bartholomew's Day, 1662, he was turned out of his cure of St. Mary, Aldermanbury, for nonconformity. He died October, 1666, having lived to witness the terrors and horrors of the Great Plague, but the sight of London in ashes fairly broke his heart.

PHILOLOGICAL SOCIETY.—Dec. 3.—Alexander J. Ellis, Esq., F.R.S., President, in the Chair.—The President deplored the loss the Society had sustained in the death of Mr. Edwin Guest, late Master of Caius College, Cambridge, the first honorary secretary of the Society, to whom its success in its early years was greatly due, and for many years one of its vice-presidents.—Prince L. L. Bonaparte then read a Paper

of great research and interest, "On Neuter Neo-Latin Substantives." The Prince's object was to show — by nearly exhaustive lists in I. Standard Tuscan and the Italian dialects (Tuscan, Roman, Northern and Southern Corsican, Northern Sardinian, Sicilian, both Calabrian, Neapolitan, and Venetian), II. Sardinian, III. Genoese, IV. Gallo-Italic, V. Romanese (often called Rhaeto-Romanic), and VI. other Latin forms—that Italian is the only Neo-Latin language which has preserved plural neuters directly derived from the Latin, sufficiently to have three regular plural terminations—*i* masculine, *e* feminine, and *a* neuter.

ROYAL SOCIETY OF LITERATURE.—Nov. 24.—Charles Clark, Esq., Q.C., V.-P., in the Chair.—Mr. F. G. Fleay read a Paper entitled "The Living Key to English Spelling Reform now found in History and Etymology." The object of Mr. Fleay's Paper was to show that the objections to spelling reform are principally founded on an exaggerated estimate of the amount of change required. This exaggeration has been caused by the revolutionary proposals of the leading reformers, who neglected the history of our language and the etymological basis of its orthography in favour of philosophical completeness. Mr. Fleay, on the other hand, proposed a scheme which was developed in two forms; one, perfectly phonetic, for educational purposes; the other, differing from this only in dropping the use of the accents and the one new type required in the former. He showed that, even in the vowel sounds, not one-tenth would need alteration, while, in the case of the consonants, the alteration required would, of course, be much less.

SOCIETY OF ANTIQUARIES.—Nov. 25.—Edwin Freshfield, Esq., V.-P., in the Chair.—Mr. John Evans gave the Society an account of the proceedings of the Prehistoric Congress at Lisbon on September 20. The chief work done was the exploration of kitchen middens on the banks of the Tagus at Muge, near Santarem. At the bottom of ten or fifteen feet of remains interments in a contracted position were found. An excursion was also made to investigate the existence of man in Tertiary times. The soil examined was of the Miocene period, when the hipparion was the only representative of the horse. Flints were found; but it was doubtful whether those which had more than one bulb of percussion were of the same age as the stratum in which they were found, and Mr. Evans had some doubts about the geological antiquity of the beds; others, however, were convinced. Mr. Evans also referred to the similarity of some flint and bronze implements which he had seen in the Lisbon Museum to types found in Ireland, as bearing on the tradition of Ireland having been colonized from Spain.—Mr. Fortnum exhibited a diamond signet-ring, which was engraved with the arms of England between a monogram of H. and M., and an R. He quoted the entry of the payment by Charles I. to a lapidary for engraving such a stone, and a passage in Tavernier's travels, stating that he showed a similar ring to the Shah of Persia. Subsequently a ring was in the possession of David Stuart, Earl of Buchan, who died in 1829, which was attributed to Mary Queen of Scots, the crossbar on the M. having been disregarded. Cardinal Wiseman is also said to have had a signet of the same Queen, which was, perhaps, the

above-mentioned ring, purchased by the Cardinal at the Earl's death. Recently Mr. Fortnum purchased the stone, which he exhibited, from among the objects reserved at the sale of the Duke of Brunswick's collection, and found that the device tallied with glass copies of that formerly in the possession of the Earl of Buchan. He showed that it was erroneously attributed to Mary Queen of Scots, and must, in fact, have been that made for Queen Henrietta Maria. Impressions of other engraved diamonds were also exhibited to the Society.—The Rev. F. E. Warren gave a description, palaeographic and liturgical, of the celebrated Stowe Missal, in the possession of the Earl of Ashburnham. He disagreed with Dr. Todd's assignment of it to the sixth century, and thought that the ninth was nearer the mark. The contents show that the Roman canon was introduced into Ireland in the ninth century; but the service still showed some intermixture of earlier liturgies.—Mr. Albert Harts-horne exhibited a drawing of the stone effigy of Peter de Grandison in the Lady Chapel of Hereford Cathedral, clothed in the *cyclas*, an unusual garment. The tapestry from St. Mary's Hall, Coventry, which represents saints and angels, and a king and queen and their Court, probably Henry VI., was exhibited in the Library. It was fully described by Mr. Scharf in *Archæologia*, xxxvi.

Dec. 2.—Henry Reeve, Esq., C.B., in the Chair.—Mr. Freshfield gave an account of the state in which he had found the mosques and other antiquities in Constantinople at a recent visit. The Mosque of Santa Sophia was cleaner and in better condition than usual, for the housing of 10,000 refugees there during the war had made a thorough purification necessary. A portion of the bronze doorway had been stolen, but little other damage done. The Mosque of SS. Sergius and Bacchus had been so much injured by the crowds who had been sheltered in it that it is not now used for religious purposes. In the case of other mosques, the *imams* are beginning to take better care of them, as they find that an income is to be made by showing them to travellers. The walls of the city are gradually being destroyed, and will probably be pulled down. Mr. Freshfield exhibited a collection of photographs in illustration of his remarks.

Dec. 9.—Edwin Freshfield, Esq., Vice-President, in the Chair.—General Pitt Rivers, F.R.S. (better known to archaeologists as Colonel Lane Fox), read a most important Paper, containing a full account of the results of the General's excavations at the extensive earthwork near Folkestone, known as Cæsar's Camp, upon the fine hill which is seen best from the railway near Shorncliffe Station. General Pitt Rivers found no sign of any Roman remains, and the conclusion was forced upon him that the camp belonged to Norman times, and that the name Cæsar's Camp—for which no early authority has been found—is a complete misnomer.

THE SOCIETY OF BIBLICAL ARCHÆOLOGY.—Dec. 7.—Dr. Samuel Birch, President, in the Chair.—Mr. T. G. Pinches read a Paper on "Notes on a New List of Babylonian Kings, c. B.C. 1200 to 2000." The Paper contained some remarks upon the place in the chronology of the East of certain Babylonian kings whose names had been lately discovered, and which will help to fill up many gaps in the chronology and

history of the country. The tablets upon which the names are recorded come mostly from the excavations carried on by Mr. Rassam's overseer upon the site of ancient Babylon. The principal tablet is of unbaked clay, very small in size, but in an almost perfect condition. The obverse, which contains the principal list, has the names of eleven kings of Babylon, with the length of their reigns, and is a duplicate of part of the important tablet published by the late George Smith, under the title of "Fragments of an Inscription giving part of the Chronology from which the Canon of Berosus was copied," in the third volume of the "Transactions" of this Society (pp. 361-379). The great difference in the character of the names of these two dynasties shows that we have here kings of two distinct races, implying, if the second of these dynasties succeeded the first, a revolution at Babylon about the fifteenth century B.C. It was then shown that we must recognize two Hammurabis and two Samsilunas. Several names of kings from a new fragment of the synchronous history of Assyria and Babylon were mentioned, and a translation of the text was given.—The next subject laid before the Society was "The Book of Hades," being a translation of the Egyptian text, engraved upon the Belzoni Sarcophagus preserved in the Soane Museum, by E. Lefébure.—A communication from the Rev. J. Dunbar Heath was then read, explaining his method of deciphering the Hittite inscriptions. A group in one of the Hamath inscriptions was pointed out, consisting of two leaf-like characters and a ram's head on a small slab. In place of the ram's head, and hence assumed to be its equivalent, a curved character occurs in the other inscription. This was compared with the Hebrew letter *z*. In the Jerablus inscription copied by George Smith is a group—an ass's head and a gazelle's head. Another supposed variant, a cactus-like plant, was named, making in all four. From the form of the rock-cut figures at Ibrez, the language was assumed to be Semitic, and most probably Aramean.

#### PROVINCIAL.

ARCHITECTURAL SOCIETY OF THE ARCH-DEACONRIES OF NORTHAMPTON AND OAKHAM.—Annual Meeting, Nov. 8, 1880.—The Ven. Lord Alwyne Compton, Dean of Worcester, in the Chair. The Annual Report of the Committee was adopted and ordered to be printed. The Treasurer's report was received, showing a balance in favour of the Society on the current account of £48 12s. 10d.—After the election of officers, Sir Henry Dryden, Bart., read a Paper, the first part of which referred to chalices and patens found in tombs. These were sometimes of silver, but more frequently of pewter or of lead, and occasionally of wax. They seem to have been manufactured for this especial purpose. Illustrations by scale drawings of several examples were given; and extracts read from the "Rites of Durham," showing their common use at the burial of priests. Sir H. Dryden passed from the subject of sepulchral vessels to that of cresset-stones—stones found occasionally in ancient ecclesiastical or monastic buildings, with holes sunk to contain grease, supplying a large wick, which gave light for a long succession of hours. Examples were given from Furness, from Carlisle, and from

other places, and one from the Museum at Stockholm. This latter was there believed to have been used for holy water; but it was ill suited for that purpose, and in every way resembled a cresset-stone. Sir H. Dryden would be obliged for a notice of any examples of either cresset-stones or sepulchral vessels.—R. G. Scriven, Esq., then read a very full Paper on the excavations of the London and North-Western Railway Company on the site of Northampton Castle. The Paper was chiefly on the earthworks. The buildings were described and illustrated at last year's annual meeting. Careful sections and drawings or photographs have been taken of the earthworks and buildings; and the many coins and other antiquities discovered during the excavations will be shortly classified, and, as is hoped, brought before the Society by its able antiquarian member, S. Sharp, Esq.—The Rev. H. T. Bigge then read a Paper on wooden reredoses, strongly recommending their adoption, instead of those of stone, in all cases where a limited amount of funds would make a very artistic design in stone impracticable.—The Dean of Worcester exhibited plans and drawings of the ancient portions of the Bishop's Palace, Worcester. The building is one of great interest, but it is extremely difficult to understand all the old arrangements.—A drawing of a curious carved stone, lately discovered in the wall of Dallington Church, was exhibited. The subject of the carving has not been deciphered.

CAMBRIDGE ANTIQUARIAN SOCIETY.—Nov. 15.—Professor Hughes (President) in the Chair. Professor Hughes exhibited some objects of Roman age, the property of the Dean of St. Asaph, which were found in August, 1824, under a stone known as *Bwrddygwylltiaid* in *Cwmlllech*, near *Blaencwmpennantmoelangel*, in Denbighshire. They consisted of an intaglio in sardonyx with the device of a lion *passant*, set in an ornamental gold ring with a torque-like cable border. With them were two gold ornaments, which in form resemble the ends of a torque, but which are considered by Mr. King, from their being hollow, to be Roman, and to have been appendages to an article of dress, or to some trappings of leathern or textile fabric. With them also were two coins, which, unfortunately, had been separated from the rest of the find, and were not forthcoming. These were, however, mentioned in an old letter from Mr. W. Allen Jones, which was also exhibited, as Roman brass coins: (1) Of Caius Victorinus Pius Felix Augustus (268, A.D.); (2) Of Gallienus Pius Felix Augustus (260–268, A.D.).—Mr. Walter K. Foster, F.S.A., read a Paper on his recent excavations in the Anglo-Saxon cemetery at Barrington, in this county. After commenting on the great necessity that existed for a careful and systematic exploration of each cemetery, as it was discovered, instead of leaving this work to any labourers who might happen to light upon the graves by chance, and then would divide and disperse the objects, thus destroying their scientific value, he proceeded to give an account of his work there during May and June of this year. In this time he opened 114 graves, which yielded the usual harvest of Anglo-Saxon relics, such as fibulæ, beads, clasps, spears, swords, &c. On the same site as the cemetery was a fosse, and within its area he discovered a number of

pits; these, like the fosse, were filled with a black, greasy earth, interspersed with fragments of rough pottery, bones, and teeth of animals. Mr. Foster assigns both fosse and pits to an earlier date than the cemetery, and considers that the latter have been used as rubbish pits by a Romano-British people, of whose settlement possibly the fosse formed the boundary; but, whether fosse and pits were originally dug by this or an earlier race, he is not prepared to say.—The Vicar of Barrington laid before the Society additional specimens from the same locality, together with a large map of the parish, from which it appeared that all the objects came from one of three spots, lying respectively N.W., N.E., and S.E. of the present village. The first of these was the Anglo-Saxon cemetery explored by Mr. Foster, and shown by him to have been the site of an earlier Romano-British dwelling-place, which the last also appeared to have been, many ash-pits and kitchen-middens having been found there. Besides these there were traces of a fight having taken place at the passage of the river, many arms and bones of men and horses (with the bit in one case still in the mouth) having been dug up there.—Professor Skeat offered the following remarks on the discoveries at Barrington: "We should be careful to see if any scratches are found on any of the objects, which can be interpreted as inscriptions. Sometimes *runic* inscriptions are found, which at first sight would seem not to be inscriptions at all, but mere parallel scratches. It is also important to look out for any specimens of the interlaced ribbon-pattern. If wood is found attached to a boss or to a spear, it would be interesting if it could occasionally be ascertained what kind of wood it is, that we may see whether the shields were of *linden*-wood, and the spears of *ash*, as they are usually said to be in poetry. The specimens of ale-vats are peculiarly interesting, as we find frequent allusions to them."

Nov. 29.—Professor Hughes, F.S.A. (President), in the Chair. Professor Hughes (after a short review of the literature of the subject) gave the result of some inquiries and excavations that he had made along the line of Wat's and Offa's Dykes, with a view to comparing them with the somewhat similar earthworks in East Anglia known as *Devil's Ditch*, *Balsam Dyke*, and *Fleam Dyke*.—The Rev. Dr. Hooppell exhibited several articles of great interest found in a fenny piece of land in the parish of Littleport, in this county. One was a curved knife of flint, about six inches long, exceedingly perfect, wanting only the handle. It was stated that these knives are of rare occurrence in England, only one, found in Britain, being in the British Museum, and a few in the hands of private collectors. They are found somewhat more frequently in Denmark. Another object was a stone mace, or club, for use in warfare. It is a thick disc of hard stone, of circular form, with a sharp edge all round, and a hole drilled through the centre, for the insertion of a stout oaken, or other hard wood, staff. It must evidently have been a most formidable weapon. Such weapons are manufactured and used at the present day by the savages of New Guinea. Specimens have been found in Denmark, but none in all respects like the one exhibited are known to have been hitherto found in England. Another object shown was a bronze celt of fine workmanship and

early type. An object found at the same place, and which may have been used as a sling stone, turned out to be the worn internal cast of a chamber of a Neocomian ammonite. Another object shown was a mediæval jug, pierced at the bottom with four holes, the use of which was the subject of much speculation. Dr. Hooppell suggested that the holes were made at a subsequent date to the original manufacture of the jug, and that they were intended to adapt it to use as a water-sprinkler. Along with these articles was shown a stone-grinder from the Roman station of Vinovium, which was a British town before it was captured and occupied by the Romans, near Bishop Auckland, in the county of Durham. This implement consists of a large pebble about four inches long and three inches thick, hollowed into a deep channel in which the original possessors ground pointed implements of stone, horn, or bone. The flutings caused by repeated use were very visible on the sides and at the bottom of the channel.—A Paper written by Mr. J. Rickards on a large number of Palæolithic implements, collected by the writer in South Africa, was read by Mr. Griffith, and a fine selection of the implements exhibited.—The next Paper was read by Mr. W. White. It was entitled "Suggestions as to the Origin of the so-called *Rubbish Pits*," which are commonly found associated with Roman remains. He showed that the Greeks, after burning the body on the funeral pyre, collected the bones in urns, and then raised mounds of earth over the *debris* of the pyre, and that the Romans, after the time of Sulla, followed the Greek fashion, burning the body with great pomp, casting on the pyre dishes of meat, cups of oil, &c. They also carefully collected the bones. But what, he asked, became of the ashes, &c., of the funeral pyre? He suggested that these pits were the receptacles of the *debris* of the funeral pyre, and thus we found in them all things that were cast upon the fire. In this way he believed the Samian ware dishes and bowls came into these pits, together with the various ornaments used both by males and females. He thought it not improbable that the dishes, bowls, and other ware having been once offered to the gods, were broken that they might not be used for secular purposes. The few coins that were found were, in his opinion, the coins placed in the mouths of the corpses to pay old Charon his fare, whilst the various bones of animals were all such as might have been offered to one or other of the gods; and what he thought tended to confirm his opinion was, that all these things showed, more or less, the marks of fire.

CLIFTON SHAKSPEARE SOCIETY.—Nov. 27.—Dr. J. E. Shaw (President) in the Chair. Reports in connection with *Richard II.* were presented from the following departments:—Historical References, by Mr. C. P. Harris, B.A.; Sources and History, by Mr. John Williams; Plants and Animals, by Dr. J. E. Shaw; Personal Histories, by Miss Florence W. Herapath.

EASTBOURNE NATURAL HISTORY SOCIETY.—Nov. 8.—The Thirteenth Annual Meeting was held, and we have received the annual report of the Council.

SHROPSHIRE ARCHÆOLOGICAL AND NATURAL HISTORY SOCIETY.—Dec. 7.—The annual meeting of this Society was held, when the Chair was taken by

Mr. Stanley Leighton, M.P. for North Shropshire.—The Chairman, in the course of a lengthy speech, said he had often wished that a more direct intercommunication between antiquarian societies could be brought about. The affiliation of all local societies to the London Society would add strength to the older and dignity to the younger, and would give great encouragement to antiquarian pursuits throughout the whole country. There is in Shrewsbury a precious and almost unique example of mediæval architecture and of monastic customs, in the stone pulpit of the Abbey. Its conventual surroundings have now for a long time been removed from its neighbourhood. It stands like an unwelcome monitor in the centre of a railway station. There is difficulty in approaching it; to examine it is impossible. Might not the Council of our Shropshire Archaeological Society—or if they were unwilling to move, might not individual antiquaries—inquire how far it would be practicable to move the pulpit to some more congenial site; and how far those who have the custody of the Abbey to which it belongs would be willing to afford it a safe and dignified situation, where it might be seen and appreciated. The removal of Temple Bar and the erection of it afresh elsewhere, stone for stone the same as it was, is a precedent in point. The figures in the front of the Town Hall, the one of Richard, Duke of York, the other of an angel, bearing a shield with the arms of France and England, removed—the one from the tower of the Welsh Bridge, the other from the Castle Gate Tower—are precedents in Shrewsbury. The tendency of modern thought, which can no more be ignored in archaeology than in any other branch of study, demands the production of proofs rather than the repetition of tradition. Therefore we are more and more desirous of publishing original documents, noted and explained of course, but yet depending for their main value on the fact that they are original. The number of original documents in Shropshire is enormous. Some of them have lately had a narrow escape. The contents of no manuscripts are safe until they are printed. To refer to one class of them now, namely, the Parish Registers, they form one of the principal sources from which parochial histories are written. The Church Register is usually the oldest book in the parish, and the parish books often contain a fund of information beyond the mere entries of account. They are the only authority to which we can refer, previous to the present century, for an approximate census of the people. They mark the migration of population from one centre to another, the rise and the decay of towns. In the prevalence of certain surnames in certain districts they are an indication of the varieties of race. They are our only guides in testing the average duration of human life in the past three centuries. They are the highest authorities for proving family descent and pedigree. They have perished and they are perishing. Fifteen thousand unindexed volumes in 15,000 different places must from the necessity of the case be a sealed book both to the student and to the nation. By those who have thought of these things many proposals have been made to provide a remedy. Sir Thomas Phillips in 1832, Lord Romilly in 1837, Horace Mann in 1857, Lord Lyndhurst in 1860, Southerton Burn in 1868, have all endeavoured to draw attention to this subject,



and have all failed to bring about a remedy, because the popular mind remains still uninstructed, and consequently only partially interested. If the clergy, who are the custodians of these priceless records, and the antiquaries, whose business it is to teach the people the value of these things, were to combine in insisting that the Government should save the Registers from future peril, by printing and indexing them all, and making up volumes first according to the parish, next according to the counties, and lastly arranging the whole. Then we should feel that a national discredit had been removed, and that a service of the first magnitude had been done not only to the English nation but to the English speaking race.

WORCESTER DIOCESAN ARCHITECTURAL AND ARCHAEOLOGICAL SOCIETY.—October 20.—This Society held a soirée in the Guildhall, which had been placed at its disposal by the Mayor, one of its members. Earl Beauchamp (President) presided, and there was a large and influential attendance, including many ladies. After an address by the President, the Mayor (Mr. J. Noake), read a Paper on the "History of the Guild Hall and its Contents," referring to the numerous portraits on the walls of the Assembly Room, and illustrating the Paper by the exhibition of the handsome jugs of Worcester Pottery, dated 1758, the pair of punch-bowls of 1792, the State-sword and Chair. A Paper was read by Mr. J. H. Hooper, M.A., on "The Clothiers Company," the only relic now existing in Worcester of the various Trade Guilds or Companies, which resembled in their essential features the ancient City Companies. The Worcester Clothiers Company, having existed as a Guild long before, was incorporated by Queen Elizabeth in 1590. It is a strange coincidence that in 1621, among the apprentices enrolled, occur the names of John Milton (the poet being then a boy of 13 at St. Paul's school) and William Cowper.—Mr. E. Lees, F.L.S., read a Paper on "Natural Forms as suggestive of Ancient and Mediæval Sculpture." Numerous objects of interest were exhibited, lent by Earl Beauchamp, the Dean and Chapter, the Corporation, and the Clothiers Company.



## The Antiquary's Note-Book.

ARCHITECTURAL RESTORATION.—"Do not let us talk of restoration. . . . The thing is a lie from beginning to end. More has been gleaned out of desolated Nineveh than ever will be out of rebuilt Milan. It is no question of expediency or feeling whether we shall preserve the buildings of past times or not. We have no right whatever to touch them. They are not ours. They belong partly to those who built them, and partly to all the generations of mankind who are to follow us. The dead still have their right in them. It may hereafter be a subject of sorrow or a cause of injury to millions that we have consulted our present convenience by casting down such buildings. That sorrow, that loss, we have no right to inflict. It matters not whether in rage or in deliberate folly, the people who destroy anything causelessly are a mob; and architecture is always

destroyed causelessly."—RUSKIN, *Seven Lamps of Architecture*.

EXTRAORDINARY BIRTH OF TRIPLETS.—In the *European Magazine*, vol. lxvi. (July—Dec. 1814), is the following extract and query:—

"In the year 1666, in the county of Sussex, Mrs. Palmer, wife of Edward Palmer, was delivered of three sons, after being fourteen days in labour. John was born on Whit Sunday; on Trinity Sunday came Henry; and on the Sunday following, Thomas. They all lived to be very brave men, and were knighted for their exploits.—Perhaps some of your numerous correspondents may be enabled to supply some further particulars of these interesting personages."

No reply is given to this query in the next number of the *European*; but it is well-known that the circumstance occurred in the family of the Palmers, then seated at Angmering, in Sussex, and now represented by Sir Charles Palmer, Bart., of Dorney Court, Bucks.—A paragraph went the round of the papers to the effect that the wife of a cab-driver, at 35, Prebend Street, Camden Town, has given birth to three children under peculiar circumstances. One was born on the 5th, one on the 6th, and a third on the 8th of the same month. If this be so, then there is less difficulty in accepting as true the above story told by tradition in the family of Sir C. Palmer, Bart., of Dorney Court, Bucks, who now represents the Palmers of Angmering and Wingham.

THE OLD OAK CHEST.—Mr. J. Godson contributes to the *Grantham Journal* the following "note" on the "Old Hall, Exton Park, and the Legend of the Bride Lost in the Oak Chest." After quoting the old ballad of "The Mistletoe Bough," which has reference to a well-known tragic legend, Mr. Godson writes—"A picture on the subject of this ballad was exhibited in the Royal Academy exhibition, in which a bride, whose youth and beauty were very striking, was represented in the act of hiding herself with a smiling face in the chest from which she could not escape. The legend ascribes her fatal imprisonment to a spring lock, which held the lid so close that no air could enter it, and no cry she uttered be heard outside. A discussion was maintained some time since in *Notes and Queries* as to the veracity of this affecting tradition, and as to where this touching incident happened, if it really and truly took place. Though some interesting facts were elicited, no very satisfactory result was arrived at, but it may interest your readers to be informed of what is known in reference to the story which T. Haynes Bailey had in his mind whilst writing the ballad transcribed. Four or more old houses in England have such a story allocated to them; the particulars vary, but a common foundation—a family resemblance—exists in them all. Bramshill, Sir John Cope's house in Hampshire, and the great house of Malsanger, Basingstoke, are such houses. A legend of a lost lady is also recorded of a castello in Florence. The author, however, did not draw his materials from Italy, for barons' halls there are not decked with mistletoe and holly. The Parish Church of Bawdrip has a monument to the daughter of one Edward Lovell, whose death was premature, and said to have been met in the unlooked-for way described in the ballad. So far as can be gathered,

the claim of Exton Old Hall, as being the house in which this tragic accident occurred, is most worthy of credence. The incident is referred to some year quite early in the last or late in the seventeenth century, and is related as follows:—The Noels were distinguished then, as now, for their hospitable entertainments, and at Christmas-time, at a merry-making at their old Hall, amateur theatricals formed the chief amusement. In one of the scenes a funeral had to be represented, and the guest who volunteered to personate the dead girl about to be buried was a young lady. An oak chest was brought forward as the best substitute at hand for the coffin; in it she was placed, and they proceeded with the remainder of the performance. The scene was enacted, and then, of course, all were expecting to see the imprisoned young lady ready to get up, and lying as she was when placed in the chest, alive and happy, but the lid was raised, and awe struck and horrified the company found themselves gazing on a lifeless body—she was discovered to be dead! Never afterwards were private theatricals enacted in that house; the tradition is that the judgment of God was believed to have been manifested in the event, and the family (said to have previously been given to gaiety and disregard of serious subjects) thereafter became noted for its strict performance of religious duties. The discrepancies between the ballad and the Exton tradition may probably be accounted for by the liberties which the song-writer may have taken for the purposes of his tale. There are points, for instance, where the song speaks of the baron's hall and the old oak chest, &c., in which it corresponds with the story of the melancholy end of the Christmas festivities at Exton Hall."

ROYAL CHRISTMASSES.—It may be interesting to note the different places where some of our monarchs have spent the joyous season of Christmas. Thus, William the Conqueror usually kept his Christmas at Gloucester, but William II. honoured Winchester at that festival. Henry I. took a fancy to Westminster for the first four years of his reign, and then celebrated it at Windsor. Henry II. kept his first Christmas at Bermondsey, and in 1071 in Ireland. In 1201, John kept Christmas at Guildford, but was very angry because the Archbishop of Canterbury attempted to outdo him in extravagance. In 1241, the nobles who appeared at Westminster were outraged because the Papal legate had the place of honour at the banquet; but Henry III.'s Christmas in 1252 was a great success, 1,000 knights attending, besides the peers of the realm, to witness the marriage of the Princess Margaret with Alexander, King of the Scots. The Archbishop of York gave 600 fat oxen and £2,700 towards the expenses. In 1241, Henry ordered Westminster Hall to be filled with poor people and feasted for a week. Edward I. kept Christmas at Bury, Collingham, Ipswich, Bristol, and Carlisle. In 1324 and 1325, Edward II. kept the festival royally at Nottingham, but 1326 found him a prisoner at Kenilworth. Edward III. kept Christmas at Guildford in 1331 and 1348, masques and mummings on a large scale being exhibited. When Richard II. kept Christmas at Lichfield, he enlarged the episcopal palace, and 2,000 oxen and 200 tons of wine were consumed on the occasion; 10,000 people dined daily at the expense of the king. Henry VI., in 1433, kept

Christmas at Bury, and was met on Newmarket Heath by the aldermen and 500 townsmen; and the lord abbot of the monastery entertained him in a manner worthy such a princely foundation. Henry VII. generally kept Christmas in Westminster Hall, feasting his subjects right royally. Henry VIII. took a conspicuous part in the festivities, and kept Christmas generally at Greenwich and Richmond. Artificial gardens, tents, &c., were devised in the hall, out of which came dancers or knights, who fought. The cloth of gold for one of these cost £600. After a few years, Henry contented himself with a duller Christmas, and generally gambled a good deal on the occasion. In the time of Edward VI., a gentleman named Ferrers was made Lord of Misrule, and was very clever in inventing plays and interludes. The money lavished on these entertainments was enormous; one of his lordship's dresses cost £52, and he had a train of councillors, gentlemen ushers, footmen, pages, &c. Mary and Elizabeth kept Christmas at Hampton Court, but the entertainments of the latter were much gayer than those of her sister. Charles I. kept Christmas royally; but the Puritans abolished it altogether, and Charles II. did not restore it to its former splendour.

The newspapers and journals are full of the great question of purifying London by the abolition of smoke. The question arises how far this is a modern evil, and the antiquary has something to say on this. As long as London has been London it has been subject to fogs owing to its nearness to the river, and the old city was by no means smokeless. One day in the year 1661 Charles II. and John Evelyn were conversing together in the private garden at Whitehall, when a cloud of smoke was observed by both of them issuing from tall chimneys near Northumberland House. The king, who had lately returned from the pure air of the Continent, commanded Evelyn to consult with the law officers of the Crown, and to draft a Bill for the abolition of the nuisance. The result was the famous "Fumifugium of the inconvenience of the aer and smoak of London dissipated, together with some remedies proposed by J. E., Esq., to His Sacred Majesty and to the Parliament now assembled, 1660," but no action was ever taken by the indolent king. In a previous work, "Character of England," 1659, Evelyn had specially referred to the "pestilent smoke . . . leaving a soot on all things that it lights," and wrote "I have been in a spacious church where I could not discern the minister for the smoke or hear him for the people's barking." The denseness of the air must have been great when the author could write—"If there be a resemblance of hell upon earth it is in this volcano on a foggy day."

FIELD NAMES.—The following names of fields, ground plots, and tenements occur in a manuscript book kept by the steward of a gentleman who owned considerable property in this and other counties about 100 years ago:—"In the town of Shrewsbury, St. Mary's parish, Castle Foregate, a plot of land rented at £29 per annum is called Jennywood's Wells, and another at half the rental is Farther Childs Field. Under *Cotton Hill* we have 'Russell Croft, Cotton Field, Hencot Stile, Swines Dale, Peartree Hills, Two Windmill Fields, Tenches Field, Chapel Yard, Wet

Meadow, Coney Green, Garlic Croft, The Peat Moss, Triangle, and Moss Fields.' In St. Chad's parish, under *Frankwell*, we have 'Silks Meadow, Garry's Piece, Bull o' the Barn Piece, Bishops Land, Brownes Meadow, Pit Leasow, Balls Butts, Gorsty Bank, Russel Field, East Raddlebrook Field, Goose Land, Monk Eye, Rowton Field, Two Monks Eyes, and Sparkes Field.' In *Croumeol*, Gooshall Farm, Thieves Lane, Two Salmon Fields, Crawford Meadow. In *Shelton*, The Foxholes, Wet Reans. A list of forty-eight small tenements in the Manors of Monkmeol and Bicton are given, but including no names of interest; but where was the Manor of *Monkmeol*? The White Ball alehouse in Bicton and the Nags Head alehouse at Montford's Bridge are mentioned." The above local names are worth preserving. To many of them, no doubt, once "hung a tale" which is now lost. Jennywoods Wells, Peartree Hills, Coney Green, Bull o' the Barn, Balls Butts, and not merely one *Monk Eye* but *Two Monks Eyes* are suggestive enough. In the town of Oswestry, "Beterice-street," in Cowarch township, Elizabeth Jones occupies a "*Quillet of Land*," for which she pays 6s. rent. In the township of Dinas, Mallwyd parish, one William Rowlands pays 16s. per annum for "a house called *Wyle Cop*." Near Whittington there is "Babeswood Farm" (this is now corrupted into Babbinswood).—*Eddowes's Shrewsbury Journal*.

THE FOREIGN.—In one's researches one finds places that are outside boroughs, and bear curious names; one often hears of a "foreign" outside a borough, which must have been a place for which an overseer was appointed separate from the borough; an ecclesiastical parish sometimes takes in the whole of a borough and a "foreign," but yet there are overseers appointed for the borough, and also overseers appointed for what is called the "foreign." There are many places of that kind, for instance the foreign of Kidderminster and the foreign of Walsall.—*Report of the Select Committee on Boundaries of Parishes, 1873*.

## Antiquarian News.

The first part of volume v. of "The Cuneiform Inscriptions of Western Asia," published by the British Museum, is nearly ready for issue.

The interesting lecture delivered by Dr. King, Mayor of Hull, on "The Plate and Insignia of the Hull Corporation," to the members of the Hull Literary Club, has been published.

A descriptive account of the Roman Villa recently discovered at Brading, in the Isle of Wight, by Mr. Cornelius Nicholson, F.S.A., with illustrations from photographs, will be published in a few days by Mr. Elliot Stock.

An important discovery of Roman relics, consisting of vases more or less perfect, ornamented with finely executed human and animal figures in relief, and fragments of pottery, has been made at Schleithelm, Schaffhausen.

Dr. R. A. Douglas Lithgow is about to publish in three volumes the "Poetical Works of John Critchley Prince," who belonged to the class of artisan poets, and is known in the North as the author of several interesting examples of his powers as a poet.

A Lacustrine canoe, upwards of thirty-two feet long and forty inches wide, one of the finest and best preserved ever found in Switzerland, has just been disinterred from a marsh near the Lake of Neuchatel. It has been removed to Lausanne, and placed in the Museum of the Academy.

A portion of the old City wall has been discovered during some excavations necessary for laying the foundations of Messrs. Samuels' new warehouse, No. 31, Houndsditch. Some interesting remains have also been exposed to view, within the last few weeks, on the site of Leadenhall Market.

Professor Masson, of Edinburgh, is so resolved on making his "Life of Milton" perfect as a history of the period, that he is rewriting the second volume. The index to the whole has, we understand, been entrusted to the competent hands of Mr. A. Granger Hutt, of Messrs. Macmillan & Co.

Under the title of "Old Nottinghamshire," it is intended to issue to subscribers, early in the new year, a volume containing articles on the history, antiquities, &c., of this county. The work will be edited by the indefatigable Mr. J. P. Briscoe, the principal librarian of the Nottingham Free Public Libraries.

A collection of 4,000 coins, found in Exeter and the neighbourhood, has been presented to the Albert Museum by Mr. Norton, a descendant of Jenkyns, the historian. The collection includes a large number of specimens of local coinage of rare value, as well as Greek, Roman, and Phœnician coins.

Mr. Cundall's new work on the application of fine art to bookbinding, which contains illustrations of twenty-eight examples of bindings, from the twelfth to the seventeenth century, is now in the hands of the booksellers. In our next number we shall hope to give a notice of the book with a specimen of the illustrations.

On January 18th and following days the Essex and Chelmsford Museum will hold an exhibition of pictures painted by Essex artists, and pictures of Essex scenes painted by other than Essex artists. Any one willing to assist in so praiseworthy an object should communicate to Mr. Edward Durrant, the Hon. Secretary of the Museum.

Mr. Alfred A. Langley, while lately carrying out extensive enlargements of the Fenchurch Street Railway Station, met with a rubble stone wall, about ten feet from the surface. This is supposed to be a portion of the old Roman wall. It extends in a northerly direction from the Tower on the north side of the existing railway works, and is about seven feet thick. Next month we hope to publish Mr. Langley's full account of this interesting discovery and to accompany it with a plan of the work.

In the course of extensive alterations at present being carried on at old Gala House, a finely sculptured mantelpiece was discovered in good preservation

bearing on it the coat-of-arms of the Pringles and Kerrs, with inscriptions in Latin as follows:—

Nisi Dominus Frustra.	Deus Facit Omnia.
K L (arms) P.	L (arms) K.
Virtus Sub Ultra.	Spes Vitæ Altera.

1611.

The stone, which is eight feet six inches by twenty inches, is surrounded with a beautifully carved border.

**AN ANCIENT CHESHIRE CUSTOM.**—In continuance of an ancient custom, the annua banquet of the Mayor of Over was lately given by Mr. R. Burgess, the retiring Mayor, at the Red Lion Hotel, Over. According to the *Warrington Examiner*, some seventy gentlemen sat down, and the annual Court Leet was held "with view of frank pledge" and Court Baron of the Right Hon. Lord Delamere, for his manor of lordship of Over, the presiding officer being Mr. W. C. Cheshire, the steward of the manor. Dr. George Okell was elected by Lord Delamere Mayor for the ensuing year.

Early in February Messrs. Williams and Norgate will publish the first two volumes of a new work by Mr. Gerald Massey, upon which he has been engaged for ten years. It is to be entitled "*A Book of the Beginnings*": containing an Attempt to recover and reconstitute the Lost Origines of the Myths and Mysteries, Types and Symbols, Religion and Language, with Egypt for the Mouth-piece and Africa as the Birth-place." The first volume will contain "Egyptian Origines in the British Isles." The second, "Egyptian Origines in the Hebrew, Akkado-Assyrian, and Maori Mythology and Languages."

The much-needed reforms in the practical working of the Royal Historical Society are at length in a fair way to be carried out. The leader in this matter is Mr. Cornelius Walford, who has the experience and energy required for the accomplishment of the work. Some alterations have been made in the Council; and the President, Lord Aberdare, appears to have become alive to the necessity of vigorous measures. A Committee of Investigation is sitting; and what is even more important is that an independent Committee of the Fellows is established in London, which is lending powerful aid to Mr. Walford in his efforts.

**A QUEEN ANNE SHILLING.**—A coin of the reign of Queen Anne, in a capital state of preservation, was picked up in a potato field, on the farm of Easter Covesea, near Elgin, the other day. It contains on the one side an impress of the Queen, every feature being clear and distinct, with the inscription—"Anno . Dei . Gratia;" and underneath the bust is the letter "E." The obverse side is very similar to a florin of the present reign. It is dated 1708, and the letters are very clearly inscribed as follows:—"Mag.: Ir.: et Hib.: Reg." It is of the same size and weight as a halfpenny of the present day, and is as clear and bright as a new coin.

Mr. W. H. Wells (of Howland Block, Chicago, Illinois) has been collecting English Grammars for more than forty years, with the ultimate object of preparing a sketch of the History of English Grammar, which will extend over a period of 350 years, and include notices of prominent authors, the first intro-

duction of English Grammar as a branch of school instruction, changes of forms and methods, &c. Mr. Wells has now in his possession 900 English Grammars, but he still requires about 400 more. Of these last he has just issued a list, and he is anxious to hear from those who can supply him with any of these desiderata.

While travelling in Calabria recently, Professors Harnack, of Giessen, and Von Gebhardt, of Göttingen, were informed that there was a remarkable old book in the possession of the Archiepiscopal *Curia* at Rossano. The members of the Chapter, when showing them the book, asked in what language it was written. The Professors found it was a splendid Greek codex of the Gospels in uncial writing, of about the sixth century. The text is in silver letters on purple parchment, and contains the whole of St. Matthew and St. Mark, but not the last twelve disputed verses of the latter. There are neither accents nor divisions of the words. The leaves number 188, and eight of them are adorned with finely executed miniatures, in a transition style from the Classical to the Byzantine, representing the Passion.

News comes from Inverness that as some men were lately trenching a piece of moss land for the Rev. Mr. Chinnery Haldane, of Ardsheallach, North Ballachulish, they were not a little startled on encountering a very curious "find." At a depth of four feet under the lowest peat stratum, they came upon a human figure carved out of solid oak. The "image" is about five feet in length, and has a couple of rounded quartz pebbles sunk into sockets for eyes. What this figure represents, how old it is, and the how and why and wherefore of it all, is a great puzzle. It has given rise to a great deal of talk and antiquarian speculation in the district. The Rev. Mr. Stewart, "Nether-Lochaber," however, has, on the invitation of the Rev. Mr. Haldane, taken the matter in hand, and from his pen we may look for a learned article on the subject at no distant date.

The Rev. Alexander Stewart, the Nether-Lochaber correspondent of the *Inverness Courier*, sends the following note relative to the discovery to Mr. J. M. Campbell, of the Kelvingrove Museum, Glasgow. He says: "Our Lady of the Ferry, as I call her, is a very wonderful image indeed, extraordinary in every sense, and unique. Nothing of the kind, so far as I know, has ever hitherto been found in Scotland. What is she? I am rather disposed to say that she is of Scandinavian, rather than of Celtic origin. In such a matter, however, there can be no great certainty, only conjecture. One thing only is certain. Our effigy is unquestionably a heathen idol, a goddess after a sort, of this there can be no doubt. After thirty years' archaeological inquiry, on the constant *qui vive* for wonders and matters of *old* under ground and above ground, I never before met with anything like this 'goddess,' nor do I suppose has any one else. Her ladyship is to be photographed soon."

The Curators of the Bodleian Library have lent their beautiful drawing of London by Ant. Van den Wyngaerde to the Council of the Topographical Society of London, and have deposited it in the British Museum during the period necessary for a careful copy to be made. During its absence from

Oxford it will be under the care of Mr. G. W. Reid, F.S.A., Keeper of the Prints. Little or nothing is known of Wyngaerde further than that he visited England for a short time about the middle of the sixteenth century and produced this drawing, which is the earliest known view of London. No trustworthy copy of the view has yet been engraved, as the reduced engraving by Whittock is inaccurate in almost every particular, and of no authority whatsoever. The issue of a facsimile by the Topographical Society will therefore be welcomed by all interested in London Cartography. Wyngaerde also made drawings of Hampton Court and other English palaces, which are contained in the Sutherland Collection at the Bodleian.

**A DISCOVERY IN STRATFORD-ON-AVON CHURCH-YARD.**—It is reported that in the course of excavations in connection with the proposed restoration of Stratford-on-Avon parish church, the labourers have come upon the old charnel-house, consisting of a capacious vault, on the north-east side of the chancel. It is said not to have been used for sepulchral purposes since the time of the Reformation, and was finally closed in 1680. The vault was full of human bones, some of which were in a good state of preservation, particularly the skulls. The remains were six to eight feet in depth and extended on all hands, there being, it is computed, several tons of them. A large quantity was removed and re-interred in different portions of the churchyard. The face of a strongly built Saxon archway was then revealed, about six feet in the opening. The roof continues towards the chancel wall, and is exactly opposite Shakspeare's tomb. On Sunday the opening in the ground was covered over with boards, and soil was placed thereon to a depth of a foot to prevent inquisitive persons from looking through. It is not yet known whether the explorations will be continued.

On December 7, in accordance with a very ancient civic custom, presents of black livery cloth of the finest material, each four-and-a-half yards long, were forwarded on the part of the Corporation of London to the Lord Chancellor, the Lord Chief Justice, the Master of the Rolls, the Lord Chamberlain, the Vice-Chamberlain, the Lord Steward, the Treasurer and Comptroller of the Household, the Home Secretary, the Foreign Secretary, the Attorney-General, the Solicitor-General, the Recorder, the Town Clerk, and the Common Serjeant. The origin of the custom is thus explained: In the early period of our history the retainers of great lords wearing their liveries were so numerous as to be dangerous both to the King and the laws. The disorders arising from them required all the vigour of the King and Legislature to restrain, and many statutes, extending from 1377 to 1504, were passed for that purpose. An exception was introduced in the prohibition in favour of guilds and fraternities, and men of the mysteries of cities and boroughs. This probably gave rise to the "livery men" of the various companies, and is supposed to be the origin of this gift of "livery cloth," as it is called.

We have to announce the death of M. de Saulcy, after a long illness, at the age of seventy-three. He was a native of Lille, early showed a preference for archaeology over mathematics, and in 1836 gained the prize for numismatics at the Institute with an *Essai*

*de Classification des Suites monétaires byzantines*. Six years later he was elected a member of the Academy of Inscriptions, in succession to the numismatist Mionnet, and thenceforward he devoted himself chiefly to Oriental numismatics and epigraphy. His researches dealt successively with Celtiberian, Phœnician, Egyptian, and cuneiform inscriptions. In 1850 he visited Palestine, and explored the Dead Sea. On his return he gave rise to much controversy by announcing that he had discovered the Cities of the Plain, and by his claim to have established that the so-called "Tombs of the King" were those of the Kings of Judah, and that a sarcophagus which he presented to the Louvre was that of King David. His conclusions were published in his *Voyage autour de la Mer Morte et dans les Terres bibliques*. Among his later works, which are very numerous, may be mentioned: *Études sur la Numismatique judaïque, les Expéditions de César en Grande-Bretagne*.

**A MUMMY PRINCE FOR SALE.**—Many strange things are dispersed by public sale, but it is doubtful whether a Prince whose authenticity is vouched for was ever before put up for auction and knocked down for something less than one hundred pounds to an enterprising bidder. This, however, has lately occurred at the auction mart of the Hotel Drouot, Paris! The Royal personage thus summarily disposed of was no other than a Prince of the Imperial family of Montezuma, whose mummified remains have fallen under the auctioneer's hammer. How it chanced that, instead of finding upon his decease a resting-place in the bosom of mother earth, he is still above ground entombed in a huge crystal case, is thus explained in the Paris newspaper *Liberté*. On a certain day—how long ago, or under what circumstances, is not stated—this descendant of Emperors was made prisoner by the Spaniards, who, with a refinement of cruelty common at the epoch when the Inquisition was in vogue, decided to make their Royal captive acquainted with the slow torture of a death similar to that which the hero of the iron chest is said to have met with. In short, he was walled up alive, but out of deference perhaps for his rank, or from some other cause, the walls of his living tomb were saturated with a chemical preparation which preserved the body from decomposition. Later on, the unfortunate Prince was discovered in his terrible niche, and, being in an excellent state of preservation, was transferred to the crystal receptacle which he now occupies, and where he presents all the appearance of a statue of yellowish wood. By what chance he has ultimately found his way to the sale-rooms of the Hotel Drouot we are not told, but the *Liberté* states that his purchaser intends exhibiting him at the South Kensington Museum.

We are glad to announce that a proposal for a "Caxton Memorial" has been set on foot. The proprietor of the *Printers' Register* says that the church of the parish within which the great printer resided and practised his art, the church within whose walls he undoubtedly stood a frequent worshipper, and within whose precincts his mortal remains were buried, with more than customary honours, as the parish records teach us, still stands beneath the shadow of the venerable Abbey, and has recently been restored at a

very considerable cost. Some windows have yet to be filled with stained glass, and strong efforts are being made to get them completed. It will be an everlasting pity if the opportunity is lost of filling one of these windows with an appropriate memorial to William Caxton. It may be seized now—a year hence it will in all probability be too late. With a view to carrying this proposal out, a committee has been formed, consisting of the Rev. Canon Farrar, D.D., *Chairman*, the Dean of Westminster, Mr. W. Blades, Mr. R. Clay, Mr. W. C. Knight Clowes, Mr. W. Dorrington, Mr. G. E. Eyre, Mr. T. D. Galpin, Mr. C. Austen Leigh, Mr. Alex. Macmillan, Mr. G. F. McCorquodale, Mr. W. H. Mudford, Mr. W. Spottiswoode, Mr. J. F. Truscott, Mr. A. Tuer, Mr. G. Unwin, Mr. C. H. Wyman, Mr. G. A. Spottiswoode, *Treasurer*, and Mr. A. Powell, *Secretary*, with power to add to their number. It is thought that about £700 will be necessary to provide a window worthy of the subject, and it is hoped and believed that the greater part of this sum will readily be subscribed among the printers of England, though there are doubtless many outside the craft who will be only too glad to avail themselves of the opportunity of contributing to the memorial of a national benefactor. Donations may be sent to the Temple Bar branch of the London and Westminster Bank, to the Treasurer, Mr. G. A. Spottiswoode, Great New Street, E.C., or to the Secretary, Mr. Arthur Powell, at the office of the *Printers' Register*, or at his chambers, 9, King's Bench Walk, Temple. The amounts received will, from time to time, be acknowledged in this and other papers. Already considerable sums have been promised.

A few days ago the workmen employed in digging the foundation of a new wing to the Roman Catholic Convent at York came upon a large statue of sandstone, nearly life-size, two small Roman altars, and a third block of stone, which would appear from its inscription to have been also an altar. The neck of the statue was, unfortunately, severed in raising it to the surface, and its feet are also gone, but otherwise it is tolerably perfect. The face and head are fine, and the first impression of those who saw it when brought to light was that it represented a Roman patrician. The inscription, so far as it can be deciphered, runs thus:—"C. JULIUS CRESCENTIUS (OR CRESCENS), MATRIBUS DOMESTICIS VOTUM SOLVIT MERITO LIBENS A.U.C. ML." The altar on which this inscription is rudely cut is 17 inches in height by 8 inches in width. The whole is of smooth polished stone, fluted in the characteristic Roman fashion, and coloured at the sides. The second altar, like the figure, is of sandstone, in height 12½ inches by 7 inches wide, and on it nothing can be deciphered except the word "ARTI," probably the last four letters of the word "Marti," implying that the altar was dedicated to the god Mars. The third stone is of lesser dimensions, being only 10½ inches high by 5 inches wide, and 3½ inches deep. Its inscription is scarcely legible, but it is thought by those who have seen it to be "DEO VETERI BIBLINIUS," the rest of the words being worn away. Canon Raine, who has seen these treasure-troves, pronounces the figure to be that of the god Mars, and the sandstone pedestal to

be an altar belonging to it, the God of War being represented in the dress of a Roman warrior under the Empire. One of the altars Canon Raine considers to have belonged to a private house, and in the first instance to have been set up by some of the German soldiers in the Imperial legions, as the inscription, "Matribus Domesticis," was peculiar to the Teutonic tribes, and probably points to the presence of the Teutonic element in the armies of Rome in this island. This he holds to be the first example of the kind discovered in Yorkshire; and the same he considers to be the case with the stone inscribed "Deo Veteri," though some examples have been found in the Roman wall in Northumberland. It is considered that these relics belong to the third century of the Christian era, and, from their being found so near to the surface, it is thought that they probably were buried in order to save them from destruction, either at the introduction of Christianity, when heathen figures would naturally be objects of hatred, or else during the troubled times of later date, very possibly in the Wars of the Roses.

THE SCULPTURED STONES OF MEIGLE.—At a recent meeting of the Presbytery of Meigle, the proceedings of which are reported in the *Scotsman*, the Rev. Mr. Law, *Eassie*, the moderator, stated that he had received a letter from Sir George Kinloch, of Kinloch. Sir George stated that he purchased some years ago the schoolhouse at a heavy cost, with the intention of presenting it to the public for the preservation of the stones. At the time, through want of sympathy, the scheme fell through. Lately his attention had been drawn to the rapid decay of some of the stones, and he had been pressed from many quarters to carry out his original intention. All the heritors and many friends had subscribed to assist in making the building suitable, and in the gathering together of the collection. He had therefore made over the building to trustees to be kept for a museum for the preservation of objects of antiquarian interest, and any individual or body wishing to take advantage of the museum for the preservation of antiquarian relics might do so, and yet retain their property in such relics. After expressing the hope that the Presbytery would give a hearty approval to the views of the heritors, Sir George stated that Dr. Mitchell, who visited Meigle the other day on behalf of the Antiquarian Society of Scotland, pointed out that what the heritors were doing in the parish was a work of national importance, for the stories told on the stones and the Celtic ornamentation, which was of the highest art, had never yet received proper study, owing to the scattered positions of the stones. The minute of the meeting of heritors which was held on the 21st Oct. set forth that Sir George Kinloch proposed to hand over the old schoolhouse to trustees in perpetuity for a public museum, and that he requested the consent of the heritors to remove to it the ancient sculptured stones for their preservation. Sir George also said that if the consent were given, he would request the Antiquarian Society to allow their president for the time being to be named as one of the trustees. However, ultimately, the following resolution was adopted:—"It having come to the knowledge of the Presbytery that some of the sculptured stones had already been removed a few days ago from the churchyard, and



that a baptismal font connected with the Church of Meigle had been borrowed by Sir George Kinloch many years ago, and had not been returned, but had been introduced into the Episcopal Chapel, it was moved and seconded, and unanimously agreed to, that the Presbytery, in the exercise of its jurisdiction in relation to ecclesiastical property and interests, refuse their assent to the request made, and ask that those stones be removed to their former site, and the baptismal font returned to the custody of the minister of the parish church of Meigle. The Presbytery also request the kirk session to see that there is no further interference with these ancient stones."



## Correspondence.

### AVEBURY CHURCH, WILTS.

It is only fitting that some notice of Avebury—the site of one of the greatest and most ancient monuments of Europe—should occur in *THE ANTIQUARY*.

I do not, however, propose to refer now to our celebrated heathen temple, but to the more modern antiquities of our Christian church.

A church was founded here in Saxon times, and is noticed in Domesday Book. I had always regarded the original parts of the present nave—rudely constructed of "Sarsen" stones and chalk—as parts of this Saxon building; and a discovery made in October last has happily proved this belief to be correct.

The church is in course of repair and restoration, and I was engaged, with my son and two of his friends, in taking down a huge west gallery, when, in scraping off the whitewash, in order to reveal some wall-painting of the 14th century, we brought to light two Saxon windows in the walls of the nave.

They are in a very perfect state, have never been glazed, but have evidently been fitted with shutters on the outside, as they show a "rebate" of about an inch in depth around the orifice, with holes for hinges. The bottom of the window is nine feet above the present floor, which is however some two or three feet above the original level.

There is a special peculiarity in the internal splay of both of these windows. Aisles were added to the original nave about A.D. 1112, when Norman arches were formed in the nave walls (the "responds" of which remain) connecting the nave with the aisles; and in forming these arches the builders ruthlessly "cut into" the Saxon windows with their hood-mouldings, and then apparently built up the windows, so that they have been completely concealed from about A.D. 1112 to October of last year. The hood-moulding of the south side has the Norman zigzag coloured upon it in red paint, whilst that of the north side is quite plain and of a slightly different moulding.

And I may here state that these Norman builders—probably the monks of a branch of the monastery of St. George Bocheville, near Rouen, which was established in Avebury in the year 1110—were treated with no more scrupulous regard by their successors in the middle of the 14th century (by whom the chancel was built) than they themselves had shown to their

Saxon predecessors; for we have found built into the east wall of the chancel some coloured fragments of a Norman arch (probably the chancel arch) of very bold design.

Of course we shall scrupulously preserve all these historic records in our present work of restoration; but it would seem that there was no "Society for the Protection of Ancient Buildings" either in the 12th or 14th centuries; and I fear that I shall incur the reprobation of that Society now, not merely for my conduct in re-opening the above Saxon windows, and thus undoing the work of the beginning of the 12th century, when they were blocked up, but also in demolishing all the pews by which the church was filled, and amongst them one which is, I think, unique in character, and seems to have been copied from a stall of a stable. It is six feet six inches high at the head, where it joins the wall of the north aisle, and five feet high in the lowest part where it abuts on the passage of the aisle, and certainly deserves a place in some ecclesiastical museum.

BRYAN KING.

Avebury, Calne.



### PAROCHIAL REGISTERS.

(Vol. i. pp. 20, 141, 238, 278; ii. 84, 270.)

Perhaps the following entries from two of the parochial registers in the county of Cambridge may be interesting:

#### *Bassingbourne Register.*

*Baptisms.*—Maria Chichely daughter of Joseph & Anna baptized June 3 1673. Joseph Chichely son of Joseph & Anna bap. Oct. 13 1675. Anna Chichely daugh. of Joseph & Anna baptized Sep. 5 1687.

*Burial.*—Anna Chichely wife of Joseph Chichely July 17 1696.

*Marriage.*—John Standford and Elizabeth Chichely Feb. . . . 1673.

*Burial.*—Mary wife of Joseph Chichely June 21 1732.

#### *Shepreth Register.*

*Burials.*—John Chicheley was buried the . . . . November 1616.

Mary the wife of John Chitchley w. . . . 10th day of November 1616.

Joan Chitchley was buried the . . . . 1616.

Dorothie Chitchley y<sup>e</sup> daughter of Thom & ffances his wife was buried the 17th day of June 1629.

Mary Chitchley daughter of Thom<sup>s</sup> & ffances was buried May ij<sup>d</sup> 1639.

Thomas Chitchley was buried May 7th, 1642.

Ann Chitchley, the . . . . Chichely was buried the . . . . 1652.

*Baptisms.*—Thomas Chichley the son of Thomas & ffances his wife was baptized the 3<sup>d</sup> day of October 1630.

Joane Chychtley the daughter of Thomas & ffances his wife was baptized the 20 day of October 1634.

These extracts may be interesting as showing how members of the great family of Chicheley of Wim-pole were to be found among the peasantry in the

neighbourhood of the place at which they lived. There are still living in the county descendants of the Chicheleys in the female line; but, as far as I know, the name Chicheley has become extinct.

B. HALE WORTHAM.

Shepreth Vicarage.

Allow me in reply to Mr. Hockin's strictures on Mr. Seton's very useful note (vol. i. p. 20), to state the views of a working genealogist. Mr. Hockin makes *five* objections to the transfer of parish registers from the custody of the parochial clergy to that of the Registrar-General. I take them in his own order, and I trust answer them *unanswerably*.

1. "The registers being purchased at the expense of the parish, and filled up by the parson, are unquestionably the property of the parish, and to remove them would be an act of confiscation which nothing but some overwhelming benefit to the nation at large could justify."

Very few people will, I think, be inclined to admit that the registers "are unquestionably the property of the parish," in the sense here expressed; it is true they are the property of the parish,\* but only as custodian for the State. If the parish is no longer a fit custodian, can a change of custody be called "confiscation?" Will Mr. Hockin contend that the records of the Law Courts are the property of the Court, or that any other public record is the exclusive property of any person or corporation, and not the property of the State? Transferring the custody of parish registers from their present guardians, who don't take care of them, to that of the Registrar-General, who would take care of them, can hardly be called an "act of confiscation." That such a change of hands would be "an overwhelming benefit to the nation at large," will I think appear from what I have to say as to the rest of the objections. Luckily the parish register is not usually considered parish property in Mr. Hockin's sense, or doubtless many a country vestry would long ago have disposed of them to the best bidder, and spent the proceeds in an Easter wake, or some other parish festivity delightful to the hungry ratepayers!

2. "For once that any antiquary or genealogist requires an inspection or copy of a register, it is required fifty times by people either resident in, or intimately connected with, the particular parish."

This objection is most unfair. Were the parish registers accessible to the antiquary or genealogist, I have no hesitation in stating that for every search made by a resident, a hundred would be made by an antiquary or genealogist. The people resident in the parish who require extracts from the register rarely want to search far back, and since the Civil Registration began in 1836, the entries in parish registers are of little value, as for legal purposes the civil registers are the proper evidence.

3. "For most legal purposes registers are more conveniently placed where they are." This is illustrated by the case of a local lawyer who went to Mr. Hockin to compare a certificate of burial with the original entry, surely an unnecessary proceeding, as the certificate would have been good evidence.

\* Hardwicke's Act. Dorman and Ekins, 2, Bernard, 269.

It is stated that he could not have gone to London for the same purpose under 5*l.*, and probably not under 10*l.* Had he required an extract from one of the registers now in the keeping of the Registrar-General he could have had it for 3*s.* 6*d.*, and the trouble of writing a letter, postage 1*d.*, so that this objection falls to the ground.

4. This when looked at in its true light, is the most objectionable of Mr. Hockin's objections.

"Should any register be required with its custodian in the Assize Court, it would cost the litigants very much less for one to take it to the county town, than for a Somerset House clerk to have to bring it all the way from London."

Imagine the pleasure and excitement to a country parson of a trip to his county town at assize time, when he will meet his old college chum who goes circuit, besides many of his local friends and neighbours, and all at the expense of somebody else! The abolition of the chance of a pleasant trip to his county town is the sum total of this objection.

5. "It would be a wrong to the poor to deprive them of their present facilities for procuring certificates." This may be characterized as a purely sentimental objection. We are told that the poor man "is not often a ready writer, and to have to apply to some unknown person at some unknown place in London, would be to him a serious obstacle, as well as a more costly process," than to apply to the parish clergyman. Not so, the fees for a single certificate are just the same, parish clergyman or Registrar-General. The poor in these days are not so ignorant as Mr. Hockin would lead your readers to suppose, most of them can read and write, and those who cannot have always friends and neighbours who can do so for them. Moreover, Board Schools—it is to be hoped there is one in his parish—will very soon relegate the man who cannot read or write to those extinct species of mammoths and megatheriums of which geologists often discourse so learnedly in the columns of the local penny weeklies.

Parish registers are, without doubt, all things considered, the most valuable national records we possess, and at the same time, they are least cared for and worse kept. They prove the glory of the rich man—his noble birth; the pride of the poor man—his worthy fathers. To each their value is indubitable, but especially to the poor man, because they are the *only* record of his good name. Why then, when we spend large sums in preserving every other class of national record in that noble pile of buildings in Fetter Lane, and when we give free access to them to all her Majesty's subjects who choose to consult them, should we any longer delay adding these parish registers to the national store? Most of the clergy, their present custodians, care nothing for them, except for the few paltry fees they obtain for their inspection; not ten per cent. of them can read the older registers, and some are so careless and indifferent that they will lend them to any one who asks. My desire is to see all parish registers, previous to 1813, transferred to the custody of the Registrar-General; no injury would be suffered by the parishioners; the documents would be properly preserved and cared for, would be accessible (as the nonconformist registers now are) to the public for the fee of

1s. instead of 1s. for the first year, and 6d. for every year after (an exorbitant amount if one wishes to search for 200 years), and would be readily available for every legal and literary purpose. Moreover, the searcher would not be, as he now is, at the mercy of the eccentricities of a country parson.

GEORGE W. MARSHALL.



#### FAIRY LORE IN THE ISLE OF MAN.

The recent death of an old lady in Peel, at the venerable age of 95 years, wife of William Crellin, commonly known as "Billy Beary," being the proprietor of that estate in the parish of German, calls to my remembrance a curious piece of fairy lore she once related to me, as follows:—"It is now some sixty years or more, very early one spring morning, being employed in household duties, there came floating on the air a low, murmuring, wailing noise; when, on going to the door to see what occasioned it, behold there appeared a multitude of the *Good People*, passing over the stepping-stones in the river, and wending their way up the side of the hill, until they were lost in the mist that then enveloped the top of Beary mountain. They were dressed chiefly in *Loaghtyn*, with little pointed red caps, and most of them were employed in bearing on their shoulders various articles of domestic use, such as kettles, pots, pans, the spinning wheel, and such like, evidently seeking fresh and more quiet quarters, having been disturbed, as was supposed, by the noise of a fulling mill lately erected in their neighbourhood." I may add that *Loaghtyn* is a fine brown wool, once prevalent in the island, but rarely met with at the present day.

WILLIAM HARRISON.

Rock Mount, Isle of Man.



#### ROYAL GOVERNORS OF NEW YORK.

Mr. George E. Jardine, writing from 1267, Broadway, New York, suggests how the portrait of one Royal Governor, Sir Edmund Andros, may be traced: "An American artist, Mr. Charles Noel Flagg, at present residing at No. 74, Rue-de-Seine, Paris, told me that he once copied in oil the portrait of Sir Edmund. If you will communicate with him he can tell more about it."

At the second Special Exhibition of National Portraits at South Kensington (1867), there was a portrait, lent by "Sir J. S. Pakington, Bart., M.P.," of Lord Cornbury, Governor of New York. It is described in the catalogue "Half-length standing; in female dress, with low body and jewels." "Canvas 49 x 39 in." "Said to have dressed himself in women's clothes in order to represent her Majesty Q. Anne, at New York."

ARTHUR GORE.

Melksham.



#### PATENS AND CHALICES IN COFFINS.

In the 13th, 14th, and 15th centuries it was customary to place a paten and chalice with the dead

body of ecclesiastics of the Roman Church. Probably, the custom was observed long before and after the dates mentioned, though no longer habitual in the Roman Church. In the "Rites of Durham," edited by Davies, and more recently by the Surtees Society, the custom of interring patens and chalices of silver, other metal, or wax, is mentioned. These articles were almost always of pewter or some cheap mixed metal, and were doubtless sold ready-made as coffin-plates are now. Many of these pewter vessels have been found with skeletons; but the metal is so liable to decay that they are seldom perfect, sometimes all but annihilated, and probably in some cases they have escaped observation. Silver vessels have been found in coffins at York, Chichester, and other places. When Bishop Tulloch's tomb in the Church of St. Magnus in Orkney, was opened in 1845, a paten and chalice of beeswax were found in it, and the upper part of a pastoral staff of oak. I wish to obtain through THE ANTIQUARY notices of any patens or chalices of silver or beeswax, found in coffins or tombs. Those of pewter are too numerous to obtain anything like a complete list of them, still notices will be acceptable. A paten and chalice were recently found in a stone coffin at Cold Higham, in Northamptonshire. The chalice is of pewter, much broken, but apparently of a peculiar form. The paten is a circular piece of common sheet-lead, marked with a cross in the centre.

H. DRYDEN.

Canons Ashby, Northampton.



#### CHARLES II. AND HIS QUEEN.

I shall feel obliged if you can give me any information respecting a print of Charles II. of England, and Catharine of Braganza. In this print the king holds his wife by the hand, and in the left-hand corner are the arms of England, and a crown and sceptre; in the right a Cupid bearing the arms of Catharine. The copy which I have has been cut to the margin, removing the names of the painter and engraver. Size about 20 inches by 15 inches.

W. DOUGLAS.

2, Granville Terrace, Edinburgh.



#### ST. THOMAS OF CANTERBURY.

When I was at Oxford in 1850-1859, there was a perfect representation of this most holy saint and martyr in one of the windows of St. Michael's Church in that city. He was represented in full pontificals, and with a crozier in his right hand. Of this I have a full-sized drawing. Prior to the year 1842 there was a fragment of the head of the same saint in one of the north windows of the choir of the Prebendal church of Thame, Oxfordshire, but, with the fragments, it was then destroyed, and the window was filled with plain white quarries. Anciently Thame Church owned a relic of the saint, but it was stolen by the visitors of Edward VI.

FREDERICK GEORGE LEE, F.S.A.

All Saints' Vicarage, Lambeth.

## The Antiquary Exchange.

DIRECTIONS.—(See August issue, 1880.)

Letters addressed to a Number, care of the Manager, must be accompanied by a stamp for postage.

### FOR SALE.

Book-Plates for sale.—A sample packet post free for 2s. 6d.—W. E. Morden, 30, The Parade, High Road, Lee.

Old English Furniture.—A pair of fine Chippendale Chairs for sale, formerly the property of Colonel Townley, the Short-Horn Breeder. Also an old Oak English Marriage Coffin, recently exhibited at Bethnal Green Museum.—Apply to Mr. Allen Cotterell, Art Studio, 143, Inverness Terrace, London, W.

Proceedings of the Institution of Civil Engineers, 1877 to 1880, four years, 24 thick vols., paper covers, good as new. Price £10.—J. Kenward, F.S.A., Harborne, near Birmingham.

Manners, Customs, and Dress during the Middle Ages, by Lacroix, profusely illustrated, richly coloured plates, imperial 8vo, finely bound, extra gilt, a splendid volume, new, nett cash 17s. 6d. (cost 31s. 6d.), 1879.—Whitaker's Craven, royal quarto, £6 6s. edition, full morocco extra, quite new, nett cash 70s., 1878 (106, care of the Manager).

Raden's Switzerland, its Mountains and Valleys, 418 magnificent illustrations, folio, new and untouched, splendidly bound, cash, only 21s. (cost 42s.), 1878.—The Rhine, from its Source to the Sea, by Bartley, splendid illustrations, folio, new and faultless, grandly bound, cash, only 21s. (cost 42s.), 1878 (107, care of the Manager).

A small collection of Book-Plates, mounted on cardboard ready for binding, for sale.—Send for particulars to W. E. Morden, 30, The Parade, Lee.

M. Valmont de Bomare's Dictionnaire Raisonné Universel d'Histoire Naturelle, 5 vols., MDCCLXV., price 10s.—Kirwan's Elements of Mineralogy, 2 vols., MDCCXCVI., 6s.—Nugent's The Grand Tour, 4 vols., MDCCCLXXVIII., 10s.—Dodwell's Practical Discourses on Moral Subjects, 3 vols., MDCCXLVIII., 7s. 6d.—The New Annual Register, Vols. III. and XIII., 2s. 6d. each.—Parliamentary Register, Vol. IV., 2s. 6d.—Lemaître's Travels, 3 vols., 1806, 7s. 6d.—Cassell's Protestantism, 3 vols., half morocco, 20s.—About 150 Chap Books and Penny Histories, bound in three vols., cloth, 21s.—W. E. Morden, 30, The Parade, Lee.

Large and valuable collection of Engravings, Prints, Pamphlets, Broad-sides, Election Bills and Squibs, &c., relating to the County of Hereford, a speculative lot, lowest price £2 10s., no approval.—Phillips's Cider, with notes explanatory and historical by Dunster, nice copy, calf, 10s. 6d.—Annales of England during reigns of Henry VIII., Edward VI. and Mary, by Francis Godwin, Bishop of Hereford, 1630, with the three rare portraits and title-pages, small folio, calf, 7s. 6d.—James W. Lloyd, Kingston.

Bishop West's Chapel, large paper.—Croston's Salmsbury Hall.—Croston's Views of Old Manchester.—Brand's Newcastle-on-Tyne.—Corry's Lancashire (containing the full pedigree of the Chadwick

family).—Leigh Hunt's Jar of Honey.—Jewitt's Grave-mounds.—Mason's Western Counties.—Poulson's Beverlac.—Sharpe's Coventry Mysteries.—Robin Hood's Garland, 1811.—Surtees' Durham, Vol. IV., and many others for sale or exchange.—Henry Gray, 10, Maple Street, Cheetham, Manchester.

A number of Manuscripts and Autographs, &c., written the end of last and beginning of present century, mostly relating to Gravesend, of local and general interest; Local History, Botany, Antiquities, Paintings, &c.; a very curious lot. Price £2 10s.—D. G. G., Buildwas, Ironbridge, Salop.

Coins (Old English). A large number of duplicates to be exchanged or sold.—Collector, 26, Frederick Street, Edinburgh.

Blane's Britannia, Newcome's St. Alban's Abbey, and a few other books.—Mr. Glasscock, Bishop's Stortford.

Buck's Views in Kent—6 large views of Towns and 21 of Castles, folio size, &c.—"Z," Messrs. Thew & Son, Downham Market.

### WANTED TO PURCHASE.

Hull Views and Hull Seventeenth Century Tokens.—C. E. Fewster, Hull.

Hume's (Rev. Dr. A.) Learned Societies and Printing Clubs; also various pamphlets by him.—Notes and Queries, Jan. to June, 1880.—Tinsley's Magazine, Jan. and July to Dec. 1876 (100, care of Manager.)

Lincolnshire or Nottinghamshire Seventeenth Century Tokens.—James G. Nicholson, 80, Acomb Street, Greenhays, Manchester.

Armorial Book-plates purchased or exchanged.—Dr. Howard, Dartmouth Row, Blackheath.

Old Book-plates.—Best prices given by W. E. Morden, 30, The Parade, High Road, Lee.

Wanted to Purchase, Dorsetshire Seventeenth Century Tokens.—J. S. Udall, Inner Temple, London.

Seventeenth Century Tokens of Worcestershire. Will purchase or exchange for those of other Counties: send list or numbers in Boyne to W. A. Cotton, Bromsgrove.

Wanted, Local Books relating to Lancashire, Cheshire, Yorkshire, and adjacent counties in exchange for other books, coins, &c., or for cash.—H. Gray, 10, Maple Street, Cheetham, Manchester.

Coins (Old English) Wanted.—Collector, 26, Frederick Street, Edinburgh.

Wanted, in good condition—Zoological Society's Proceedings, vol. for 1864, with coloured plates.—Memoirs of Admiral Sir J. Brenton, by his Son.—Little Henry, 1816.—Walks round Nottingham, with the plates.—Naval Keepsake, 1837.—History of a Ship, 1845 (Orr & Co.).—Nights at Sea, 1852.—Jem Bunt, 1841.—R. H., 15, Brooklyn Road, Shepherd's Bush.

Wiltshire Poll Book, fol. 1713, to purchase, or reference without purchase would greatly oblige.—Armorial Book-Plates or Pedigrees, of any families bearing name of "King."—"Z," Messrs. Thew & Son, Downham Market.

Wanted to purchase, Bookplates.—Rev. E. Farrer, Kelvedon, Essex.

Wanted, Genealogist, Jan. 1880.—Cutts, 28, Southampton Street, Strand, W.C.

(Several items are omitted through want of space.)



# The Antiquary.



FEBRUARY, 1881.

## A Walk round Old St. Paul's in 1501.

By Dr. W. SPARROW SIMPSON, F.S.A.

**P**ASSING through Ludgate, a strongly fortified gate, which is said to have been "repaired, or rather new built" in 1215, when portions of the houses of some opulent Jews were used in the reconstruction, we proceed along Ludgate Street, and soon arrive at the Great Western Gate, which spans the street towards the ends of Creed Lane and Ave-Maria Lane. The cathedral stands within a spacious walled enclosure. The wall, erected about 1109, and by letters patent of Edward I., greatly strengthened in 1285, extends from the N.E. corner of Ave-Maria Lane, runs eastward along Paternoster Row to the north end of Old Change in Cheapside, thence southward to Carter Lane, and on the north of Carter Lane to Creed Lane, to the Great Western Gate. There are six gates in the encircling wall. The first is the Great Western Gate, by which we have just entered; the second, in Paul's Alley in Paternoster Row, leading to the postern gate of the cathedral; the third, at Canon Alley; the fourth, or Little Gate, where St. Paul's Churchyard and Cheapside now unite; the fifth, St. Augustine's Gate, at the west end of Watling Street; the sixth, at Paul's Chain.

Entering beneath the great gate, we see at once the western front of the cathedral. Perhaps, at first sight, we may be a little disappointed, for it is a simple Norman façade, and by no means ornate. Its broad simplicity takes away from its real size, and we should form no just idea of its height were

it not for the church of St. Gregory nestling close to the cathedral on its southern side, the northern wall of the little sanctuary touching the cathedral wall. The church seems insignificant, and helps to show how vast the cathedral is, just as St. Margaret's Church helps to "scale" Westminster Abbey. The western elevation of the cathedral is flanked by two towers, the northern of which is closely attached to the bishop's palace, the southern, commonly called the Lollard's Tower,\* is used by the bishop as a prison for heretics.

But that which strikes us most is the prodigious height of the spire. The tower on which it stands is 285 feet high, the spire, of wood covered with lead, is 208 feet more—493 feet in all.† Its height was proverbial. In Lodge's *Wounds of Civil War*, a clown talks of the "Paul's steeple of honour," meaning by that phrase the highest point that could be attained.

On our left, on the northern side of the nave, at its western end, stands the Bishop of London's Palace. (The name of London House Yard still helps to preserve the memory of it.) A private door leads from the palace into the nave of the cathedral, so that the bishop can pass directly into the grand church. The palace, the deanery, and some of the more important houses in the close have private chapels of their own. The chapel in the palace has a crypt or "lower chapel" beneath it, like the exquisite chapel and crypt of Lambeth Palace.

Passing beyond the palace and its grounds we arrive at Pardon Church Haugh. Here is a large and goodly cloister, wherein are buried sundry persons, "some of worship, and some of honour," "whose monuments, in number and curious workmanship, passed all other" in the cathedral itself. Within the cloister stands a chapel, founded by Gilbert, father of the sainted Thomas à Becket, and rebuilt by Dean Moore in the time of Henry V. But we shall turn away even from the chapel and the monuments, to study the very striking paintings on the wall of the cloister; for here is portrayed in all its quaint horrors the Dance of Death. And

\* Well known to the readers of Fox's *Acts and Monuments*.

† I adopt throughout Mr. Ferrey's measurements.

lest we should fail to understand the meaning of the symbolical paintings, verses translated out of the French by John Lydgate a monk of Bury St. Edmunds are added to expound them to us. The allegory, however, needs little exposition. Death, personified by a skeleton, appears in each several picture, leading by the hand a pope, an emperor, a cardinal, a king, a patriarch, a constable, an archbishop—in short, all orders and degrees of men :

To this complexion we must come at last.

Lydgate's verses are a dialogue between Death and the persons whom he leads away. We will transfer a single example to our tablets. Death leads along a merchant, and thus speaks to him :—

Ye rich marchant ye mot look hitherward,  
That passed have full many divers lond,  
On horse and foot, having most regard  
To lucre and winning as I understand,  
But now to dance you mot give me your hond,  
For all your labour full litle awayleth now ;  
Adue vainglory both of free and bond,  
None more covet then thei that have ynough.

To whom the merchant maketh answer :—

By many a hill, and many a strong vale  
I have travailed with many marchandise,  
Over the sea down carrie many a bale,  
To sondry lles more then I can devise ;  
Mine heart inward ay fretteth with covetise,  
But all for nought now death doth me constrein,  
For which I see by record of the wise,  
Who all embraceth litle shal constrein.\*

Dan Lydgate is very quaint, and, indeed, he apologizes for his rude speech, as you will see if you will walk a few steps farther and read the lines with which he concludes his poem. He says :—

Out of the French I drough it of intent,  
Not word by word, but following in substance,  
And froum Paris to England it sent  
Only of purpose you to do pleasance.  
Have me excused, my name is John Lidgate,  
Rude of language ; I was not borne in France,  
Her curious mitters in English to translate,  
Of other tong I have no suffisance.†

Over the eastern side of the cloister is a fair library built by Walter Sherington, Chancellor of the Duchy of Lancaster in King Henry VI.'s

\* Query *contein*, but *sic* in Dugdale.

† Perhaps it is hardly necessary to add a note to these verses to explain one or two forms unfamiliar to modern readers, such as *mot* for *must*, *lond* and *hond* for *land* and *hand*, *adue* for *adieu*, *covetise* for *covetousness*, *mitters* for *metres*, *suffisance* for *sufficiency*.

time, and Canon Residentiary; and here the librarian can spread before us countless and priceless manuscripts.\*

Here are books on the four parts of grammar; the never-failing Boethius; books on medicine by Galen, Hippocrates, Avicenna, and Egidius; Ralph de Diceto's *Chronicles*, and his discourses on *Ecclesiasticus* and *Wisdom*; a large number of manuscripts of portions of the Holy Scriptures, with glosses and with sermons founded upon them; the great commentary of Nicolas de Lyra; works of the illustrious fathers of the Church such as Chrysostom, Augustine, Gregory, Bernard, Jerome, St. Thomas; some writings of Josephus and, that classical literature may not be entirely unrepresented, we find in this ancient catalogue, drawn up in 1458, works of Seneca, Cicero, Suetonius and Virgil. Books of Decretals and works on Civil Law are, of course, not wanting. Perhaps from yonder press the librarian will draw a few printed books, rare as they still are. Here we may spend a long summer's day merely in turning over the richly-embazoned pages. We have not, however, made half the circuit of the Close, so let us reluctantly say *farewell* to the librarian.

The College of the Minor Canons lies to the north of the cathedral, and Canon Alley to the east: between the two is Walter Sherington's chapel, near to the north door. To the east, adjoining Canon Alley, and still on the north side of the Cathedral, is the Charnel chapel, an early building, already standing in the reign of Edward I., containing some monuments and alabaster figures. Beneath is a crypt, in which are carefully piled together an enormous quantity of bones taken from the adjoining cemetery. [The chapel was pulled down by the Duke of Somerset in 1549, and the materials used for the building of Somerset House in the Strand. It is said that the bones from the vault beneath amounted to a thousand cartloads, and that they were conveyed to Finsbury Fields, with so much soil to cover them as raised the ground for three windmills to stand on.]†

At the north-east angle of the choir stands

\* The catalogue of these manuscripts fills six closely printed folio pages.—Dugdale, 393.

† The windmills are seen in Aggas' Map of London. Windmill Street, Finsbury, marks the site.

the famous out-door pulpit, Paul's Cross. Eastward of this we come upon an excavation, and a large number of labourers, and amongst them a grave ecclesiastic. He is very simply dressed, his habit is of woollen cloth and quite plain; it is black in colour, though the higher clergy are usually clad in purple. Yet there is something about him which bespeaks the man of learning: his bright eye, his refined and well-marked features, his carriage and demeanour, his "handsome and well-grown" person, evidently mark him out as a man of no common order. We inquire his name. It is Colet, the newly-appointed dean, and the building about to be erected is St. Paul's School.\* Till lately an "old ruined house" had cumbered the ground. It will soon be covered by new buildings. We see the plans: it will be a "handsome fabric," with "houses as handsome" for the residence of the masters. A noble gift and worthy of the man.

We pass the eastern end of the church, and as we do so gaze with great admiration at its magnificent rose window, one of the very finest in all England. We also observe the clochier or bell tower which stands at the east end of the church. The tower has a spire of wood covered with lead, and within it hung of old time a bell which many a time has called the citizens of London to a folk-mote, held close beside it. It now contains four very great bells, known as the "Jesus bells," because they especially belonged to the Jesus chapel in the crypt of the cathedral. On the top of the spire is an image of St. Paul. [The bells, says Dugdale, were won by Sir Miles Partridge, Knight, from Henry VIII. at one cast of the dice. Sir Miles pulled them down: but Dugdale adds, with sardonic satisfaction, that the same Sir Miles afterwards (*temp.* Edward VI.) suffered death on Tower Hill for matters relating to the Duke of Somerset. He was hanged, according to Fox, February 26, 1552.]

Turning westward, along the south side of the Close, we are attracted by the high pitched roof of the Chapter House, rising above the lofty walls which enclose it. But we cannot enter this enclosure from without; we must wait patiently till we go into the

Cathedral: and unfortunately the Dean and Chapter have allowed "cutlers, budget makers, and others, first to build low sheds, but now high houses, which do hide this beautiful side of the church, save only the top and south gate." Near at hand is the house of the Chancellor, and turning aside, down Paul's Chain, we arrive at a great gate and see within it many fair tenements. These bear the strange name of Diana's Chamber, *Camera Diana*. The residents tell us a strange story, for they say that here Henry II. kept fair Rosamond, and that as he called her at Woodstock *Rosa mundi*, so here he called her *Diana*, and they point out to us "Testifications of tedious Turnings and Windings, as also of a Passage under Ground from this House to Castle Baynard:" and they say that this was, no doubt, "the King's way from thence to his *Camera Diana*, or the Chamber of his brightest *Diana*." But the story is not very edifying, and so we leave them. We are going into the presence of one who has little relish for such stories, and we will not even say that we have turned aside out of the safer precincts of the Close. Here, too, is Paul's Brewhouse,\* and near to this an ancient house, built of stone, belonging to the Cathedral, and formerly let to the Blunts, Lords Mountjoy, and afterwards to the Doctors of the Civil Law and Arches. On the same side is another great house called Paul's Bakehouse, employed in baking of bread for the Church of Paul's.

A massive chain, *Paul's Chain*, bars the way against carriages; but we are on foot, and we once more enter the enclosure, gaining a grand view of the spire from the southern side. To the west lies the Deanery, an ancient house, given to the Church by a very famous Dean, the historian, Ralph de Diceto. We are especially privileged, and we will enter. The present Dean, John Colet, is a man temperate almost to austerity. For many years he has eaten but one meal a day, that of dinner. It is just dinner-time, and we will go to the dining-hall. The Dean is seated at the head of the long table; his household and a few chosen guests form the company. Grace is said, and a boy (probably

\* It was founded, Grafton and Lilly agree, in 1509. Colet became dean in 1505.

\* Paul's Brewhouse became the Paul's Head tavern. —Stow, 137.



he is one of the cathedral choir, for he has a very fresh and pleasant voice), begins to read. He reads a lesson out of St. Paul's Epistles, at other times he reads from the Proverbs of Solomon. His sweet voice ceases; and presently the Dean begins to speak. He makes the chapter which has been read the subject of his discourse. His talk is grave and serious, but never wearisome. By-and-by he changes his tone, almost before the company are "satisfied rather than satiated" with what he has said: he rises early from the table, for he has no delight in coarse sensual pleasures and loves the society of congenial friends: he will sit with them till very late in the evening, discoursing on religion or on learning. If he has no congenial friend, one of his servants will read some part of Holy Scripture to him, and the Dean will very likely prepare for some sermon to be delivered in the Church or at the Cross, or some lecture to be delivered to a learned audience. He never travels without a book, and all his talk is seasoned with religion.

It is time, however, that we left this pleasant company. There are divers houses for the use of the canons at the west end of the church, and also residences for the vicars; but these, and the many other dwellings scattered round the Close we really must not visit. Let us hasten to the western portal. But stay a moment; the bishop, Richard Fitz James, is just entering within the gates of the palace. Let us follow him; perhaps he may say something of his neighbour the dean. It is rumoured that the bishop does not greatly love the dean.

Colet has spoken very boldly in sermons at the Cross and before the king against the vulgar superstitions and other errors of the time. He has denounced the corruptions rampant in the Church. Even some of his own clergy, and some members of the choir, have been strictly and sternly called to order for their irregular behaviour. There are some who smart under the lash of his rebuke, and who do not love his almost ascetic life, as that is a sharper rebuke than his words. But let us hear Bishop Fitz James, as he sits in his study with some of his clergy in private conference. They are talking about the dean. We just catch the word

*heresy*, half-whispered at present. "He has taught," says the bishop, "that images are not to be worshipped. That is rank heresy enough. Shall the shrine of St. Erkenwald be deserted? Shall rich gems and offerings no longer be laid upon its altar? And the great crucifix at the north door, are men no longer to kneel before it?" The bishop is very angry.\*

"But that is not all," says one, "he has preached against the temporal possessions of the bishops. He said that the command *Feed my sheep*, was not meant of hospitality, because the apostles were poor, and unable to give entertainments." The bishop does not find this teaching very palatable. "Why does not the dean dress as becomes his rank? Can he never forget that his father was a mercer? Why does he vest his school with its new-fangled learning, in the Mercer's Guild, and not in the hands of the bishop, or, at least, of the dean and chapter?"

But there is more to come. "He has preached against some men reading their sermons in a cold manner." This was very cruel, for Bishop Fitz James was an old man, and had taken up "that idler way of preaching," as Erasmus calls it. The bishop loves him not. He has presented articles against him to Archbishop Warham; but Warham knows the integrity and the worth of Colet, and has dismissed the articles without even calling on the dean to reply. *Hinc illæ lachrymæ*. The bishop takes a dreary view of the situation, as he sits alone in his study, when his courtiers are gone—for bishops have courtiers as well as kings: he laments the degeneracy of the times, and he sees heavy clouds gathering which he cannot dispel.

And indeed heavy clouds had gathered, and the first big drops began to fall, and the distant roar of the coming tempest could be heard by those who, like Colet, had ears to hear. The Reformation was at hand.

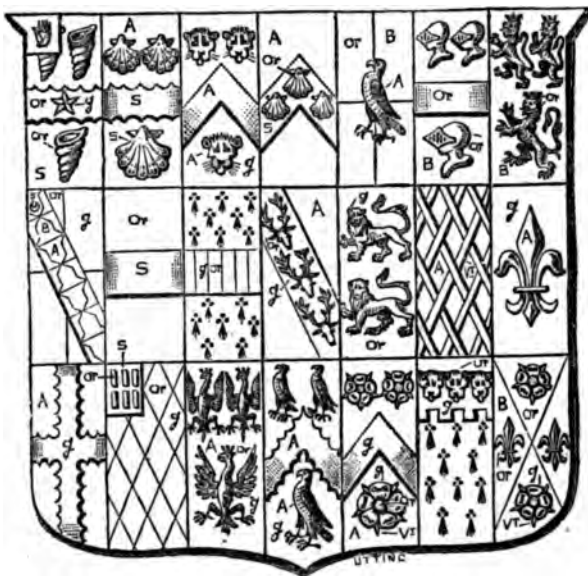
But we must leave deanery and palace alike, if we are ever to see the interior of the church at all. Yet stay: the day is nearly spent. We will visit the cathedral itself to-morrow; and we will come quite early, that

\* The scene is imaginary, but the supposed conversation consists mainly of articles drawn up by the bishop against the dean.

we may see the rising sun streaming in making the chequered pavement glorious through the storied eastern window, and with brilliant colours.\*

### The Pedigree of Shelley.†

**I**T is sufficiently remarkable that, in this age of antiquarian research and special addition to the worship of great poets, it should have been left to Mr. Buxton Forman to publish for the first time the pedigree of Percy Bysshe Shelley—a poet more ardently loved and more highly honoured by his particular admirers than perhaps any other modern poet. It is true that antiquarianism and the study of such poetry as Shelley's are not pursuits of very near kinship, and that Shelley himself, republican to the backbone, would have been the last to take account of the long



line of Sussex squires whose blood ran in his veins, and were somehow occultly influenced by the ruddy star of the French Revolution, dominant at the season of his birth in 1792. Still, so eagerly has the poet's life been canvassed for forty years and more, so untiring has been the search after facts and documents relating to him, that it seems strange the "Shelleyites," as his active admirers have been disrespectfully christened by a contemporary, should not long ago have chanced upon the noteworthy pedigree lately published in the

Library Edition of Shelley's works, and of which Mr. Forman has issued privately a sumptuous quarto impression.

From the prefatory note to this private print, we learn that not even an extract from the Pedigree had been printed before Mr. Tucker had it copied for Mr. Forman, and certified it for issue to the public; and to those who are specially interested in Sussex pedigrees, this genealogy of such a Sussex worthy as Percy Bysshe Shelley must prove doubly interesting.

In the paternal line the pedigree starts with Henry Shelley, of Worminghurst, who died in 1623, having married (firstly) Fris-

\* The authorities for this chapter are Dugdale, Knight's *Life of Cole*, Nichols' *Pilgrimages to Walsingham and to Canterbury*, Longman's *St. Paul's*, my own *Documents illustrating the History of St. Paul's*, Maitland's *London*, &c., and original documents.

† "The Pedigree of Percy Bysshe Shelley, now first given from the Records of the College of Arms." London. Printed for private distribution. 1880. Those who wish to see the Pedigree and its proofs may do so in Mr. Forman's edition of Shelley's Prose Works, published by Messrs. Reeves and Turner, 196, Strand. Of the separate issue of the Pedigree we believe only fifty copies were printed. If the issue be not already exhausted, those who desire to possess a copy may obtain particulars from the author.

wide, the daughter of Sir Thomas Walsingham, and (secondly) Barbara, daughter of William Cromer, of Tunstall. It is from the second marriage that the poet's line of descent traces. Richard, the third son of Henry and Barbara Shelley, married Joan, the daughter and heir of John Fuste. Their eldest son and heir, John Shelley of Ichingfield and Thakeham, took to wife Bridget, daughter of Sir Thomas Eversfield, of Denn, and had several children by her. Of these, the second son, Timothy, became the heir, and married (firstly) Katherine Michell, daughter of Edward Michell, and (secondly) Mary Cheale, who, on his decease, married John Michell. This connection with the Michells as early as the end of the seventeenth century is interesting, from the fact that the poet's paternal grandfather was a Michell, and as evidence of a certain strong persistency that one notes in glancing down the pedigree of the man who, as Trelawney records of him, said he "always went on till he was stopped, and *he never was stopped.*" John, eldest son of Timothy Shelley and Katherine Michell, married Hellen, younger of the two daughters and co-heirs of Roger Bysshe of Fen Place. Hence the poet's second baptismal name, and the name Hellen with two *l*'s, as still borne by his sister living at Brighton. The heir of John and Hellen Shelley was their third son Timothy, who married a widow named Johanna Plum of New York, and had by her two sons, the second of whom was the redoubted Sir Bysshe Shelley, first baronet of the poet's direct line, concerning whom so many strange tales are on record. One of these, that he had had a wife in America before marrying the two heiresses who figure in the pedigree, obtains no countenance from this authentic document, and probably derives from the fact that his father had married an American widow lady whose parentage and previous husband's baptismal name do not seem to have been known to the family. The first wife of Sir Bysshe was Mary Catherine Michell, the mother of his eldest son Timothy, who succeeded in 1815, having married in October, 1791, Elizabeth Pilfold, who gave birth to the poet on the 4th of August, 1792. Sir Bysshe's second wife, Elizabeth Jane Sydney, was the only surviving daughter and heir of William

Perry of Penshurst, by Elizabeth Sidney his wife. The issue of this second marriage was sufficiently numerous, and included John Shelley Sidney, who, as eldest son and heir of his mother, took the name of Sidney in addition to Shelley by royal sign-manual, dated the 6th of March, 1793, and the arms of Sidney by patent dated the 16th of the same month. On the 6th of March, 1816, Sir John Shelley Sidney certified that the pedigree now under notice was true to the best of his knowledge and belief, and on the 20th of May following Sir Timothy Shelley appended to it a similar certificate.

No doubt a thorough search in the records of the College of Arms would avail to carry this pedigree back to a very remote time; the simplicity of some of the arms in the shield of twenty-one quarterings, which we reproduce at the head of this article, bespeaks the high antiquity of several of the families with whom the Shelleys intermarried; and for any one sufficiently interested in such pursuits a fine field of genealogical research still remains open.

It is a strange irony of time that, as Mr. Forman points out, the second great republican poet of England, should have had in his veins the bluest blood of the squireocracy of Sussex; that one of the most aristocratic families of England should have produced a son more completely democratic in his tone of mind than any man of great genius and great culture born in England in modern times.

We need scarcely point out that the one point of family pride recorded concerning the poet Shelley was founded on what must at least be characterized as an idealization. He is said to have laid great stress on a collateral descent from Sir Philip Sidney; but the pedigree shows that his connection with that great luminary, with whom he has much in common, was merely through the second marriage of his father's father—he himself being descended on the mother's side from the Pilfolds. Thus, had he ever come into the Penshurst estates, such a succession must have been the result of reversionary arrangements between the two families of Sir Bysshe.

The proofs of the pedigree before us are (1) an ancient manuscript in the possession

## BRASSES ON A GRAVE STONE



IN THE  
SOUTH CHANCEL  
OF THE



Off for charite pray for the Soules of Pawle Iden gentleman the  
Sone of Thomas Iden Esquier, & Agnes his Wif, ye whiche  
Pawle decessed the VI day of August in the Ye'r of our Lord 1564,  
on whose Soules Ihu have mercy Amen.



## CHURCH OF PENSURST IN THE COUNTY OF KENT.

of the family; (2) a gravestone in Penshurst Church; (3) a monument in Worminghurst Church; and (4) monuments in Worth Church. It will be noticed that in the accompanying cut one of the shields has the arms of Iden impaled with those of Guildford. Of the marriage thus indicated the pedigree says nothing, and we believe nothing is publicly known; but the point is one of considerable interest, as a connection might be established between Shelley and the unfortunate Lord Guildford Dudley and Lady Jane Grey.

We must not omit to mention that the typography of this pedigree is beautiful. The genealogy itself is printed upon a sheet (folded in eight) of paper which is at the same time very thin and so tough that it is extremely difficult to tear it. The rest of the book is on Dutch hand-made paper, and great taste is displayed both in the setting of the types and in the arrangement and execution of the shields and other illustrations.

Antiquarian Notes on the  
British Dog.

By the Rev. M. G. WATKINS, M.A.

## PART I.



HERE are few more vexed questions in the archæology of natural history than the origin of the dog. The searcher of bone caverns cannot light upon any definite evidence, inasmuch as the skulls of dogs, wolves, and their congeners are much the same. The dog family (*canis*) makes its first appearance in the lower Pleistocene era, along with voles, elephants and oxen. There is no trace of dogs or other domestic animals having been known to or used by the Cave men; but in the Neolithic age the dog was occasionally employed for food, probably when old and past his work,\* a more humane, if less heroic ending to a life of hunting than was that of the worn-out Argus when he once more saw his master (*Od.* 17, 326). The dog is met

\* See Dawkins, *Early Man in Britain*, pp. 87, 217, 304.

as the trusted friend of man where historical times commence; thus its commonness precludes much exact mention of it. Its existence was taken for granted. Theory, therefore, flourishes abundantly in connection with the early history of the dog, and much *à posteriori* argument. Such guesses must be taken obviously at their own value. Thus it does not follow that man in his primitive existence as a hunter was always aided by the skill and speed of dogs, although Pope may find it convenient to suggest the notion to our minds by his well-known lines on the "poor Indian" and his dog. Many savage tribes which live by hunting, at the present day, never employ dogs. Nor need it necessarily be supposed that the primitive Aryan settlers in Europe brought dogs with them. Mr. Darwin has paid great attention to the question, and as he inclines to believe that different crossings of some *canis primitivus*, now lost, with wolves and jackals may account for the existence of the numberless modern breeds of the dog, few will venture to contravene his supposition.\* "Many European dogs," he observes, "much resemble the wolf," and all who have interested themselves in this question must have made the same remark to themselves with reference to some English sheep-dogs, and still more in the case of several continental breeds of large dogs. Professor Owen, however, in his *British Fossil Mammals*, ascribes certain canine bones discovered in an English bone cave to *canis familiaris*, and these are probably the earliest authentic remains of the British dog. Besides the numerous varieties common to England and Scotland, the latter country possesses breeds unquestionably peculiar to itself, as the deerhound, Skye and Scotch terriers. Sir Robert Sibbald,† when enumerating the quadrupeds of Scotland in 1684, names the various kinds of dog as being—"cur, shepherd's dog, greyhound, beagle, bloodhound, molossus or English mastiff, setting dog, water spaniel, terrier, *canis Melitensis*, a Messier or lap dog." Dr. Caius,‡ writing in 1570, had scarcely

been so particular to assign each dog to its own country, saying, amusingly enough when his words are contrasted with the sporting of the present day,—“I cal them universally all by the name of Englishe dogge, as well because England only, as it hath in it English dogs, so it is not without Scottishe, as also for that wee are more inclined and delighted with the noble game of hunting, for we Englishmen are adicted and given to that exercise and painefull pastime of pleasure, as well for the plenty of fleshe which our Parkes and Forests doe foster, as also for the oportunitie and convenient leisure which wee detain, both which the Scottes want.”

Narrowing our investigations to the dogs of our own land, the next information which we obtain comes from art. Dogs are frequently found represented on the Romano-Keltic pottery of England, especially on Durobrivan ware. These dogs commonly fall under one of two types; they are large and fierce, like our present bull-dogs and mastiffs; or, they resemble a fleet, slender hunting dog, such as our greyhound. By comparison of the forms still remaining at the different museums on pieces of pottery, some particulars might be obtained respecting the various breeds of the early British dog, if we could be sure that the artist did not use conventional or imaginary types of dog life. At this point, too, the well-known passages in the classics which refer to the excellence of English dogs come in. The larger and fiercer kinds were much employed both by the Roman sojourners in Britain, and their countrymen at home, in chasing the wild boar. Shepherd dogs, too, may have been needed to tend the “*magnus numerus pecorum*” of which Cæsar speaks in our island. The luxury of the Roman capital at York would also be almost certain to demand the smaller breeds for pets. Even in the Homeric times kings kept them (*Od.* 17, 309). British mastiffs were much celebrated amongst the ancients. Martial says of another kind (*xiv.* 200):

Non sibi sed domino venatur vertagus acer,  
Illæsum leporem qui tibi dente feret.

*Vertagus* is said to be a Keltic word, though it somewhat suggests *verto* as its root—a dog which, like a greyhound and retriever combined, would pursue the windings of the

\* See *Plants and Animals under Domestication*, vol. i. chap. 1.

† *Scotia Illustrata*, Edinburgh, 1684, iii. 5.

‡ *Of Englishe Dogges*, 1576 (reprinted 1880) p. 2.

hare's terrified flight and then return when it had snapped up its prey, carrying it to its master. The *molossus*, or mastiff, was a word soon used in a much wider sense than its primitive meaning (a dog belonging to the Molossi) warranted. Virgil's—

Veloces Spartæ cntulos acremque molossum  
Georg. iii. 405.

is an instance of such use, while the other, the Laconian dogs, have not been forgotten by our own Shakespeare :

My hounds are bred out of the Spartan kind.  
Midsummer Night's Dream.

Turning to the numerous varieties of our dogs, it is worth while quoting some curious facts here from Mr. Darwin. "The bull-dog is an English breed, and, as I hear from Mr. G. R. Jesse, seems to have originated from the mastiff since the time of Shakespeare; but certainly existed in 1631, as shown by Prestwick Eaton's letters. There can be no doubt that the fancy bull-dogs of the present day, now that they are not used for bull-baiting, have become greatly reduced in size, without any express intention on the part of the breeder. Our pointers are certainly descended from a Spanish breed, as even their present names, Don, Ponto, Carlos, &c., shows; it is said that they were not known in England before the Revolution in 1688; but the breed, since its introduction, has been much modified, for Mr. Borrow, who is a sportsman, and knows Spain intimately well, informs me that he has not seen in that country any breed 'corresponding in figure with the English pointer; but there are genuine pointers near Xeres, which have been imported by English gentlemen.' A nearly parallel case is offered by the Newfoundland dog, which was certainly brought into England from that country, but which has been since so much modified that, as several writers have observed, it does not now closely resemble any existing native dog in Newfoundland."\*

With regard to this variety of canine breeds, their extinction and the rise of others in their place, Mr. Darwin again says:—"Through the process of substitution the old English hound has been lost; and so it has been with the Irish wolf-dog, the old English bull-dog and several other breeds, such as

the alaunt, as I am informed by Mr. Jesse. But the extinction of former breeds is apparently aided by another cause; for whenever a breed is kept in scanty numbers, as at present with the bloodhound, it is reared with some difficulty, apparently from the evil effects of long continued close interbreeding."† Many an extinct breed (unless the animals existed only in the imagination of their painters) may be seen in Berjeau's illustrations of dogs taken from old sculptures and pictures. And every admirer of Dürer's pictures must remember the curious hairy dog with large ears, something like an eccentric Scotch terrier, which appears in so much of his work; while at other times a dog is introduced which resembles a modern bull-terrier pup, both of which, however, it would be difficult to find examples of at the present day.

A very important notice of British dogs—to continue our chronological survey—is recorded by Strabo, a contemporary of Cæsar. After speaking, like the latter, of the herds† of cattle to be seen in Britain, he adds that "hides, slaves, and dogs of good breeding useful for hunting are exported from it. The Kelts also use both these and the dogs of their own lands for warlike purposes."‡ Thus the geographer, curiously enough, comprises British dogs under the same two heads as, it has been seen, they are arranged by the early ceramic arts of Britain.

The next citation demands a long leap, to Oppian's time, A.D. 140. Here we first meet with the term *agasæus* which has been so variously interpreted. It is often rendered "beagle," and by some "gazehound," which seems to mean a large hound running by sight, like the Irish hound or the present Scotch deerhound. And so Tickell writes:—

See'st thou the gazehound? how, with glance severe,  
From the close herd, he marks the destined deer?

To our mind, however, Oppian's description appears to apply to no British dog so well as to a Scotch terrier. We subjoin a translation of his sonorous Greek hexameters :

\* *Ibid.* p. 45.

† Conf. too Eumenius, *Paneg. of Britain*, "tanto læta munere Pastionum."

‡ κύνας ευφρείς πρὸς τὰς κυνηγεσίας, κελτοὶ δὲ καὶ πρὸς τοὺς πολέμους χρώνται καὶ τοῖς, κ.τ.λ. (See *Monumenta Historica Britannica*, 1848, vol. i. p. 141.)

\* *Plants and Animals under Domestication*, i. 44.

"There is a certain kind of whelps, apt for tracking game, but of small power; little in size, but worthy of much song, these the fierce tribes of painted Britons rear, and they are known particularly as *agassei*. In point of size they resemble those good-for-nothing dainty household pets, lap-dogs; round in shape, with very little flesh on their bones, covered with shaggy hair, slow of vision, but armed on their feet with cruel claws and sharply provided with many poisonous canine teeth. For its scenting powers, however, the *agasseus* is chiefly renowned, and it is excellent at tracking, since it is very skilled to discover the least footprint of any running game, and even to mark the very taint of its quarry in the air."<sup>\*</sup>

Again the poverty of the times in literature compels us to leap over rather more than a century to Nemesianus. This Carthaginian poet also celebrates the hunting dogs of Britain:—

Sed non Spartanos tantum tantumve Molossos  
Pascendum catulos, divisa Britannia mittit  
Veloces, nostrique orbis venatibus aptos.<sup>†</sup>

We have another scrap relating to British dogs in Claudian (about A.D. 400). He speaks of the Molossus "hunting with tender nose," and again of the "immortal Molossus barking amid the thick mists surrounding the mountain tops,"<sup>‡</sup> which are probably not mastiffs in general (or from the context Britain might perhaps claim them), but strictly the dogs of the tribe Molossi. Soon afterwards, amid an enumeration of different dogs, he does specify the British mastiffs:—

Magnaque taurorum fracturæ colla Britannæ.

From these semi-classical notices the antiquarian student of English dogs will not find much to detain him until he comes to the early Forest Codes. Thus Cnut's Forest Laws,<sup>§</sup> in Canon 31, lay down that, "No man of mean estate shall have or keep the dogs called by the English 'greihounds.' A freeman may, provided that their expeditation shall have been effected in the presence of the chief forester."

<sup>\*</sup> Oppian, *Cyneg.* i. 468. This description in the original is a very favourable specimen of Oppian's style.

<sup>†</sup> Nemesianus, *Cyneret.* v. 123.

<sup>‡</sup> *De Cons. Stilich.* iii. 294.

<sup>§</sup> *Ancient Laws of England*, published by the Record Commission, 1841. Folio.

Again, Canon 32 (translated by Manwood<sup>\*</sup>), allows "Those little dogges called Velteres and such as are called Ramhundert (al which dogges are to sit in one's lap), may be kept in the forest because in them there is no daunger and therefore they shall not be hoxed or haue their knees cut."

As another specimen of the ferocity of the ancient forest laws of our early kings the following may be adduced: Canon 43, "If any mad dog shall have bitten a wild beast, then he shall make amends according to the value of a freeman, which is twelve hundred shillings. If, however, a royal beast shall have been killed by his bite he shall be guilty of the greatest crime."



## The First Spinning-Jenny.



CORRESPONDENT of the *Leigh Chronicle* calls attention to the existence of what he terms "a relic of the first spinning-jenny."

He states that a portion of the jenny constructed by Thomas Highs, of Leigh, is now in the possession of Mr. Richard Greenough, the chairman of the Leigh Local Board. Now, whether or no this "relic" be a portion of Highs' jenny or not, it certainly never belonged to the "first" jenny, which was—so far as can now be ascertained—made by Paul or Wyatt. The former was the patentee, but the latter is believed to have been the true inventor, nearly thirty years before Highs. Still, if there be satisfactory evidence that the old piece of apparatus is what it professes to be, it may possibly serve to settle the disputed question as to whom must be allotted the credit of having introduced into the world the process of spinning by machinery, even though Paul or Wyatt must, until some earlier claimant appears, be undoubtedly reckoned the inventors of the jenny. This chapter of the history of invention has been often written, and in many ways, but the story is probably known to few who have not studied the subject, and so perhaps it is worth telling once more. At any rate, it is certainly a curious one, and is a good illustration of the

<sup>\*</sup> Manwood's *Forest Lawes*, 1615.



fact, which so frequently occurs in the history of inventions, that there are comparatively few inventions of any great importance which can be traced to any single mind. Not only does it happen that a machine has to receive the impress of various minds upon it, one working upon the result of another's work, before it can attain perfection; but there are numerous instances of independent workers having simultaneously arrived at the same idea.

The popular belief is that Arkwright invented the spinning-jenny: this is utterly and entirely wrong. Better-informed folk allot the invention to Hargreaves; but he, though in all probability original in his work, had been forestalled by Paul. Some put forward a claim on Highs' behalf, but this is generally thought doubtful; and so the question stands, nor is it likely soon to be settled.

About the end of the first half of the last century, the great want of all textile fabric trades was the want of yarn—that is to say, of thread prepared and ready for the weaver. The old hand spinning-wheel could by no means keep pace with the demand raised by the various improvements in looms which had already been effected; and so the idea naturally arose that this demand must be supplied by machinery. Several inventors set themselves to work to devise a method of doing this. The credit of having made the first spinning-jenny is, as above said, usually attributed to Hargreaves, who certainly made one in 1767. He, however, had been anticipated in 1738 by Lewis Paul, who patented a machine of very much the same character as that of Hargreaves. Mr. Baines, in his valuable *History of the Cotton Manufacture*, produces strong evidence to show that John Wyatt, not Paul, was the inventor of the machine, though he has hardly proved his case to demonstration. Paul's machine never came into use; Hargreaves' was the origin of Sir Richard Arkwright's modification, and upon it were founded all the later improvements in spinning cotton. When, in 1785, an action was tried to establish the validity of Arkwright's patents, which were then in full work and producing him large revenues, amongst the other witnesses called to upset Arkwright's claims was

Thomas Highs. It was stated in evidence by Highs and other witnesses that in 1763 or 1764 he also had been employed on the construction of a mechanical spinning apparatus. Highs himself was a reed-maker—that is to say, he prepared the thin pieces of reed which were used in hand-loom to form the comb through which the threads of the warp pass. (These so-called reeds have long since been made of metal, though the name is preserved.) He called in to his aid a watchmaker named John Kay, and the two between them constructed a spinning-jenny, which at first seems to have refused to work. It is said that the spinning-machine of Highs and Kay excited the derision of all the weavers of the place, and that at last, disgusted at its failure and the ridicule of their neighbours, the two inventors threw the unfortunate jenny out of the window into their back-yard. Here it lay, until a next-door neighbour, Mary Bretherton, possessed herself of one of the wheels and its shaft, the latter of which she converted into that useful domestic instrument a poker. After this, so says the *Leigh Chronicle*, the improvised poker, with other effects, was bought by Mr. Loughton, and finally came into the possession of Mr. Greenough, who now retains it. Highs himself, so the story goes, collected the remnants of his jenny—presumably minus the poker—and set to work again, eventually making a working machine.


This jenny is said by the partisans of Highs to have been the original of Arkwright's jenny, and another invention usually attributed to Arkwright, the water-frame, is also said by some to be really due to Highs. The spinning-jenny could only make thread of a character suitable for warps. For some time the stronger thread used for the weft was still made by hand. The water-frame was so called because it required more than manual power to drive it, and consequently had to be driven by the water-wheel of a mill. This made stronger thread than the hand-jenny. It is said that Arkwright possessed himself of this invention of Highs through the intervention of Kay, whom he took into his employment. The patent case, as those interested in such matters will remember, was decided against Arkwright, on the ground that the descriptions in his patent

specifications were insufficient. Thus no decision was given as to the originality of his invention.

It would be interesting to know how far the authenticity of this shaft can be proved. If there is reasonable evidence available on its behalf, its proper place is in the Patent Office Museum. But it can never be easy to trace the history of a bar of old iron which has passed through such strange vicissitudes, mechanical and domestic, and it is to be feared the early history of cotton-spinning will gain but little from the narrative of Mary Bretherton's poker.

H. TRUEMAN WOOD.

### Some New Facts respecting the Chevalier d'Eon.

N the 21st day of May, 1810, at a miserable lodging in New Millman Street, Bloomsbury, the life of this brilliant but unfortunate person came to a close. Straitened circumstances had obliged him from time to time to sell or exchange the most disposable portion of his effects. But there remained a large collection of documents—the little that poverty had suffered the Chevalier's pride to preserve—nearly all of them in manuscript, relating to various events in his romantic career and to his antecedents. This mass of papers passed into the hands of an intimate and helpful friend of d'Eon. Removed to his own premises, they have lain there neglected, if not absolutely forgotten, for the last seventy years. Owing to some business alterations, the cases in which the papers were packed were recently opened. A rapid survey of their contents—a careful examination has not yet been attempted—is sufficient to show that here exist materials for compiling a memoir of the Chevalier which would be far more complete than the work of La Fortelle, published in the year 1779 under the sanction of the French Government, or those of Gaillardet and others which have hitherto appeared.

I do not propose to dwell here upon the fortunes of him who, as one of his biographers has well said, "passed a life of much labour

and suffering, with but few intervals of repose." I do not intend, either, to discuss the once-vexed question as to which was his real sex. This, at one time, was considered to be definitely determined by the result of the celebrated action, *Hayes v. Jacques*, tried at the King's Bench, in July, 1777, before the Lord Chief Justice Mansfield, when it was affirmed, mainly upon the evidence of two witnesses, Legoux, a surgeon, and de Morande, both suborned from Paris, that the subject of the wagers in dispute was a woman. To any one who carefully considers the language and actions of d'Eon, together with the testimony which is adduced on either side, it will, I think, be clear that his general conduct was that of a man who desired, for inscrutable reasons, or perhaps in caprice, to be taken for a woman. It is true, nevertheless, that in one of the boxes of which I speak is discovered a series of books containing, in the Chevalier's own handwriting, a detailed account of his personal expenses during the latter thirty-five years of his life. The latest entry is made within ten days of his death, and breaks off with a statement that he is too ill to continue the record. Throughout these books he speaks of himself as though he were a woman; whilst he notes with singular minuteness each time he puts on masculine or feminine costume, with the cost of every article of dress on those occasions. The same affectation of mystery is repeated in other documents written by him and now come to light for the first time, but which obviously were intended only for the most private perusal. The now common belief that he was a man is confirmed by one of the manuscripts, in the handwriting of the gentleman to whose premises the cases were taken, which describes the appearance of the Chevalier after death, and gives particulars of the autopsy which was held of his remains, in the presence of, amongst others, Sir Sidney Smith and the Earl of Yarmouth. In his baptismal certificate—he was born at Clermont-Tonnerre, in Burgundy, on the 2nd day of April, 1728—he is entered as being a male infant, and his numerous Christian names are set out in the masculine form.

In one of the boxes is a unique collection of portraits of the Chevalier. In one he appears as an extremely handsome woman: this is engraved from a painting by Angelica

Kaufmann. In another we see him dressed in the armour and caparisoned with the attributes of Minerva: these constitute a set of proofs of the picture which was engraved in memory of the public entertainment that d'Eon received at Ranelagh in the course of his final sojourn in this country. He is also presented in his uniforms as a captain of dragoons, an aide-de-camp, a Secretary of Legation, and a Minister of State. A touching print, too, is that which shows the Chevalier dressed as a woman, in a black satin gown, a white mob cap and pink ribbons, displaying, in the presence of the Prince Regent and the Court, his skill at fencing with the renowned Saint George. This feat of arms took place in the year 1787. The Chevalier for some years of his later life had to depend upon exhibitions of this character, together with the giving of lessons in the art, for his subsistence.

Amongst the more important of these papers are some which bear upon events in Russia in 1755. These for the greater part are couched in the Russian language or in cipher. It will be recollected that in that year Louis XV. despatched d'Eon on a secret mission to the Empress Elizabeth, daughter of Peter the Great, for the ratification of an alliance with France. To these delicate offices d'Eon had been recommended by the Prince de Conti, who is said to have been an aspirant, if not for the hand of the Empress, at any rate for the crown of Poland, formerly vested in his grandfather. D'Eon's effeminate appearance suggested the idea that in the counterfeit of a woman he could, with less difficulty, gain access to the ear of Elizabeth. Travelling as Mademoiselle Lia de Beaumont, his patronymic, he arrived at St. Petersburg in the company of the "Chevalier Douglas," a Scotch refugee. D'Eon contrived to so ingratiate himself at the Russian Court that Elizabeth nominated him her reader and ultimately acquiesced in the king's project upon terms which, being matters of history, I need not recapitulate. For these services the king conferred upon his youthful ambassador a pension of 2,000 livres a year and a commission as lieutenant in a regiment of dragoons. Shortly afterwards he was made an aide-de-camp to the Duke de Broglie, Marshal of the French

forces. He served with eminent distinction, and at the close of the campaign of 1762 was promoted to the command of a squadron in his regiment. In the same year he was chosen to act as secretary to the embassy to England, the Duke de Nivernois being appointed French ambassador in London. In gratitude for the highly advantageous peace which ensued upon the Seven Years' War, the king bestowed further honours upon d'Eon. He decorated him with the much-coveted cross and star of the military order of St. Louis, and deputed him to succeed the Duke as Minister at St. James's. From this time forward the Chevalier took up his permanent abode in our country. The trial to which I have adverted virtually arose out of a quarrel with the Count de Guerchy, his successor at the Embassy in St. Petersburg. To cover his own pusillanimous attitude the Count asserted, and diligently circulated the assertion, that his adversary was a woman, with whom he could not, of course, carry a dispute to the then customary issue. Louis XV., with wonted fickleness, had given credence to the attacks upon d'Eon. He threatened to sequester his pension if he did not resume the attire befitting his sex. In 1775 the Chevalier was constrained to enter into an undertaking that he would wear petticoats for the future. Henceforward to his death he declared himself, and was commonly believed, to be a woman. The agent employed by the king in this nefarious transaction was Beaumarchais, the dramatist. In view of the relations between them, the generally-received opinion as to the sex of one of the two concerned, and the circumstance that Beaumarchais went to the length of announcing that his nuptials with d'Eon were upon the point of celebration, I forbear to quote any portion of the correspondence which passed between them. D'Eon on one or two occasions broke through the restrictions which had been laid upon him. His appearance at Versailles, soon after the death of Louis XV., in the full uniform of a dragoon officer, evoked an *Ordre du Roi*, dated Versailles, the 27th day of August, 1777, in which he is forbidden to wear in France any dress other than is becoming to a woman. The Chevalier is said to have been equipped, in immediate obedience to this order, under

the particular care and at the charges of the Queen, Marie Antoinette.

D'Eon would seem to have provided himself with certified copies of many documents with which he was forced to part either through the compulsion of those whom he had faithfully served, or through the stress of necessitous means. Amongst these just found is one of the warrant, signed by the king, granting him a pension of 2,000 livres. Forfeiting his annuity at the outbreak of the French Revolution, he was reduced to great distress. His last few years, indeed, when his right hand had lost its cunning at fence, were spent in an almost entire dependence upon those who had the charity to assist him.

I will devote a few closing words to the more noteworthy contents of the boxes, so far as they have been inspected. There is a letter addressed to him by Stanislaus, after his abdication of the Crown of Poland, at Grodno, in the month of November, 1795, written in reply to one from d'Eon, in which the latter sympathizes with the throneless monarch in his misfortunes. There are other autograph letters—of Madame de Maintenon, written from her retreat at St. Cyr; of Maurice, the celebrated Marshal de Saxe, who defeated the Hanoverian and English troops at Fontenoy; of de Choiseul, who concluded the "Bourbon Family Compact" as a defensive alliance between France, Spain and the two Sicilies, in August, 1761; of Anne of Austria, Queen-Regent upon the accession of Louis XIV. at the age of four years, in 1643; of the Duke de Broglie, whose aide-de-camp the Chevalier was during the campaign of 1762; of Beaumarchais; of Mazarin, and his successor, Colbert; and of Voltaire, addressed from Ciry, the home of Madame du Châtelet, better known, perhaps, to his readers as "Emilie." A few of the letters have respectively for a watermark the cognizance or armorial bearings of the writer; the Cardinal's hat and badge of the *fascies* are plainly to be distinguished in the paper used by Mazarin. The seals, too, of these letters, as also of many of the State and official documents, are in a perfect state of preservation. There are, further, certificates of the Chevalier's courses of study at the College Mazarin, of his having graduated *ès lettres*, with those of his appointments as Censor-General for

*Belles Lettres* and History, and Counsellor of the Parliament of Paris, and his two commissions, signed by the king, as a lieutenant and as a captain of dragoons. There are a large number of various *Ordres du Roi*, all bearing the autograph signatures of either Louis XV., Louis XVI., or of one of their predecessors upon the throne. One of these confers upon d'Eon de Beaumont the rank and insignia of knighthood in the military order of St. Louis. The patent of investiture requires the recipient to wear the cross of the order upon his "*estomac*." This decoration was worn by d'Eon to the day of his death. The actual flame-coloured ribbon and cross which he so wore have long been in the possession of the gentleman to whom the cases belong.

W. E. MILLIKEN.



### REMAINS OF The London Wall, near the Minories.

Found December, 1880.



WHILE carrying out some new and very extensive works at the Fenchurch Street Railway Station I have just met with a piece of the old Roman wall. Considering the position of the works it was more than probable that during the excavations we should uncover some portion of the wall, and it is greatly to be deplored, from an antiquarian point of view, that it has been necessary to destroy such an eminently interesting and important relic.

We first struck the wall about nine feet below the surface, while excavating for a new pier, and examination soon proved it to be a portion of the Roman wall, which, commencing at the Tower, runs here, as is well known, in a northerly direction, passing at the point in question under the arches of the Great Eastern Railway.

Plate I. Figure 1 shows the existing Fenchurch Street Station and the Roman wall crossing it close to America Square, seven hundred feet from the booking office of the Fenchurch Street station, and the same distance from the old postern gate of the Tower.

The works I am carrying out are marked on the plan "widened portion," and it will be seen that a proposed new pier just cuts through the known site of the old wall, eighteen feet of which in length has been removed.

Plate I. Figure 2 shows a section taken along the line of wall.

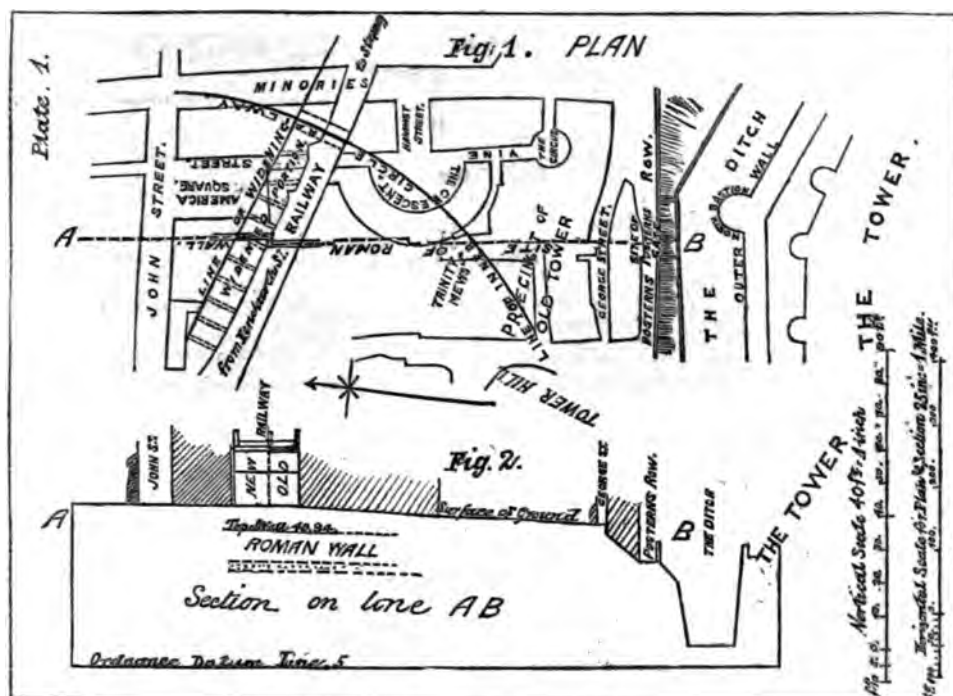
The top of the wall, which was seven feet six inches wide, was composed of a bed of limestone walling in concrete mortar about six inches thick. (See Plate II. Figs. 1 and 2.) There were then two rows of red

On the west side we found three more layers of tiles, again projecting the three inches, but these tiles only extended eighteen inches into the wall, and at this point there were no tiles in the centre.

On the east side, about the same level, there was a course of red gritstone blocks about 2 feet square and running along the face of the wall.

Under the tiles on the west, or City side, there were two layers of the same description of limestone, about nine inches deep each bed.

This made up a height of about nine feet,



tiles extending right through the wall and projecting three inches beyond each side of it. Then six courses of random rubble in limestone, each course being about six inches thick. At the face the stones were in beds six inches deep; the centre was composed of irregular pieces, but the beds were still maintained. We then came to three more layers of red tiles also extending through the wall, the two lower courses projecting again three inches on each side. Below these tiles another four courses of stone work.

and the width of the wall at the bottom, in consequence of the three-inch steps on each side, was nine feet.

Under the stone work of the wall there was a bed composed of six layers of flint and clay, two feet six inches deep and nine feet six inches wide. Between each course of flint and clay there was also a bed of clay about an inch-and-a-half thick.

This was a very curious construction, and was taken three feet into the solid bed of natural gravel. The foundation of

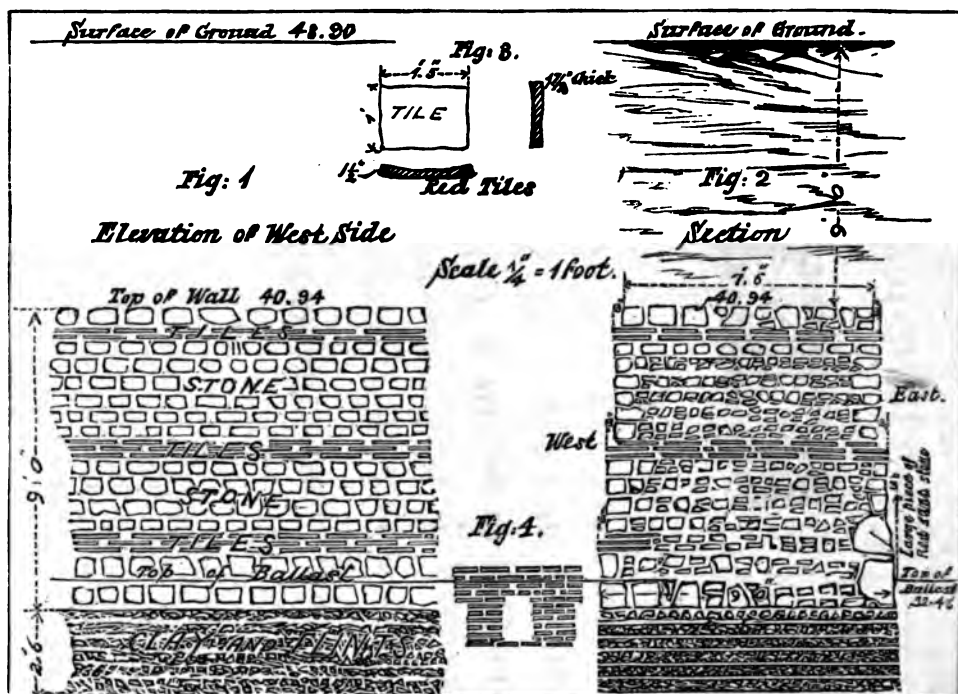
the wall was about thirty feet above sea level.

There were no piles or woodwork of any description, such as was found in the foundation of the portion of wall discovered during the Thames Street excavations some years ago. This is easily explained, however, as that part of the wall passed through a very marshy district, in fact the boggy land extends up as far as the Mansion House and Queen Victoria Street; while at Fenchurch Street there is an excellent gravel foundation.

wall do not exhibit any unusual mark at all.

Inscribed stones and tiles are extremely rare, very few having ever been found amongst our London discoveries, therefore the complete absence of anything of the kind is, though disappointing, certainly not unexpected.

Plate II. Fig. 4 shows an elevation of a kind of flue or drain which we came upon close to the bottom of the wall. It was built entirely of the red tiles, and the inner



The tiles, of which I have preserved a number, are seventeen inches long, twelve inches broad, and an inch-and-a-half thick. They are very well burnt and still retain their sharp edges and bright red colour, but are all slightly curved.

I have had many of them carefully washed and examined, but we have not found any date or inscription.

Occasionally the foot-prints of a dog or other animal are found on tiles, but those I have examined from this section of

portion of it was much blackened, but whether from the action of smoke or water we could not determine.

As all who are interested in the antiquities of London know, a long portion of the upper part of the wall may be seen by the kind courtesy of the Messrs. Barber at their bonding vaults, which are about forty yards from the piece I have removed, and there is no doubt that the wall extends untouched from where my work at present ends to their vaults, and the upper part I shall have to

remove shortly while constructing the continuation of their vaults, which will be carried under the widened portion of the railway.

The works of the proposed Inner Circle completion of the Metropolitan Railway, now being carried out by Messrs. Lucas and Aird, pass under the Great Eastern Railway by a tunnel between Vine Street and the Minories. The line of their works extends under the Crescent, as shown by the dark line on Plate I., and then sweeps westward, where it must cut through the Roman Wall near to Trinity Mews; and as their tunnel is on a low level they will have to remove the whole of any portion of wall with which they come in contact. This part will be especially interesting to antiquaries, as it will be within the old precinct of the Tower, and passes directly under Tower Hill. I should imagine that important remains will be met with there, going as they will do through the most ancient palace and fortress in the kingdom.

There ought to be a strict watch kept up, whilst these excavations are being made, by some one who can both understand and appreciate the coins and other valuable relics which will, in all probability, be discovered during the progress of the work.

ALF. A. LANGLEY.



## The Registers of Holy Trinity, Minories.

**I**N a little side street leading out of the great thoroughfare from the Tower of London to Aldgate, stands a small and unassuming little building, dwarfed by the huge and uncouth warehouses by which it is surrounded, and whose pretensions are neglected by those who would hardly notice it in the main thoroughfare, much less turn down a side street to it. Yet that little building was once the chapel of a nunnery, the grounds of which covered the whole of the parish—one whose registers contain very many entries of remarkable people, and whose monuments are in many ways remarkable also. It is not my intention to enter into even a summary of

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its long and eventful history, those desirous of doing so may consult *Archæologia*, Vol. xv., in which a former rector gave a full account of it, and which was republished by another vicar in 1851 with additions, but is now out of print. A copy is in the Guildhall Library, and one of the churchwardens has another well filled with MS. notes.

There is not space to do more than enumerate a few of the personages buried here. The list includes the Queen Dowager Isabella, wife of Edward II.; Elizabeth, Duchess of Norfolk, first wife of Thomas Howard, Duke of Norfolk; Lady Elizabeth Keryel, and her mother: and in 1540 "another person distinguished by his rank and public services, though not even named by some of our most eminent historians," was buried here, namely, John Clerke. He was Dean of Windsor, then Master of the Rolls, and next succeeded Cardinal Wolsey as Bishop of Bath and Wells. He was deputed in 1521 to present to the Pope a copy of the King's remarkable book against Luther, which obtained for our polemical monarch the title of "Defender of the Faith." The king afterwards gave him the nunnery in the "Minories" on its becoming vested in the Crown. In a glass case in the church is preserved a head, which has evidently been removed from its trunk by the axe of the headsman, as there is a mark in the neck where the instrument did not cut through at the first blow. By some it is ascribed to the Duke of Suffolk, father of Lady Jane Grey, beheaded in 1553, and by the Dartmouth family is said to be that of the Duke of Monmouth,\* but I am not aware of any evidence on the subject. The head was found loose amongst some sawdust in the vaults some years back, and was freely handled by visitors till lately, when it was enclosed in a glass case.

I will now proceed to give a few extracts from the registers, which date from 1563, are in an excellent state of preservation, and have been preserved with great regularity and exactness:—

"S<sup>r</sup> John Pellam, Knight, was buried by torchlight, 13 Day of October, between ye hours of 5 and 6 in ye morning, 1580."

[There is a curious monument in the church to this knight, who is an ancestor of

\* MS. notes to Rev. T. Hill's History.



the Earl of Chichester and of the Bishop of Norwich.]

"M<sup>r</sup> Mark Anthony Galliardollo, musician ain sarvoant to ye Queen Majest<sup>e</sup>, was buried in good name and fame and most godly respect of all his neighbours, ye 17 Day of June, 1585."

[This name, probably Italian, occurs very frequently, both in the registers and the churchwardens' accounts.]

"S<sup>r</sup> Robert Donstable, Knight, Lieutenant of ye queens Ordinance, was buried in ye chancell of ye Trinity, Minories, on friday, being ye 12 Day of November between 7 & 8 of ye clock at nyght, 1591."

"Ege Lord Mon Joy was buried ye 27 Day of July, 1594."

"Within a lodger at m moth was buried ye 13 Day of february, 1615."

"John Heydon, the sonne of S<sup>r</sup> John Heydon, Kt., Lieutenant of his Mat<sup>e</sup> Ordinance, was buried the xxix<sup>th</sup> day of June, 1633."

[This entry is written in a fine large round hand, in letters half-an-inch high. Another son, William, was buried in October, 1637.]

"M<sup>r</sup> CORNELIVS DRIBBEL his Mat<sup>e</sup> chiefe Ingeneere, was buried the 16<sup>th</sup> day of October, 1633."

[This entry is written by the same hand as that relating to Sir John Heydon, with the name in capitals. This is the celebrated Dutchman who is credited by some with the invention of the microscope.\*]

After an entry in March, 1664, is a melancholy line:—

Forward begineth the great sicknesse.

In 1665 there are 139 burials from August to December, out of which only three are described as not "of the plague."

Next I will refer to what seems to me a remarkable entry:

"Colonel William Legg of the bedchamber and leftennant of his maidssies ordinance was buried in the vault of the chancell, Oct. 20, 1670."

Now there is a handsome monument on the north side, setting out his achievements

\* Quekett, *On the Microscope*, p. 3; Sir D. Brewster, *Treatise on the Microscope*, p. 2.

and titles, in which the date of his death, October 13th, 1672, differs two years and seven days from the register.

Burke's *Peerage* (1829 ed.) gives the same date as the monument; Lodge, in his genealogical volume gives no date, and Collins, in his *Peerage of England*, continued by Sir Egerton Brydges (1812), says, "He died of a fever at the said house in the Minories, near the Tower, on October 13, 1672, in the 63rd year of his age, and was buried in the vault in the Trinity chapel in the Minories, with great solemnity; Prince Rupert, the Dukes of Buckingham, Richmond, Monmouth, Newcastle, and Ormond, with most of the Court being present at his funeral; and a monument of white marble is erected there to his memory." But in the first edition of Collins' *Peerage of England* (1714), it is said, "He died at his house in the Minories, in London, the 13th of October, 1670, in the 83rd year of his age, and was buried in a vault in the Trinity Chapel, in the Minories." This last is in accordance with the register. All Peerages give the 13th of October, and the register says he was buried on the 20th. Sir E. Brydges also gives the age as 63, and the date of the year is in accordance with the monument. I have carefully examined every entry in the year 1672, and the name of Legge does not occur once. I can only account for these discrepancies by assuming that the register is correct, as it would be written at the time of the interment; while the monument would be put up after those troublesome times had passed away, and the date probably was inserted from memory.

A. RHODES.

## Our Colonies under the Merry Monarch.

(Continued from vol. ii. p. 143.)



IRGINIA, unlike her younger brother to the northward, was so far from wishing to suspend "her absolute obedience to the King's authority," that she was the last colony reduced to the obedience of Cromwell's Republican Government. Articles of Sur-

render were signed by the Governor and Council of Virginia and the Parliamentary Commissioners, on 12th March, 1652, but neither Governor Berkeley nor his Council was obliged to take any oath to the Commonwealth of England for one year, and a person was to be chosen to give an account of the surrender to King Charles, who only two years before at Breda had signed Berkeley's second commission as Governor. Almost immediately after his restoration Charles II. signed a third commission for Berkeley to be once more Governor, which office he continued to hold until his death in 1677, thirty-six years after the date of his first appointment by Charles I. In his instructions for the government of the colony, Governor Berkeley was directed by Charles II. to give every encouragement for the production of silk as well as hemp, flax and other staple commodities as then called. The King's grandfather had complained that Virginia returned nothing but smoke. Charles II. did his best to alter this state of things, and he also appointed commissioners to restrain the planting of tobacco, and desired Governor Berkeley's advice about erecting iron works in the colony, which the king wished to undertake himself.

It is evident that the colonists made rapid progress in the production of silk, for in 1668 they begged the King's acceptance of a present of 300lbs. weight of this "royal commodity; the first-fruits of their labours in that kind." The following is a verbatim copy of the King's answer, which proves the assertion that Charles II.'s coronation-robcs were made of Virginia silk to be inaccurate:

"CHARLES R.

"Trusty and Welbeloved. Wee greet you well. Wee have received with much content the dutifull respects of that our Colony in the present lately made Us by you and the Councill there of the first product of the new manufacture of silke which as a marke of our princely acceptation of your duties and of the particular encouragement Wee resolve to give to your industry in the prosecution and improvement of that or any other usefull manufacture Wee have commanded to be wrought up for the use of our owne person. And hereof Wee have thought good to give you this knowledge from our owne Royall

hand and to assure you of our more especial care and protection in all occasions that may concerne the good of that our ancient Colony and Plantation, whose laudable industry raised in good part and improved by the sobriety of the government, Wee esteeme much, and are desirous by this and any other seasonable expression of our favour as farre as in Us lyes to encourage. And soe Wee bid you farewell. Given at our Court at Whitehall the 25th day of November in the 20th yeare of our reigne, 1668.

"By his Majestie's command

"ARLINGTON.

"To Our trusty and welbeloved Sir Wm. Berkeley, Knt., Our Governour of Our Colony of Virginia to be communicated to the Councill of that Our Colony."

To the liberality of the Earl of Shaftesbury in presenting his valuable collection of family papers to the Public Record Office, we are indebted for a complete history, now first made known, of the early settlement of Carolina. Charles II. granted two charters in 1663 and 1665 to eight Lords Proprietors. The first Earl of Shaftesbury was one of these, and his medical adviser, private secretary, and friend, John Locke, the framer of the first set of the Fundamental Constitutions for the Government of Carolina, appears to have taken a personal interest in, and to have worked hard to advance the settlement and prosperity of, the colony. During this period almost every letter received from Carolina passed through the hands of the great philosopher, and with the numerous documents which form part of the "Shaftesbury Papers" is to be found his original draft of the Constitutions. A previous patent had been granted by Charles I. to his Attorney-General, Sir Robert Heath, scarcely forty years before, but no settlement was made, indeed, had not even been projected, if we except an ineffectual attempt in 1629 to found a colony of French Protestants there under De Sancé. So Charles II., by an order in Council, commanded proceedings to be taken for revoking any former grant, and to ensure the settlement of the colony directed that no grant should in future pass the Great Seal for any foreign plantation without a clause making said grant void, unless a settlement were made within a specified time. At their first meet-

ing, in May, 1663, each of the eight Lords Proprietors agreed to subscribe £25, and planters were invited to settle in the proposed colony under certain conditions. A debtor and creditor account shows that during the next three years, each proprietor subscribed £75, and how the total of £600 had been spent. The cost "in order to the planting and settling of Port Royal" was £284 12s. 3d. In dwelling upon the importance of "the Port Royal discovery," and the richness and fertility of the country discovered, Colonel Sandford, the secretary and registrar of Clarendon County, foretold "how lasting a renown the Lords Proprietors would add to their already glorious names, how boundless a grandeur to their longest posterity." Albemarle, Clarendon, Berkeley, and Shaftesbury are some of these names referred to.

For the early history of New York, these State Papers supply many new facts, and also in reference to the surrender of that province to the English on the 27th of August, 1664. Dr. Palfrey, in his "History of New England," says he has never seen the Duke of York's patent entire. Nevertheless, it has been found on the Patent Roll of 16 Charles II., and is abstracted in its correct order of date.

The supplying the plantations with servants, and the "wicked custom" of seducing, or, as it was popularly called, of spiriting away young people to go there, in which a thriving trade was driven, became a difficult matter for the King to deal with. Petitions flowed in from merchants and planters, from masters of ships and other persons, complaining of all kinds of abuses. One case was that of a "poor boy" under the care of Lady Yarborough, stolen away by these "spirits," and it was not until Parliament passed an Act, on the 18th of March, 1670, containing the necessary powers and provisions, that the evils complained of were remedied. The first Lord Shaftesbury, then Sir Anthony Ashley Cooper, was entreated to introduce this Act into the House, and "assured that his mercy to these innocent children would ground a blessing upon himself and his own," and the seventh Earl of Shaftesbury would do likewise if wrong or oppression cried out for help to his well-known spirit of philanthropy.

## The Wedding Ring.

### PART II.

(Continued from p. 23.)



IN old times, when the use of rings was confined to those who had a right to wear them, and when maidens' fingers were usually free from such ornaments, the betrothal ring was a special sign and distinction which marked the wearer as belonging to another person. The wife has other proof of her marriage besides her wedding ring, but the betrothal ring, unlike the engaged ring of the present day, which is a mere gift from a lover, was legal evidence of a contract. The brooch is frequently associated with the ring as a precious gift to be given by the lover to her he wooed. In the ballad of *Young Bearwell*, a lady's lovers are said to have "wooed her with broach and ring," &c. In the *Cruel Sister* we are told of the hero that—

He courted the eldest with glove and ring,  
But he lo'ed the youngest aboon a' thing;  
He courted the eldest wi' broach and knife,  
But he lo'ed the youngest aboon his life.

It was formerly a custom observed both in France and England, for the man to give the woman he espoused a betrothing penny as earnest money of her purchase. One of these small pieces of silver is figured in the *Archæologia* (vol. xvii. p. 124). It is inscribed with the words *Denirs de foy pour epouser*; and on one side is engraved a heart between two hands, and on the other two *fleurs de lis*. The complete ceremony of espousals usually consisted of four several actions, which were: I. The interchanging of rings, a practice of which there is much evidence in our literature; thus Chaucer writes in *Troilus and Creseide* (book iii.)

Sone after this they spake of sondry things  
As fill to purpose of this aventure,  
And playing enterchaungen her rings  
Of which I cannot tellen no scripture.  
But well I wot, a broche of gold and assure  
In which a rubie set was like an herte  
Creseide him yave, and stacke it on his sherte.

In Scott's *Minstrelsy of the Border* we learn that Lord Gregory exchanged a gold ring for a diamond one with Anne of Lochryan, and that that lady reminds him of the occasion in these lines:—

O dinna ye mind, Lord Gregory,  
As we sat at the wine,  
We chang'd the rings frae our fingers  
And I can show thee thine?

O yours was gude and gude enough  
But ay the best was mine;  
For yours was o' the gude red gowd  
But mine o' the diamond fine.

Sometimes the man only gave a ring, but according to the ritual of the Greek Church, the priest placed a ring on the finger of each of the parties, and the two afterwards exchanged them. II. The mystic kiss which was mutually given, was supposed to cause the spirits of the two to commingle. When the ceremony took place in private, and not at church, the spouses drank each other's health, a practice referred to by Middleton in *No Wit Like a Woman's*.

Ev'n when my lip touched the contracting cup.

III. The joining of hands, and, IV., The testimony of witnesses; that of the priest was sufficient, but there were usually several present at the ceremony. In *Twelfth Night*, Shakespeare beautifully describes these four actions. The Priest says:—

A contract of eternal bond of love  
Confirm'd by mutual joinder of your hands,  
Attested by the holy close of lips,  
Strengthened by interchangement of your rings;  
And all the ceremony of this compact  
Seal'd in my function, by my testimony.

It was not absolutely necessary that the espousals should take place in a church, but it was customary, and although Olivia in *Twelfth Night* is clandestinely betrothed, she still wishes the ceremony to be performed in a sacred building, and says to Sebastian:—

Now go with me, and with this holy man  
Into the chantry by: there before him  
And underneath that consecrated roof  
Plight me the full assurance of your faith;  
That my most jealous and too doubtful soul  
May live at peace. He shall conceal it  
Whiles\* you are willing it shall come to note;  
What time we will our celebration keep  
According to my birth.

We must now pass on to the wedding ring itself. A bride's three ornaments were formerly: 1. A ring on her finger, which betokened true love. 2. A brooch on her breast, which betokened cleanness of heart and chastity. 3. A garland on her head, which was a crown of victory, gladness and

\* Until.

dignity. The wearing of this garland is incidentally illustrated by a curious tale written in the fifteenth century by Adam of Cobsam, and printed by Mr. Furnivall in 1865 (Early English Text Society). The *Wright's Chaste Wife* is a witty account of a certain carpenter that was married to a poor widow's daughter. The mother having no goods to give with her daughter, gave the husband a rose garland which he was to consider as a precious jewel because it would never fade while the wife kept truly her faith to her husband. The tale relates the adventures of certain men who come to the carpenter's house when he is away and try to make his wife forget her duty. Roses continued to be considered the peculiarly appropriate ornament of a bride almost to our own times, as appears by the favourite song "She wore a wreath of roses," but now those beautiful flowers have been superseded by orange blossoms, as roses had before taken the place of wheat-ears.

The wedding ring in olden times was blessed and sprinkled with holy water before it was used, and a special service was prepared for the purpose. The appearance of the ring varied according to the fancy of the maker; thus some rings were adorned with gems, some were plain and others were engraved. The serpent with its tail in its mouth as indicating endless affection was a frequent symbol used in early Christian times, and the clasped hands or *fides* was another. The wedding ring, under the Lower Empire, usually contained a stone, on which was engraved the heads of the bride and bridegroom, but among the Christians the head of some favourite saint was a more general ornament. The likeness of St. Margaret, the protectress of women through the perils of childbirth was frequently used, and the motto attached to this representation was usually "Be of good heart." The names of the wedded pair were, as a rule, engraved upon the ring. The practice of placing mottoes upon rings was nearly universal less than two centuries ago, and it is strange that so pretty a custom should have been allowed to fall completely out of use. The Greeks and Romans engraved mottoes on their rings such as, May you live long; Live happy; I bring good fortune to the wearer; I give this love

pledge. The word "Remember" has been found engraved on a stone above the representation of a hand pulling the lobe of an ear. This action was a sign of affection, and Napoleon I., when he was in a particularly good humour with any one about him would pull him by the ear. Many of the mottoes upon English rings are of the most commonplace character, as

When this you see      or,      Despise not me  
Remember me      That joys in thee  
or,      If you deny  
            Then sure I die

and are amenable to Gratiano's unflattering description of Nerissa's gift to him ;

About a hoop of gold, a paltry ring  
That she did give me ; whose posy was,  
For all the world like cutler's poetry  
Upon a knife, Leave me and leave me not.

Others are better, as

Desire  
Like fire  
Doth still aspire.

Constancy and heaven are round  
And in this the Emblem's found.

Weare me out, Love shall not waste.  
Love beyond Tyme still is plac'd.

Weare this text, and when you looke  
Upon your finger, sweare by th' booke.

Many of these mottoes were only used for tokens of friendship, or of separated love, but the majority were intended for wedding or betrothal rings, as

Our contract	Not two but one
Was Heaven's act	Till life be gone
God above	I will be yours
Encrease our love	While breath endures
In thee my choice	My heart and I
I do rejoice	Until I dye

In Davison's *Poetical Rhapsody* we find the following sonnet, in which the hidden meanings of the ring are fully set forth :—

Upon sending his Mistress a Gold Ring with this poetry :—

*Pure and Endless.*

If you would know the love which I you bear,  
Compare it to the ring which your fair hand  
Shall make more precious, when you shall it wear :  
So my love's nature you shall understand.  
Is it of metal pure? so you shall prove  
My love, which ne'er disloyal thought did stain,  
Hath it no end? so endless is my love,  
Unless you it destroy with your disdain.  
Doth it the purer wax, the more 'tis tried?  
So doth my love : yet herein they dissent,

That whereas gold, the more 'tis purified,  
By waxing less, doth shew some part is spent ;  
My love doth wax more pure by your more trying,  
And yet increaseth in the purifying.

When posies, as they were called, were common, the dull spirits required some assistance in the composition or selection, and in 1624 a curious little book entitled "Love's Garland, or Posies for Rings, Handkerchers and Gloves, and such pretty Tokens that Lovers send their Loves," was published to supply this want. We will give here some of these specially intended for rings :—

All perfect love	A happy breast
Is from above	Where love doth rest
The sight of this	Where once I choose
Deserves a kisse	I nere refuse
In trust	Not lust but love
Be just	As time shall prove

To love as I do thee	Be true to me
Is to love none but mee	As I to thee

To me till death	In thee a flame
As deare as breath	In me the same

Nere joy the heart	Thou mine	All thine
That seekes to part	I thine	Is mine

No hap so hard	No crosse so strange
As love debared	My love shall change

No bitter smart	Rather dye
Can change my heart	Then faith deny

Heart's content	I live if I (aye)
Can nere repent	If no, I dye.

The man who chose the posy, "As faithful as I find," agreed better with the writer of the song, "If she be not kind to me, what care I how fair she be," than with the inventors of the above mottoes.

The wedding rings of kings were often of considerable value, and usually of gold ; thus Henry V.'s wedding ring was made from one that he used at his coronation, and Henry VII. paid for his an amount equal to seven pounds at the present day, but gold had not in old times the pre-eminence as a material for rings which it at present enjoys. Rings have been made of silver, which is supposed to be symbolical of sweetness and melodiousness, of iron and steel as the representatives of durability, of copper, brass, leather and sedge, and persons have been legally married with curtain rings and the bowls of keys.

Among the Jews it is different, for the wedding ring must be of a certain value, and moreover it must not be borrowed for the

marriage, as it is sometimes among the Irish, but must be the absolute property of the bridegroom.

In old times rings were frequently worn on all the fingers—

On ilk ane fynger scho weirit ringis two,  
Scho was als proud as any papingo ;

*Freirs of Berwik.*

but the ring finger *par excellence* has long been the fourth finger, counting the thumb as the first, the thumb, however, at times almost superseded it; thus Chaucer, in the *Squire's Tale*, makes two references to the latter practice :—

Upon his thombe he had of gold a ring,  
And by his side a naked sword hanging ;

The other is on a magic ring :—

The vertue of this ring, if ye wol here,  
Is this, that if hire list it for to were  
Upon hire thombe, or in hire purse it bere,  
There is no foule that fleeth under heaven  
That sche ne schal wel understand.

There is a very old and widespread superstition that the fourth finger of the left hand (which is the peculiar place for the wedding ring) is in a very special way connected with the heart. In Somersetshire it is believed that this finger has the power of curing any sore or wound that is stroked by it. The same healing properties are more generally attributed to the ring itself. The old divines never tired of pointing out the symbolical character of the wedding ring, and even now many women believe in portents connected with their rings. They will not take them off, and are in dismay if the worn-out band snaps or bursts. It was these beliefs and superstitions that horrified the Puritans, and made them attempt the hopeless task of abolishing the ring :—

Others were for abolishing  
That tool of matrimony, a ring  
With which the unsanctified bridegroom  
Is marry'd only to a thumb ;  
(As wise as ringing of a pig  
That us'd to break up ground and dig) ;  
The bride to nothing but her will  
That nulls the after marriage still.\*

Since then no attempt has ever been made to abolish the wedding ring, although in the present age "reformers" have arisen who have wished to abolish marriage itself.

\* Butler's *Hudibras*, part iii. canto 2.

However, until that undesirable consummation takes place it is improbable that the wedding ring will ever go out of fashion, because women are usually the most conservative of our race, and are not likely to give up willingly what they hold so dear.



## Romaunt of the Rose.



CENTURY ago Tyrwhitt, the Editor of Chaucer, justly remarked of the *Romaunt of the Rose*, "It is professedly a translation of the French *Roman de la Rose*, and many gross blunders in the printed text may be corrected by comparing it with the original." And yet, even now, this origin does not appear to be generally known, for I have observed in the second volume of the *Folk-Lore Record*, page 143, that the writer of an article on "Some Folk-Lore from Chaucer," deduces certain biographical dates from the following two lines as though they referred personally to Chaucer.

"In the *Rose* [? written in 1363] he (Chaucer) says, 'I dreamed one May when I was in my twentieth year, five years ago [1358].'" Now these dates are evidently based upon the following lines :—

Within my twenty yere of Age—v. 21.  
It is V yere or more ago—v. 50.

The writer of the assumed dates being apparently unconscious that the lines from which they are deduced are literally translated from Guillaume de Lorris, who wrote upwards of a century before Chaucer, viz. :—

Au venticme an de mon age—v. 21.  
Il a ja bien cinc ans, aumains—v. 47.

But what more immediately concerns me at present is an incident in the *Romaunt*, and also in its original, which has never, so far as I am aware, been explained or even questioned by English editors of Chaucer. That incident is the basting of the dreamer's sleeves with needle and thread before issuing forth at early morn in May to listen to the music of the birds. A comparison of the French and English texts will show the closeness of Chaucer's translation.

Hard is his herte that loveth nought  
 In May when al this mirth is wrought  
 When he may on these braunches here  
 The smale briddés syngen clere  
 Ther blisful swete song pitous,  
 In this swote sesoun delitous  
 When love affraieth all thing.  
 Me thought one nyght in my sleping  
 Right in my bed ful redily  
 That it was by the morowe erly  
 And up I rose and gan me clothe  
 Anoon I wisshe myn hondis bothe  
 A silvre nedle forth I drow  
 Out of an aiguler quent enow  
 And gan this nedle threde anon  
 For out of toun me list to gon  
 The song of briddés for to here  
 That in these boskés syngen clere  
 And in the swete seson that leve is  
 With a thred bastyng on my slevis.

*The Romaunt*, v. v. 85-104.

Moult a dur cuer qui en Mai n'aime  
 Quant il oit chanter sus la raine  
 Aus oisiaus les dous chants piteus.  
 En iceli tens delitous  
 Que tote riens d'amer s'effroie  
 Sonjai une nuit que j'estois  
 Ce m'iert avis en mon dormant  
 Qu'il estoit matin durement  
 De mon lit tantost me levai  
 Me vesty et mes mains lavai  
 Tirai une aiguille d'argent  
 D'un aiguillier mignot et gent  
 Si pris l'aiguille a enfiler  
 Hors de ville j'ai desir d'aller  
 Por oir des oisiaus les sons  
 Qui chantoient par ces boissous  
 En icele saison novele  
 Cousant mes manches à videle.

*Le Roman*, v. v. 81-98.

It is evident that Chaucer did not quite understand the phrase *à videlle*, since he did not attempt to translate it; and the French editors of "*Le Roman*" seem equally at a loss as to its true meaning. Michel explains *manche à videle* by *longne manche plissée*, and a more elaborate explanation is found in *Supplément au Glossaire du Roman de la Rose*, à Dijon, 1737, as follows:—

Vindelle, Bidelle, et Bindelle. Le dernier est la bonne leçon, et vient de Binda, Bande, d'ou est tiré Bindellus, Baudeau; ainsi Bindelle étoit ce que nous appellons une Bandedette: il y a donc apparence qu'une manche à bindelle étoit une manche découpée à bandedettes, qui étant sans doute de différentes couleurs faisoient, à peu près, le même effet que celles des Trompettes des Regimens, des Heraultes d'Armes, etc. C'étoit peut être la mode de ce siècle-la pour les Personnes de la condition de Guillaume de Lorris.

Cette Note m'a été communiquée par M. le Président Bouhier de Savigny, dont le nom porté avec

dignité par une longue suite de Magistrats célèbres, souffrirait pour faire son éloge si le mérite personnel de cet illustre Académicien, connu de tous les sçavans de l'Europe, n'y ajoûtoit point un nouvel éclat.

LANTIN DE DAMEREY.

These two explanations of the phrase *à videlle* are substantially the same, but I think it evident that Chaucer did not so understand it or he would not have translated by "with a thred basting on my slevis." There must have been some custom or observance well known at the time when De Lorris introduced it as an incident *in a dream*, for one cannot fancy it probable that a man rising at daybreak to issue out to hear the matins of the birds, would get out a needle and thread to stitch armlets on his sleeves *for mere ornament*. There must have been some familiar conventional meaning attached to it, as yet unexplained.

And in further example of the doubtfulness of meaning with which the term *à videle* is regarded by the French editors of *Le Roman de la Rose*, I find the following glossarial note, referring to the opinion of Lantin de Damerey, quoted above, in the latest edition, just now published (Edition Elzevirienne, Paris, 1880):—

Nous ne discuterons pas cette opinion, mais nous rapprocherons de ce mot son cousin germain *visière*, et qui, selon Roquefort, ne serait qu'une seconde forme de *ventaille*, espece de ventouse qui se trouvait dans les casques de combat en face de la bouche. La racine serait dans *cecus ventus*, vent, et *manche à videlle* serait manche à soufflet.

A. E. BRAE.

Guernsey.

## An Archaeological Tour in Norfolk.

(Continued from vol. iii. p. 29.)



SEPTEMBER 2nd, 1878, Monday.  
 —Blakeney.—This is a fine church near the sea-coast, situated in a prominent position. It has a beautiful Early English chancel, with a vaulted roof, and an east window of seven lancet lights. The interior is in a most wretched condition as regards fittings, &c., the whole place having an air of desecration woful to look at. The nave roof is beautiful Perpendicular, with angels on the hammer beams and other



costly details. The base of a fine Decorated screen remains, but has been ruthlessly painted. Outside there is a pharos or beacon tower, used no doubt to guide ships at sea.

Langham.—A Perpendicular church containing nothing of interest. Binham Abbey.—This was formerly one of the famous Norfolk abbeys, but, like others, suffered terribly at the Dissolution. Most of the church, however, remains, the nave being fine Transitional Norman, with triforium and clerestory complete. The aisles are gone, the nave arches having been built up, and windows pierced under each arcade. It doubtless had formerly a high groined roof, but the present one is flat, and of wood. The west front is very beautiful Early English, the richly moulded central doorway and the grand west window being especially striking. All the interior arrangements of this noble church are of the poorest and meanest description. Great Walsingham.—This place is well-known as the site of the powerful Priory, which fell with so great a fall at the Dissolution. The church is very beautiful Decorated, in a shameful state of whitewash and deal pews. The tracery of all the windows is pure and rich in the extreme. In the aisles are some lovely old open benches, each having a pierced back differing in design.

Little Walsingham.—A fine Perpendicular church, well restored and fitted throughout. It contains the best font in the county, the basin being octagonal, with carved representations of the Seven Sacraments and the Crucifixion, in the square faces. It is raised on steps of a cruciform arrangement. We rubbed several brasses here—Margaret Stoke, 1460; Geoffrey Porter, with a curious scrip or gypciere, and wife, 1485; William Kemp and wife Margaret, 1539; and a chalice and host, *cir.* 1532.

Great Snoring.—Here is a Perpendicular church, containing nothing of special interest but the excellent brass to the memory of Lady Alice Shelton (husband's effigy lost), 1424. She has the curious horned head-dress of the period, and her arms, a cross moline, on the kirtle.

Fakenham.—It was nearly dark when we reached this town, but, nevertheless, we had

time to take a peep at the church, which is a large specimen of Perpendicular, good in many respects. We stayed the night here at the "Lion." The weather had now become more propitious, making riding a pleasure rather than a labour.

3rd, Tuesday.—Weasenham St. Peter's.—This church is a small two-aisled building, well restored, of the Perpendicular period.

Weasenham All Saints.—A small Perpendicular church, in a dreadful internal state of whitewash and plaster.

Rougham.—Here is a good Perpendicular and Decorated church, restored. We went more especially to rub the brasses, of which there are the following examples:—Sir William Yelverton, Justice of the King's Bench, in armour, with a coif and collar of suns and roses, and his wife Agnes, 1470; William Yelverton, Esquire to Edward IV., and his wife Catherine, 1510; and a very curious and small brass to John Yelverton, 1505, and Roger Yelverton, 1510, showing them in shrouds and swathing bands, under a miniature canopy. Some one, who evidently had not much reverence for antiquity, had covered the brass of the justice with a coat of varnish and fastened it to the wall at some distance from the ground; both of which operations made it extremely difficult to rub. There is the Crucifixion in a stone panel over the west door, with a kneeling figure by its side. This has happily escaped the hands of iconoclasts.

Castle Acre.—This is a very excellent and large Decorated church, and has been well restored. The most interesting feature of the interior is the fine Decorated font-cover, which is very lofty, and is covered with crocketed pinnacles, and has once been richly illuminated. It slides up and down in a very peculiar manner, one portion shutting up within the other in a telescopic fashion. The east window is Early English, of four lancet lights with an octofoil in the head. The base of the rood screen remains, showing panels painted with figures of saints. The west tower is a noble composition and has fine tapering pinnacles.

Castle Acre Priory.—This was once an important monastic establishment, the existing remains being those of the church built by the second Earl Warrenne. It is a grand Norman ruin, the west front being the least

dilapidated portion, showing some fine ar-  
cading of interlacing arches, and door and  
window jambs ornamented with rich devices.  
The plan of the chapter-house, refectory,  
lady-chapel, and the baths can still be  
traced. These last have been formed by  
ingeniously diverting the course of a limpid  
stream through a room or bath, built much  
on the model of a Roman frigidarium.

South Acre.—The church here is a small  
but very beautiful specimen of Decorated,  
and retains most of its original fittings. The  
rood screen is one of the most delicate and  
elaborately designed examples of Decorated  
work I have seen, unfortunately it has been  
removed from the east end and placed under  
the tower arch. The canopies over each of  
its open lights are enriched with a diaper of  
lace-like reticulated work. The font-cover is  
also very excellent and has been illuminated.  
Almost everything in this church is Decorated,  
but the whole interior is in a miserably  
neglected state, the walls being covered with  
whitewash, and everything seemingly stamped  
with the motto "Ichabod." In a fine old  
early chest, I found, at the time of our visit,  
a quantity of firewood, an old broom, the  
remains of an old printed Bible, and a  
quantity of dirt. There are two brasses,  
which we rubbed, one a well-known and  
especially fine one, commemorating Lord  
John Harsick and his wife Catherine, daughter  
of Sir Bartholomew Calthorpe, showing the  
knight in full armour, holding his lady by the  
hand. The arms of Harsick—arg. a chief,  
indented, sab.—are blazoned on the breast of  
the knight and on the kirtle of his lady.  
The date of this brass is 1384. The other is  
to the memory of Thomas Leman, rector,  
1534, showing him kneeling before a shrine,  
which contains the figures of the Virgin and  
Infant Saviour. He is habited in a very  
curious dress, possibly academical.

After leaving South Acre we rode on  
through some pretty scenery to Swafham,  
where we stayed the night.

5th, Wednesday.—We visited the church  
directly after breakfast, and had the pleasure  
of seeing one of the most superb timber roofs  
in Norfolk. It is high-pitched, and of a most  
costly treatment, being literally covered with  
figures of seraphim on the hammer-beams  
and principals. Its whole effect is truly

magnificent. The church is fine and large,  
and has been well restored.

Necton.—Here there is an excellent and  
large Perpendicular church, restored through-  
out. The clerestory is curious, and the collars  
of the nave roof rise from corbels formed of  
canopied niches. The roof is a fine open tim-  
ber specimen, but the large angels ornament-  
ing the hammer-beams have unfortunately  
been painted a very doleful yellow. We  
rubbed four brasses—Ismayne, wife of William  
de Wynston, 1372, with a French inscription;  
Philippa de Beauchamp, daughter of Henry,  
Lord Ferrers of Groby, and widow of Guy de  
Warewyk, 1583; John Bacon, gent., 1528;  
and Robert Goodwyn and wife, 1532.

Little Fransham.—A small and good  
Decorated church, with excellent traceried  
windows. The roof has been yellow-washed,  
but has rich details. Great Fransham.—  
This also is a small and good Decorated  
church, which once had a south aisle, now  
gone. There is an excellent brass to Geoffrey  
Fransham, Esq., 1414, with a rich canopy,  
and shields bearing his arms—party per  
pale, indented, six martlets counterchanged.  
Scarning.—The church here is of no interest,  
but it contains a fine Early Perpendicular  
rood screen, almost entire, and richly  
coloured. East Dereham.—The church is  
very large and of peculiar plan, having  
transepts and chapels. The nave roof is  
unfortunately plastered up. In the same  
churchyard stands a large and fine bell-tower,  
quite detached from the body of the church.

From hence we had an interesting ride to  
Elsing, where we went especially to take the  
fine Flemish brass of Sir Hugh Hastings,  
builder of the church, 1347. The church is  
curious and good, of rather a foreign treat-  
ment. Besides the fine brass it contains a  
glorious old font cover, almost entire, but  
restored in places. It has figures of saints  
under canopies, rich pinnacles and brackets,  
tracery and other elaborate details. The  
brass, which has been engraved in several  
works, is very large, and shows the knight  
under a rich canopy, the side buttresses of  
which are enriched with figures or "weepers,"  
representing Edward III., Thomas Beau-  
champ, Earl of Warwick; Dispencer, Roger,  
Lord Grey of Ruthlin (lost); Henry Plan-  
tagenet, Earl of Lancaster; Lawrence Has-

tings, Earl of Pembroke (lost) ; Ralph Lord Stafford, and Lord St. Amand, each with his arms blazoned on the surcoat. The principal figure bears a shield on the left arm, with the coat—a maunch—for Hastings. It is unfortunately mutilated, the legs having disappeared within the last thirty or forty years. After leaving Elsing we had a long and fine ride on the main road to the place from which we started at the beginning of the tour—*i.e.*, Norwich, which fine old city we reached at nightfall.

5th, Thursday.—This was the last day of our architectural feast, and which we employed in riding to Randworth, where is the finest Perpendicular screen existing. This screen is splendid to a degree, and is illuminated in gold and colours from loft to base. It has the original loft, where the gospel was sung, supported as usual on a half groin. In the lower panels are figures of saints, painted in a high style of art, and most probably by German artists. At the sides, forming chantry altar-pieces, are other series of panels also finely painted with figures of saints. The style of drawing and other peculiarities, seem to assign these paintings to the school of Meister Wilhelm, of Cologne. All the carved details of the screen are much enriched, the mullions being supported in places by crocketed flying buttresses ; all the woodwork is also painted and gilt. A sad contrast to this fine screen is the filthy state of the church in which it stands. The nave was filled up with tottering deal pews, the sacrarium paved with common bricks, loose in many places, the altar a common uncovered deal table, and every internal arrangement of the meanest description, and most desecrating tendency. Some of the windows were mended with brown paper. The rain was also coming through the roof in several places. I only trust that since we were there, some slight effort has been made to put the church in a state fitted for its sacred use.

I may mention that the clergy of various places we visited were most hospitable, and I remember with pleasure more than one agreeable hour spent under their roofs, and at their tables. Norfolk is a county teeming with architectural interest, nearly every church having some remarkable feature,

many of its most curious reliques being, I believe, but little known to the majority of antiquaries. By referring to a map it will be seen that we took a circular route of some 150 miles in circumference, enclosing a large part of the county.

ARTHUR G. HILL, B.A.



## Exhibition of Old Masters.

**N**OTHER of the long list of exhibitions of art treasures from England's boundless stores was opened by the Royal Academy at the beginning of January, and never has a more delightful collection of pictures been hung upon its walls. In this, the twelfth winter exhibition of the works of Old Masters and deceased Masters of the British School, there is much to interest the lover of old customs, as might be expected from a show produced under the auspices of the Academy which can boast of possessing an antiquary among its honorary officers.

It would be out of place here to criticize the specially artistic side of the exhibition further than by saying that every picture is good, and we shall, therefore, confine our remarks to some of the subjects treated by the painters. As usual, there are a large number of portraits by famous artists—for instance, Francia, Sebastian del Piombo, Titian, Giorgione, Andrea del Sarto, Zuccheri, Rembrandt, Terburg, Jansen, Sir Antonio More, Van Dyck, Reynolds, Gainsborough, Romney, and many more. Not the least interesting feature of these exhibitions is the appearance of works by known artists, whose pictures are not often seen. Two instances may be mentioned in Francis Cotes and John Singleton Copley. The portraits of the two sisters of George III. by Cotes (No. 142) form a very pleasing picture, in which we see how the two Princesses looked before the one—Augusta—married the Duke of Brunswick and became the mother of Queen Caroline, and before the other—Caroline Matilda—went to her miserable married home in Denmark. Copley is now chiefly known as the father of Lord Lyndhurst and the painter of the "Death of Chatham," in the National Gallery. He is

here seen to advantage in his portraits of the three daughters of George III. (No. 133).

The more knowledge the visitor carries with him to these galleries the more he will enjoy the feast prepared for him, and it is impossible for those who live only in the present to imagine the pleasant memories that rise in the antiquary's mind as he passes from picture to picture. He here sees before him the man or woman about whom he had before only read. The portraits of the Old Masters of the foreign schools are many of them superb pictures, but we feel more interest in the presentment of our own worthies. One of the first of these is the splendid portrait of Sir Thomas More by Holbein (No. 194), lent by Mrs. Henry Huth. There are several fine Van Dycks; one of these is a large canvas containing portraits of Thomas Wentworth, first Earl of Cleveland, his wife and daughter (No. 90). It is thus described in the Catalogue—where it is further stated that behind the Countess is "a gentleman in armour." The likeness of this gentleman to Lady Cleveland is so striking that we would suggest that he must be intended to represent her son, Lord Wentworth, who died before his father in 1664. Of the later artists, Hogarth is represented by his beautiful picture of "The Lady's Last Stake," which was first exhibited in 1761 by the Society of Artists of Great Britain, in Spring Gardens, under the title of "Picquet, or Virtue in Danger." One special point of interest about this is the fact that the painter drew the portrait of the lady from Johnson's Mrs. Thrale, who was then Miss Salusbury, and a very pretty girl she must have been if the likeness was true. Hogarth received £100 from Lord Charlemont for the picture, which fetched £1,585 at Christie's in 1874. Romney is well represented, and as a necessary corollary it may be added there is a portrait of Lady Hamilton (No. 36). This has a special interest of its own in that it was one of the earliest painted of her, when she was Emma Lyon. She was the daughter of a servant in the family of Mr. Harvey, of Ickwell-Bury, and Romney first saw her when staying there. This picture is lent by Mrs. Harvey, of Ickwell-Bury. That there are fine paintings by Reynolds and Gainsborough goes without saying. Of the latter

artist there is an interesting little picture of Fox, in "blue and buff," addressing the House of Commons.

In passing from the portraits to the subject pictures, we may mention a cricket match (No. 6) as one of the most interesting pictures for our present purpose. It is not dated, but as it was painted by Francis Hayman, who died in 1776, we may safely place it about the middle of the eighteenth century. The match is being played in Marylebone Fields (now the Regent's Park), and the players wear jockey-caps and tight light-coloured breeches. "The wickets consist of two sticks with forked tops; a short stick lying in the fork represents the balls; the bats are curved at the end." So little is known of the early history of cricket that any representations of the changes it has undergone are of interest. Space will not allow of an enumeration of the numerous points worthy of remark in many of the pictures, and we must reluctantly pass over the specimen of bookbinding in the portrait of Boisgelin de Cucé (No. 56), the curiosities in the portrait of a Virtuoso (No. 145), and the bride-cake in Murillo's Marriage of Cana (No. 154). The numerous pictures by Dutch artists are full of incident, most brilliantly painted, but as most of the persons represented are either drinking or suffering from the effects of drinking, there is a certain sameness of treatment. The four pictures of Jan Steen are, however, worthy of special mention, particularly the one containing the portrait of the painter and that of his wife sleeping after her dinner (No. 88).

A very interesting addition to the pictures in this year's exhibition is the collection of drawings by Flaxman, which shows the artist in many humours. Besides his drawings of classical subjects, of the Pilgrim's Progress, &c., there are designs for monuments, portraits, and personal associations. Mrs. Mathew, the wife of the Rev. H. Mathew, who first noticed Flaxman as a boy in his father's shop in New Street, Covent Garden, is here. It is related that Mrs. Mathew read Homer to Flaxman while he made designs. There are portraits of Mrs. Flaxman, and an inscription written by her husband on her birthday, in which he alludes to the "fifteen happy years passed in your society."

## Reviews.

*A Guide to the Study of Book-plates.* By the Hon. J. LEICESTER WARREN, M.A. (John Pearson.) 8vo. 1880.



HOUGH the word "Book-plate" is perhaps to be found in very few dictionaries, yet the word is now pretty generally used, and no one who knows what a library is would ask, What is a book-plate? Within the last few years the formation of collections of book-plates, and their insertion in guard-books, with more or less of system and arrangement, has been a pleasant and by no means uninteresting occupation to many. Every collector who has attempted to group his collection into volumes, has no doubt been much puzzled in devising a system, and many have wished for a handbook to assist them in this labour. The volume before us is the first English attempt to supply this want; it will certainly therefore be welcomed with interest by all present collectors, and its publication will probably lead many more to take up the subject.

A book-plate may be described as being a printed mark of ownership, pasted in the cover of a volume to indicate to whom it belongs. Probably the oldest mode in which the owner of a book showed his right to it, was by the inscription of his name, followed, perhaps, by some form of words implying "his-book." This soon took the form of a printed label or ticket, of which there are examples as old as the time of Shakespeare—such, for instance, as the book-plate of Joseph Draper, on which, after his name, is printed "me jure possidet. Anno Dom. 1610." After this other modes of showing ownership were employed, especially in the libraries of the wealthy. Perhaps no better illustration could be referred to than that of Robert Harley, of Brampton Castle, the first Earl of Oxford. His books were stamped on the binding with his arms, motto, and name in gold; inside the cover was a facsimile of his signature, also in gold; at the back of the title-page was pasted his book-plate, and in many there is to be found, in addition, his initials, R. H., and a note of what the volume cost him.

It must never be forgotten that the chief interest of a book-plate is in relation to the book in which it is inserted, and of which it constitutes a part. No man is justified in taking one out of a book; of course the owner has a legal right to do what he likes with his own book, and he may take out the book-plate of a former owner, just as he may tear out the title-page, or cut out any of the plates. All men who really value books regard their possession as a matter of trust; things in which they have, so to speak, only a life interest, which they will leave to successors, and which they are not justified in destroying, injuring, or using up, like the ordinary chattels of life. There are, however, always plenty of imperfect and useless volumes in libraries which are of no value, and from which, when the books are sold, the book-plates may legitimately be taken. It is well perhaps to remind all those who read Mr. Warren's book of these things, as a caution, on the one hand, that to abstract book-plates from a library, even with the permission of the

present owner, is a species of literary larceny which no right-thinking man can countenance; and, on the other hand, that to rescue book-plates from volumes which are condemned, being imperfect or odd, and sold as waste-paper, is wholly unobjectionable.

Mr. Warren deals with his subject in a manner which shows that he has much practical knowledge, and feels considerable interest in his study. As a first book, necessarily somewhat incomplete and imperfect, and therefore in some parts suggestive rather than instructive, it is still very creditable, and deserving of attentive consideration. It is probable that in a second edition, which will practically be a new work, several other chapters will be added, and perhaps new classes and divisions introduced. Mr. Warren shows that a collection of book-plates may be interesting, as illustrating a chapter in the history of engraving, as showing development of taste in relation to family history and heraldry, and as throwing light on the feelings and disposition of many illustrious collectors of books. Mr. Warren is rather fond of using the pedantic expression *ex libris*, a term which of course applies to all indications of ownership, and is not either desirable or appropriate when speaking of a paper book-plate only. It is also rather to be regretted that he indulges occasionally in expressions which may be called the slang of collectors. There was, as he shows, a very great change in the style of book-plates introduced about the year 1750. Those previous to this date being generally regular, uniform, and architectural in design, he terms *Jacobean*, a name not very suggestive of Queen Anne and the first Georges; those subsequently to 1750 *Chippendale*, as resembling in design the ornate furniture designed by that artist. These distinctions are not very satisfactory, and lead to expressions like "the Chippendaleism of a Jacobean *ex libris*," and a little reminding the reader of the well-known expression of an art critic touching "the Corregiosity of a Corregio."

Every chapter of Mr. Warren's book may easily be doubled; every section deserves, and doubtless will ere long receive, a considerable development. Amongst other things, it will be well to bear in mind that, as one of the chief uses of a book-plate is to show to whom a book belonged, a section of the work might with advantage be devoted to this part of the subject. This, of course, is somewhat foreign to the requirements of the mere collector of book-plates; but it would render such a work as that of Mr. Warren of interest to a much larger circle of readers. A chapter on library stamps, both printed and merely raised or embossed, would also have much value; and a good index would be, it is hardly necessary to add, a great improvement.

*Archaeological Memoirs relating to the East of Dartmoor.* By G. WARING ORMEROD. 8vo. (Exeter.)

This book consists of a collection of Papers communicated by the author to various societies. They give us an historical sketch of the parish of Chagford, an account of the Rude Stone Remains on the easterly side of Dartmoor, a Paper on Traces of Tin Streaming in the vicinity of Chagford, a Notice of the Fall and Restoration of the "Spinster's Rock" at Drewsteignton,

and, last but not least, an account of the Wayside Crosses in the district of East Dartmoor. The wayside and village crosses of England have not been properly dealt with yet in their relation to the history of English institutions, and, except in Mr. Rimmer's book, and books on the crosses of Cornwall, we do not even possess a good collected description of them. Mr. Ormerod places on record, in a very precise and accurate manner, an account of the wayside crosses of one district of Devonshire; and at the end of his paper he gives six very good illustrations from photographs or camera-lucida drawings.

*The Forty Shires: their History, Scenery, Arts, and Legends.* By CHARLOTTE M. MASON. (London: Hatchards. 1881.) Crown 8vo. Pp. xiii. 400.

If our children do not grow up with an intelligent love of antiquity, it will not be because they did not possess advantages that their fathers knew not of. The book before us attempts, and on the whole successfully, to give an account of England in the only way, says the author most truly, in which it can be given—county by county. The information she has collected is not erudite, but then it is useful and very pleasantly related. She dips into many little by-paths of the past that indicate, by delicate touches, the distinctive peculiarities of the Forty Shires; and we cordially recommend the book to those who wish to place in their children's hands a prize or a present which will tell them a little of the great country they live in, its resources, and some of its grand antiquity. The work is very well illustrated, and has also a good map.

*Lancashire and Cheshire Historical and Genealogical Notes.* Reprinted from the *Leigh Chronicle "Scrap Book."* Vol. I. Parts 1-4. Vol. II. Parts. 5-7. 1878-1880.

There is no work upon which the provincial press could be better engaged than that of recording and investigating local antiquities. There are always men who take an intelligent interest in the monuments of the past which their immediate localities possess—there is the stone-circle, the tumulus, the Roman remains, or at all events the old village church and its register. A short time ago these were of interest only to the few who loved them because of their locality—they are now of interest to the student of antiquity in a far wider sense than the word "antiquity" has ever been applied previously to the present age. Well organized, with a centre-point of common action, the provincial press of England could do a work which no single scholar could undertake—namely, collect all the local antiquities and traditions of England in a form which would make them of scientific value.

Towards such a work the *Leigh Chronicle* has contributed not an unimportant share. True, it is based upon no common scientific foundation, but then this Lancashire paper has worked, not as a scientific student of the past, but as an enthusiastic lover of its local antiquities. We commend most highly these reprints to the attention of our readers. The abstract of the deeds of Culcheth Hall, from Henry III. to

George II., by Mr. J. Paul Rylands, F.S.A., is a valuable contribution to local history, and affords considerable information upon the history of land-holding. Among the most interesting items of information we may cite those relating to "the Stone-cross at Lowton," "the Curfew Bell," "Swearing by Bell, Book and Candle," and "Field Names." The extracts from local books, especially the *Vestry Books*, are also of great value. The Parliamentary representation of the county has been most ably dealt with by Mr. W. D. Pink and Mr. A. Beaven; and it should be noted that this was begun before the recent issue of the *Blue Book* on the subject. Family history is of course very fully represented, and with such names, besides those mentioned, as Sir John Maclean, Mr. Earwaker, Mr. J. E. Bailey, among the contributors, we congratulate the editor most heartily upon his well-deserved success. One or two misprints have been noticed, but we hope that the contributors as well as the editor are fully alive to the importance of accurate transcripts and printing. The addition of a useful index completes a very interesting series of local antiquarian notes.

*On Bookbindings Ancient and Modern.* Edited by JOSEPH CUNDALL. (London: George Bell & Sons. 1881.) Pp. xiii. 132. 4to.

We heartily welcome the publication of this handsome book. It is the first English work on artistic bookbinding which can be placed by the side of the beautiful French treatises on the subject that have appeared of late years. It is also pleasing to note that this book is produced by the same writer who, thirty-three years ago, read an able Paper on the same subject before the Society of Arts, at a time when a special attempt to improve our national art workmanship was being made—a useful movement, which owed much to the advocacy of Sir Henry Cole.

The volume before us is divided into six chapters. The first deals with ancient bookbinding—with the covers of parchment rolls, the gay bindings that Cicero loved, and the rose-coloured ribbons of which Catullus sang. After some notice of the gold and silver bindings, the ivory carvings and jewelled ornaments, we are led on to the time when leather was introduced and the art of bookbinding was revolutionized; then we are told of the progress of the art in Italy, France, Germany and England, from the sixteenth century to the present time. The earliest printers were also binders; but those books which were turned out by Caxton, Pynson and Wynkyn de Worde, were very inferior in artistic treatment to those produced at the same time by the Continental printers. Henry VIII.'s binder, John Reynes, however, bound some books with a sharp and elegant design that almost rivalled the work of the German artists. One of the most interesting questions connected with artistic bookbindings is this—Who designed the covers which we admire but are quite unable to rival? In the Appendix Mr. Cundall tries partially to answer this question. He points to the likeness between some volumes bound for Maioli and those produced from the great Aldine establishment at Venice, and then, after drawing attention to Holbein's various designs that have come down to us and to his friend-





MOROCCO BINDING IN THE IMPERIAL LIBRARY, VIENNA.

*The design attributed to HANS HOLBEIN.*



ship for Erasmus, one of Aldo Manuzio's correctors of the press, he draws the very reasonable inference that Holbein was in some way connected with the Aldine workshops. This inquiry gives a special interest to the illustration on the previous page of a morocco binding of the sixteenth century, now in the Imperial Library at Venice, the design of which is attributed to Holbein.\* The illustrations are twenty-eight in number, and represent a very fine and varied selection of book covers, which may be analyzed as follows:—There are one of carved ivory (ninth century), which has been marvellously reproduced by photography; a Byzantine binding of the tenth century, ornamented with jewels; a carved wood binding, also with jewels, of the eleventh century; a cover in gilt metal, decorated with champlevé enamels, crystals and engraved gems; a silver-gilt cover of Dutch workmanship; and a maroon velvet cover, embroidered with gold thread. In leather we have two specimens of bindings for Maioli, three for Grolier, one for Louis de Sainte Maure, three for Henri II., two for Louis XII., one for Anne de Montmorency, one for Robert Dudley, Earl of Leicester, two for De Thou, one by Le Gascon, two by Padeloup, and one for Etienne de Nully. This last is a most delicious piece of French binding, which we unhesitatingly claim for Clovis Eve.

In conclusion, we have little but praise for this elegant volume; but we must just grumble a little that, in an English book, one specimen of English binding only is given. We should have liked to have had a good specimen of Roger Payne, the best-known name among our eminent binders, and certainly a greater artist than Padeloup.

*The Early History and Antiquities of Wycombe in Buckinghamshire.* By JOHN PARKER. (Wycombe: Butler & Son. 4to. Pp. xii. 145. 1878.)

At the time when, too tardily, we take up the pen to notice this admirable book, our obituary column contains a notice of the author's death. However, the work that such a man does lives after him, and will be of value to the historical inquirer long after the days of the author.

High Wycombe, as it is now called, is situated on the ancient road forming a short cut between the Thames at Hedsor and the Ikenild Way. It is a long straggling town, taking up its position, like so many of our English towns, on both sides of the high road which passes through it. Its name appears in old documents as "Wycumb" or "Wicumb," after which, in the fourteenth century, we have "Wycombe." At the end of the fifteenth century the prefix Chipping was introduced, which probably indicates its rise as a market town. In the sixteenth century we find the spelling altered to "Wyckham" and "Wickham." From the time of Charles I. it has been called "High Wycombe." Thus we have an almost continuous mode of spelling, the two elements being "Wy" and "combe," which are no doubt of Celtic origin.

Both Celtic and Roman remains of great extent and value have been found in the vicinity of the present

town, and among them some British gold coins in fine preservation, and Roman coins of the Emperors Nerva, Antoninus Pius and Marcus Aurelius. Mr. Parker gives us a plate of the Roman villa discovered in Great Penn's Mead in a state of good preservation. But valuable as these remains undoubtedly are to the historian, as evidence of a once civilized occupation of Celtic Britain by Roman and Romanized legions, their very existence in a state of ruin outside the site of the present town, tells the tale of a still mightier occupation than Celtic or Roman, and leads us from the contemplation of Wycombe as a Celtic and then Roman station, to a contemplation of it as a Teutonic homestead. We turn, indeed, from the archaeological remains to the manor rolls and municipal constitution. The former is, undoubtedly, the survival of Teutonic village life, the latter is the historical development of Roman influences upon Teutonic institutions. This is curiously exemplified at Wycombe. As far back as we can see, there exist the elements, if not the full completion, of corporate power, and from some significant factors still left of the old agricultural life, there are the chief signs of a Teutonic communal land holding. Thus, while we find the Mayor and his brethren meeting in the "Yeld-hall" for ordinary business, we see them renewing leases, making fresh grants, and electing their officers, and doing other work which belongs to the old village communities, at meetings convened, in the primitive fashion of their primitive ancestors, in the open air. This was done in a meadow called the Rye. Close to the Rye we have the Pound Mead, and the Lady, probably Lawday, Mead; then we have the Hayward's house and the town mills also in close proximity. What can be more strictly a survival from old times—times, that is, when German and Russian and Scandinavian and French and Hindoo (for all have these village assemblies) were members of the same primitive Aryan community, and had not started for the lands that modern history knows as their native countries. In addition to this, however, we have also clear traces of the ancient homestead and the ancient commonable arable lands. "The names of the 'New Land,' 'La Grene,' and 'Eastern Town,'" says Mr. Parker, very justly, "indicate that they were outside the demesne constituting the small burgh," and from these names and other signs may be mapped out with tolerable accuracy the limit within which must have dwelt the ancient burgesses who cultivated the common fields on the slopes of the hills, and depastured their cattle on the town pastures. One distinctive feature of this common field system is to be seen in the great extent of the "lynchets" which still exist on the north slopes of the London Road, extending from Amersham Hill to Londwater. These "lynchets" are the green-sward or bounds dividing arable lands in common fields, as Mr. Britten tells us in his *Old Country and Farming Words*, and they are to be found in many parts of England where the old Teutonic life has not yet died away.

We have dealt at such great length with this important evidence which the history of High Wycombe affords us, that space is not left to tell of much else—to refer to the curious customs at the election of Mayor, the important office of "Gildan," the corporation arms, the Mayor's staff, the mote-hall

\* This block has been kindly lent by Mr. Cundall and Messrs. George Bell & Co.

and other interesting features of municipal antiquities. Neither is there space to tell of the old inns in the town, and the interesting mediæval history to be gathered from the well-selected town records which Mr. Parker gives in the book. But this forms another part of the subject of town history, and may be taken up on another occasion. It is hard to leave an author from whom so much has been learnt with a tone of complaint, yet we must register the fact that there is no index to the book, and that occasionally Mr. Parker, when outside his Wycombe antiquities, loses ground, as, for instance, in alluding to Richard of Cirencester as an authority, when his forgery has been so thoroughly established. But we have said quite enough to record our high appreciation of the book as a local history, and we congratulate the ancient borough upon the good fortune which gave them Mr. Parker as an historian, who could and has devoted the best years of his life—now, alas! spent—in the pleasurable researches of which this volume gives evidence.

*The Bibliography of Thackeray* (from 1829 to 1880). By RICHARD HERNE SHEPHERD (London: Elliot Stock.) 1880. 8vo. Pp. viii. 62.

Those of us who love Thackeray (and where will antiquaries find a more congenial spirit than the author of *Esmond*) have had to thank Messrs. Smith, Elder & Co. for their *édition de luxe* of his works, and now in turn we have to thank Mr. Shepherd for this very satisfactory *Bibliography* which has been printed in superb style, uniform with the *édition de luxe*. The wealth of margin, the pages for manuscript memoranda, combine to make the book one of the most acceptable specimens of *Bibliography* that we know of. As it should be, Mr. Shepherd has compiled this *Bibliography* with the actual book, pamphlet, magazine, or newspaper lying before him. Although the list of Thackerayana at the end makes no pretension to completeness, we are rather surprised that Mr. Shepherd did not record Charlotte Brontë's magnificent dedication of the second edition of *Jane Eyre*—the tribute of one great genius to another, and the noblest memorial of Thackeray's wonderful powers. One word more: we miss a classified index of the works, which are of course arranged in chronological order. But it is, perhaps, hypercritical to find fault in these little matters of additional information, when what we have is good and satisfactory.

*On a Bastion of London Wall; or, Excavations in Camomile Street, Bishopsgate.* By JOHN EDWARD PRICE, F.S.A. (Westminster: J. B. Nichols & Sons. 1880.) Pp. iv. 95. 4to.

Mr. Price has here produced another of those admirable accounts of excavations made in the City of London which are so highly appreciated by students. Of the finds the author thus speaks, in explanation of the delay in the publication of the results, a delay chiefly caused by the importance of the objects discovered:—"They are all of a novel character, in many cases unique, and incapable of proper illustration by a simple reference to kindred remains preserved in any of the public or private collections of Great

Britain. The statue of the Signifer and the group of the lion and its victim are (so far as a lengthened search has enabled me to ascertain) both novel additions to City discoveries."

It must often occur to the mind of the antiquary how much light might be thrown upon the early history of Britain if the whole of the City could be excavated, and the work of the Roman in London be completely exposed to view. We cannot hope for such a thorough exposure as this, so the next best thing is to have trustworthy accounts of the excavations as they are made. We are most of us too apt to overlook the difference between Roman remains at various periods. There is ample evidence of the growth of London during the Roman occupation, from the first small enclosure to the extended lines which were but little altered for many centuries after the Romans had left our shores. Mr. Price supposes the bastion to have been erected late in the Middle Ages, and does not think the wall itself can be assigned to Roman times. It would appear that the remains of the Roman work of the district was used in the formation of the wall.

It is impossible to do more than indicate generally the value of this Paper, and those who wish to understand the work thoroughly must read every word of it.

*A New Artistic Alphabet.* Designed by THEODORE DE BRY. 1595. (Edinburgh: G. Waterston & Sons. 1880.) Folio.

It is only collectors who know the infinite varieties of literature. For instance, few persons would suspect how large a number of ornamental alphabets have been published, and yet the late Sir William Stirling Maxwell had quite a library of them. Some of these are of great beauty, and the present work is one of the most artistic. Theodore de Bry was a goldsmith, an engraver, and a bookseller, and with the aid of his two sons he published the famous series of *Travels in the East and West Indies*, which is the pride of the finest libraries. The letters in this alphabet are boldly defined, and the ornaments consist of human figures, birds, fish and fruit. The ornaments are arranged in the most varied manner, but the whole series is conceived in a thoroughly harmonious spirit. As is usually the case in alphabets, some few letters are sorted with inappropriate subjects—thus: Abel does duty for B, Adam having the prior claim to A, and O is supposed to represent *O Deus*. So much is now reproduced in facsimile which has little but curiousness to recommend it, that it is truly pleasant to find so rare and beautiful a work brought within the reach of lovers of art. The book does the greatest credit to Messrs. Waterston, who have reproduced it from a copy in the late Sir William Stirling Maxwell's library at Keir.

*Sketches Abroad: Germany and Switzerland. Made whilst Travelling Student of the Royal Academy, 1876.* By BERNARD SMITH, Architect. (London: B. T. Batsford. 1880.) Folio.

We are constantly told that we should see our own country before we travel abroad, and there is a certain amount of wisdom in the recommendation; but

those who look at this book will feel little inclination to follow it, for any one with taste must acknowledge that it is well worth while to make a long journey even to see one of these places—say, for instance, the Hangman's Bridge at Nuremberg, which forms a portion of the first plate. Those who know the delightful old towns that Mr. Smith has visited will be pleased to see them again on paper; and those who have not will make acquaintance with much that cannot be seen out of Germany. So happily are the subjects chosen that we seem to be living in an old far-off world as we turn over these pages. Nuremberg, Ratisbon, Prague, Lubeck, Wurzburg and Frankfurt, with their oriel and dormer windows, their towers and their town-halls, are prominently represented. Besides the architecture, specimens of ironwork, furniture and church-plate are also delineated. The author hopes that his book may create amongst the public a juster knowledge and appreciation of the beautiful; and he says truly that "the recent revival of artistic feeling in the decorative arts seems not yet to have reached the parent art from which they sprang." There are signs of movement among the dry bones of English architecture, but they do not yet live. Although a considerable improvement has taken place of late years, most of the modern work is at present only imitative. That which particularly strikes one in a book like this is that, although there is a general uniformity in the old German architecture, all the buildings are delightfully characteristic.

*A Bygone Oxford.* By FRANCIS GOLDIE, S.J.  
(London: Burns & Oates. 1881.) Pp. iv. 33. 8vo.

This pamphlet contains the substance of a lecture delivered by the author before an Oxford Society. The reader is transported from the city of to-day to a time when the old colleges were unbuilt, and the description is made clearer by a map showing the old religious houses. There is an ancient flavour about the contents of this little book which should be very grateful to the antiquary. Henry VIII. figures as a Philistine of comparatively modern days, about whose doings we should read with grief and indignation. Seriously, however, it would be well if many another city could obtain the services of as careful an historian as Mr. Goldie.

*The Catskill Fairies.* By VIRGINIA W. JOHNSON.  
(London: C. Kegan Paul & Co. 1881.) Pp. 163. 8vo.

The association of Rip Van Winkle with the Catskill Mountains has made classic ground of that place. Miss Johnson has peopled the district with fairies and many-headed giants, who amuse a boy named Job when he is shut in by the snow. The authoress does not say if her stories are taken from tradition, but her suggestion that all may have been a dream points to invention. At all events the book is beautifully got up and will doubtless be appreciated by the boys and girls to whom it is presented.

Although the *Designs and Catalogue of Cabinet and Upholstery Furniture*, published by Messrs. C. & R. Light, is not an antiquarian work, the illustrations rela-

ting wholly to modern furniture, the introductory "Notes on Household Furniture," which precedes the plates, is an interesting and lucid summary of the chief points in the history of household furniture. Taking us over a wide field, the passages relating to the dresser and its development from the "dressoir" of earlier times, to the chests which served as tables, seats and receptacles for dress, to the sofa, and to the bedstead, are perhaps the best, and we take it as a good sign in the progress of artistic furniture that this work should have been so handsomely and expensively produced, and accompanied by a well-executed sketch of what household furniture was in the past.

Messrs. Liberty & Co. send us their *Catalogue of Eastern Art Manufactures and Decorative Objects from Persia, India, China, and Japan*, which contains some extremely interesting and beautiful specimens of vases, jewellery, embroidery, &c. The most interesting specimens are the mythological vase and the set of Buddhist altar decorations.

### NOTICES

## Meetings of Antiquarian Societies.

### METROPOLITAN.

ANTHROPOLOGICAL INSTITUTE.—December 14.—Dr. E. B. Tylor, President, in the Chair.—Mr. W. St. Chad Boscawen read a Paper on "Hittite Civilization."

ARCHÆOLOGICAL INSTITUTE.—December 2.—The Rev. R. P. Coates in the Chair.—Mr. Octavius Morgan sent a Paper on an inscribed Roman centurial stone that was found last year on the shore of the Channel at Goldcliff, near Newport, Monmouthshire. After giving a very careful description of the district in the neighbourhood of the Goldcliff Embankment and the object of this great work, Mr. Morgan spoke of certain vast floods which, in spite of it, had taken place, and particularly the great inundation of 1606, by which twenty-six parishes were submerged. He then dealt with the question as to who were the original authors of the *vallum* in question, noticing the different theories that had been brought forward in respect of it, and stating his own opinion that it could be the work of no other people than the Romans, an opinion which was now confirmed by the discovery of this centurial stone. The author of the Paper went at some length into the geological and manorial history of the district in describing the spot where the stone was found, and gave the translation of the inscription, which he had received from the Rev. C. W. King, showing that it recorded the construction of a certain number of thousand feet, apparently two Roman miles, of the *vallum*, by the soldiers of the first cohort of the centurion Satorius, and that the date was later than Gordian's epoch.—Mr. E. Walford gave an account of the discovery of a Roman altar and figures at York.—Mr. M. H. Bloxam sent a Paper on a silver chalice and paten, of the latter part of the fifteenth century, found at Hamstall Richware, Staffordshire.—Mr. Morgan exhibited a rubbing

of the Goldcliff stone.—Mr. Hartshorne sent a painting on glass representing the Joys of the Virgin, of the early part of the sixteenth century.—Mr. Hinks exhibited some very fine examples of Irish plate.—Captain E. Hoare sent an Egyptian figure from Thebes covered with hieroglyphics.

BRITISH ARCHAEOLOGICAL ASSOCIATION.—December 1.—Mr. T. Morgan, F.S.A., in the Chair.—Mr. G. M. Hills exhibited a large collection of Romano-British fragments of pottery found at Manor Farm, Wanborough Plain, Wilts, where foundations of buildings have been met with, and others are believed to exist. Mr. Hills described the position on the line of the thirteenth Iter of Antoninus, and suggested that it was the site of a lost Roman station, being where one may reasonably be supposed to exist in relation to Spinæ, the next one on the line of road.—Mr. Way exhibited some Roman coins recently found at Exeter.—Mr. Butcher produced a fragment of Roman Samian ware from the Wall of London, now opened at the back of America Square, and the Chairman a perfect tile from the same place. It measures seventeen-and-a-half inches by twelve-and-three-quarter inches, and is two inches thick.—Mr. Loftus Brock exhibited a drawing of the wall, and, after a description of the discovery, pointed out its resemblance to the wall in the Tower of London, which was then described in a short Paper.—The Rev. Dr. Hooppell described at length the discoveries that have rewarded the exploration of the Roman station of Vinorium (Binchester). This costly work has been undertaken by Mr. J. Proud, of Bishop's Auckland, under Dr. Hooppell's directions. The external walls have been traced and found to be built on an earlier British wall. The plinth is chamfered similarly to the wall in America Square. A paved road, thirty feet wide, extends through the station, and the walls of many private dwellings still remain, many of the doorways having bases of pillars in position. A large circular building was cleared out, and here and elsewhere the walls were found to be lined with hot-air flues of terra-cotta, kept in position by T iron. Traces of reconstruction were found in every direction, and a mutilated statue of Flora was found serving as a support to some paving. The Paper was illustrated by a series of large coloured drawings, which gave a clear idea of these important and extensive discoveries. A large portion of the station remains to be opened out, although so much has been done.

January 5.—Mr. Thomas Morgan, F.S.A., in the Chair.—Mr. G. R. Wright exhibited an early silver Denarius with the name of the eighteenth legion, found at Cirencester, and detailed the progress of excavations at the Roman villa at Bromham.—Mr. Walford read some notes on De Laune's *Description of London*, 1681 and 1690, a scarce book about to be reprinted.—Mr. Lewis produced the fragments of what has been an elegantly-worked coffer of ivory, of twelfth or thirteenth century date, recently found in Telegraph Street.—Mr. de Gray Birch described a vase brought from the Egyptian Tombs of Gizek by the Rev. Greville Chester, and also a cast of a copper plate for measuring the tonsure of ecclesiastics of St. Paul's Cathedral. It is hollowed and circular, with the figure of a griffin, and appears

to have been reduced in size.—Mr. Fryer, reported some discoveries on the site of St. Aidan's Church, at Old Melrose.—Mr. Loftus Brock, produced a plan and described the remains now being excavated on the site of old Leadenhall Market. Two long walls of the fifteenth century building are visible, with a series of corbels. A Roman pavement of ordinary brick tesserae has been found over a large part of the surface, and covered with the ashes of some great fire. Above this is concrete of a second floor, while below the remains of walls five feet thick have been found, indicating a building of importance. These walls have bands of Roman brick, and one is constructed entirely of that material, pointing to an early period of the Roman occupation.—Mr. Grover referred to the constant finding of traces of a great conflagration in London, which he considered was from the burning of London by Boadicea.—The first Paper was by Dr. Wake Smart, "On Roman Remains found at Nursling, Hants," which was, in the absence of the author, read from the Chair. The remains point to the existence here of an important Roman station not yet identified, and its position on a line of road from Bitterne was indicated. A large amount of Samian and black ware have been found.—The second Paper was by Mr. G. R. Wright "On the Hardship of the Present Law of Treasure-Trove." After referring to the reason of the law in former days—namely, to help the king and to assist the revenue, with the punishment of death for evasion, the lecturer passed on to these altered times, when its operation caused either the loss of art treasures by their being broken up by the finders for concealment, or the stoppage of works of research. He instanced the case of the Saxon cemetery at Longbridge, which was in course of excavation by the owner when certain articles of value found were claimed by the Treasury.—A discussion ensued, in which Messrs. Compton, Birch and others took part.

LONDON NUMISMATIC.—December 16.—Mr. A. E. Copp, Treasurer, in the Chair.—Mr. B. V. Head exhibited on behalf of Mr. A. Grant four Roman imperial *aurei*: two of Julia Domna, one with the reverse IVNO, Juno being a patera and sceptre, at her feet a peacock, and the other with the inscription MATRI CASTRORVM, the empress standing before an altar sacrificing in front of two military standards, a type not uncommon on silver coins, but of extreme rarity on gold; one of Caracalla and Geta, as Cohen, p. 451, No. 4; and one of Plautilla, obverse, bust of the empress to right, reverse PROPAGO IMPERI, Plautilla and Caracalla joining hands.—Mr. Durlacher exhibited a specimen of the silver medal formerly given by the Corporation of London to sworn brokers.—Mr. Krumbholz showed a Spanish dollar countermarked as a five-shilling token by the Deanston Cotton Mills.—Mr. E. H. Willett communicated a Paper on the resident character of the office of Monetarius in Saxon times, and Mr. C. Roach Smith an account of certain large finds, composed chiefly of coins of Tetricus, which are frequent both in this country and in France, and which must have been concealed about the period of the reunion of the provinces of Gaul and Britain to the Roman Empire.

PHILOLOGICAL SOCIETY.—December 17.—Dr. J. A. H. Murray in the Chair.—Mr. A. J. Ellis, Presi-

dent, read a note from Miss Lloyd, sister-in-law of the late Dr. Bleek, at the Cape of Good Hope, relating her experience in learning the language of a Bushman beyond the Damara Land, which was unintelligible to the ordinary Bushmen of the Cape, and contained four clicks and other curious "arrests of breath." Mr. Ellis gave an account of his researches on the "Dialects of the Southern Counties of England," containing all those south of the Thames from Great Marlow, and south of Ludlow in Shropshire, and Stourbridge in Worcestershire, including the south of Warwickshire and Northamptonshire, south of Stratford-on-Avon and Banbury, the whole of Oxfordshire and Mid and East Monmouth, East Brecon and Radnorshire (in Wales), also the peninsulas of Gowerland and South-west Pembroke (in Wales), and South-east Ireland by Wexford. The typical form of the dialect prevails in Wilts, Dorset, Gloucester, and Somerset, fading off eastwards through Hants, Berks, Oxford, Surrey and North-west Sussex, and northwards in Hereford and Worcester, where it becomes tinged with Midland.

ROYAL ASIATIC SOCIETY.—December 20.—Major-Gen. Sir H. C. Rawlinson, President, in the Chair.—A Paper was read, contributed by Prof. Dowson, "On the Invention of the Indian Alphabet," in which he examined the various views which have been held on this subject by Drs. Weber and Burnell, Prof. Max Müller, Mr. E. Thomas and others, and announced his now definite opinion that the Indian alphabet was a truly Indian invention, though there are reasons for supposing that we do not now possess the original alphabet. He added that Gen. Cunningham and Mr. Thomas had expressed very decided opinions in favour of this view. The art of writing was, he thought, known long before there was any sign of an alphabet in India, while he considered it not unlikely that the first notion of it may have reached that country from without.

ROYAL INSTITUTE OF BRITISH ARCHITECTS.—December 13.—Mr. F. G. Hilton Price read a Paper on the "Remains of Roman Buildings at Brading, Isle of Wight." The Paper embodied the first report of a Committee recently formed for the purpose of continuing the explorations commenced by Captain Thorp and pursued by Mr. J. E. Price and Mr. F. G. H. Price. The Paper was illustrated by drawings of the mosaic pavements, &c., discovered, photographic views of the remains, as well as a plan prepared by R. J. Cornwall Jones. Various objects in bronze and iron, door furniture, roofing tiles, flue tiles, Samian and other pottery, fragments of window glass and of glass vessels, coins, flint flakes, bone ornaments, &c., found in the various chambers, were exhibited. The chief points dealt with in the Paper were Roman remains previously discovered in the Isle of Wight; historical references; evidences of physical changes at Sandown and Brading; ancient fosseway adjacent to remains recently discovered; description of the walls and pavements already exposed; nineteen chambers; objects discovered in each chamber; hypocaust with pillars of tiles *in situ*; present state of the excavations; proposed course of procedure. This discovery was described in last month's ANTIQUARY.

ROYAL SOCIETY OF LITERATURE.—December 22.—Mr. J. W. Bone, in the Chair.—Mr. Walter de

Gray Birch read a Paper "On the Roll of the Twelfth Century in the Harley Collection, British Museum, known as the Guthlac Roll," and exhibited a set of autotype photographs of the subjects therein contained. In the course of the Paper he showed how the *Life of St. Guthlac*, by Felix, in the ninth century, had been taken as affording material for the vignettes in the Roll, with the exception of the concluding picture, which points to Ingulph of Crowland as the authority for its details. Mr. Birch also demonstrated the great probability of the Roll having supplied subjects for painted glass in Crowland Abbey Church.

SOCIETY OF ANTIQUARIES.—December 16.—Mr. Edwin Freshfield, V.-P., in the Chair.—Major Cooper Cooper exhibited, by permission of the Rev. F. Hose, a hearse cloth which formerly belonged to the fraternity of St. John the Baptist at Dunstable. The centre was crimson and damask, and the edges black velvet, embroidered with figures of St. John the Baptist and the brethren and sisters of the guild, with the arms of Butler and Fairer and of the Woolstaplers.—Mr. Middleton exhibited drawings on brass in memory of Sir J. Cass, with a figure of St. John the Baptist, once in Deerhurst Church, but now missing, and a drawing of a carved Communion table in Brinkworth Church, bearing the date 1635.—Mr. Maxwell Lyte exhibited a drawing of a wall painting at Gloddaerth House, consisting of angels and the emblems of the Passion.—Two chrismatories—one brass, the other pewter—were also exhibited, found at St. Martin's Church, Canterbury, and Granborough, Bucks.

SOCIETY OF BIBLICAL ARCHÆOLOGY.—January 11.—Dr. Samuel Birch, President, in the Chair.—This being the anniversary meeting of the Society, the Secretary read the Annual Report for 1880, which set forth the progress of the Society in a very satisfactory manner. The accounts of receipt and expenditure were also given.—A Paper was read on "Notes on New List of Early Babylonian Kings," being a continuation of the Paper read December 7th, 1880, by Mr. Theo. G. Pinches. The tablet upon which this list is inscribed is about 4 in. by 4½ in. in size, and contains on each side two columns of writing. Each column is again divided into two smaller ones, that on the left hand giving the Akkadian or Sumerian name of the king, and that on the right the rendering of the name into Assyrian. The first three columns contained, when complete, about sixty, and the last column twenty, lines—altogether the names of about 200 kings. Taking into consideration the uncertainty of the readings in some cases, the author did not consider himself justified in making any comparisons with a view to the identification of the names with any given by the ancient authors, except in the case of the later rulers. He made some remarks, however, upon some of the conclusions already arrived at by scholars, but it was his opinion that, until we have more perfect lists, all identifications must be regarded as tentative. The appendixes to this Paper will contain a complete list of Babylonian kings, as far as they are now known, and an analysis of all the names, with special reference to the Akkadian and Sumerian.—Another Paper was then read, "Remarks on the name Siskū," by Prof. Dr. Lauth, of Munich.

## PROVINCIAL.

CAMBRIDGE PHILOLOGICAL SOCIETY.—December 2.—Professor Mayor, President, in the Chair.—It was agreed to present a complete copy of the *Journal of Philology* to Professor Mommsen. Mr. Verrall communicated remarks on Eur. *Alc.* 312.—Mr. Postgate communicated emendations of Catullus 25, 4, 5; Propertius ii. 34, 91, 92.—Mr. Magnusson read two Papers: "On the Scottish Proverb, 'Sok and Seil is Best,'" and "On the Sailing Directions of Landnámabók determining the course from the Hern Isles in Norway to Hvarf (Wharf) in Greenland."

CLIFTON SHAKSPEARE SOCIETY.—December 18.—Reports in connection with *King John* were presented from the following departments:—"Rare Words and Phrases," by Mr. L. M. Griffiths; "Metre and Authorship," by Miss Constance O'Brien; "Personal Histories," by Miss Florence W. Herapath. Mrs. J. H. Tucker and Dr. J. E. Shaw read Papers on "Constance."

GLASGOW ARCHÆOLOGICAL SOCIETY.—November 29.—Annual General Meeting.—Professor Young, V.-P., occupied the Chair.—Mr. J. Dalrymple Duncan, Hon. Secretary, read the Report of the Council for the past year, after which the election of office-bearers for the ensuing year was proceeded with. Professor Young, M.D., was elected President; Professor Veitch, LL.D., Professor Lindsay, D.D., and Mr. Michael Connal, Vice-Presidents; Mr. J. Dalrymple Duncan, and Mr. William George Black, Hon. Secretaries; Mr. Alexander Galloway, Secretary for Foreign Correspondence; Mr. William Church, jun., Treasurer; Mr. C. D. Donald, jun., was elected a Member of the Society's Council.—A Paper on "The First God of the Aryans" was read by Mr. St. John V. Day, who also exhibited a drawing of an ancient Babylonian engraving of the ark of Hasisadra. Mr. J. Campbell Christie exhibited two urns containing human remains, which had been found near Hamilton, and read a Paper regarding them.

LEICESTERSHIRE ARCHITECTURAL AND ARCHÆOLOGICAL SOCIETY.—November 29.—The proposed removal of the old Roman pavement in Jewry Wall Street by the Leicester Corporation was discussed. A resolution was unanimously passed strongly protesting against such removal. A copy of the resolution was sent to the Town Clerk. Several valuable coins and other objects of interest were exhibited.—A very able Paper, by the late Rev. E. C. Mackenzie Walcott, F.S.A., was read by the Secretary. It is entitled "The Church and the Stage," and is a companion Paper to his "Parish Churches before the Reformation," its object being to show the many illustrations furnished by the English dramatic writers from 1558 to 1649 of the national religion. A Paper, entitled "The Ancient Brasses in Loughborough Church," was read by the Rev. W. G. D. Fletcher, of Oxford.

## Obituary.

## EARL OF CRAWFORD AND BALCARRES.

Born October 16, 1812; died December 13, 1880.

LORD CRAWFORD was best known in England and Scotland under the appellation of Lord Lindsay, and all his important works were published under that name. His *Lives of the Lindsays* was originally printed in 1835, in four volumes, for private circulation, but was afterwards published for general circulation and received with unusual favour. His *Letters on Egypt, Edom, and the Holy Land* (1838) have long been popular volumes of travel. They have passed through five editions, the last appearing in "Bohn's Illustrated Library." In 1841 he printed privately a volume of ballads translated from the German, and in 1848 a pamphlet entitled *Progression by Antagonism*. The next publication was a *History of Christian Art* (three volumes, 1847). In 1862 he issued a little treatise on the *English Hexameter*, with special reference to its applicability for translating Homer. In 1869 he succeeded to the peerage of Crawford and Balcarres. In 1872 he published *Etruscan Inscriptions Analyzed*. These are the most important of his works interesting to the antiquary, but as a book-collector and a book-lover he has had few equals, his library being wonderfully complete.

## JOHN PARKER.

Died December 15, 1880.

Mr. Parker was a native of Wycombe, and the second son of the late William Parker, Esq., who filled the highest municipal office in the borough. His published works are—the *Life of the late Miss Hannah Ball*; *The History of the Old Nonconformist Church of Crendon Lane*, with which he has been long and honourably connected; and *The Early History and Antiquities of Wycombe*.

## HENRY O'NEIL.

Died December 21, 1880.

Mr. O'Neil wrote a work, published in 1857, on the *Sculptured Crosses of Ancient Ireland*. In that volume he gave representations, drawn and lithographed by himself, of many of these crosses. Mr. O'Neil was also author of works on the *Fine Arts of Ancient Ireland* and on the *Irish Round Towers*. His last production was a lithograph of the twelfth-century metal cross known as the "Cross of Cong."

REVEREND MACKENZIE E. C. WALCOTT,  
B.D., F.S.A.

Born December 15, 1821; died December 22, 1880.

The deceased was descended from a common ancestor with the Walcots, of Bitterley, in Shropshire. He was the only son of Rear-Admiral John Edward Walcott, of Winkton, Hants, M.P. for Christchurch. He was born at Bath, and was educated at Winchester and at Exeter College, Oxford, where he took his



Bachelor's degree as a third-class in 1844, and proceeded M.A. and B.D. in due course. He was for some years curate of St. Margaret's and evening lecturer at St. James's, Westminster; was appointed Precentor and Prebendary of Chichester Cathedral in 1863, and was minister of Berkeley Chapel, Mayfair, from 1867 to 1870. He married, August 20, 1852, Rose Annie Elizabeth, daughter of Major Frederick Brownlow, of the 73rd Highlanders, and niece of Charles, first Lord Lurgan. Mr. Walcott was the author of a large number of antiquarian and ecclesiastical works, among which are: *The History of St. Margaret's Church, Westminster*; *Memorials of Westminster*; *Handbook for St. James's, Westminster*; *William of Wykeham and his College*; *Cathedrals of the United Kingdom*; *Ruins of the United Kingdom*; *Dictionary of Ecclesiastical Art and Institutions*; *Church Work and Life in English Minsters*; *Tradition and Customs of Cathedrals*, &c. The titles of his various works exceed over one hundred in number. He was also the author of several Papers in the *Transactions of the Royal Institute of British Architects*, *British Archaeological Association*, of the *Royal Society of Literature*, and in the *Reliquary*. When THE ANTIQUARY was announced Mr. Walcott was the first to call and offer help, bringing his articles on "The Northern Minsters" with him (these appeared in the early numbers). He helped the journal in many ways, and always showed much sympathy and concern for its welfare. When bringing his MS. he said that he had determined to write no more—he had done his work, and that this would be his last publication. This proved to be too true, and in receiving the last work from his pen we cannot but mourn the loss which the antiquarian world sustains by his death.



## The Antiquary's Note-Book.

THE AGAMEMNON IN LONDON.—The revival of a play over two thousand years old must have a sufficiently ancient flavour to make such an event worth notice in THE ANTIQUARY. To bring the greatest tragedy of the greatest Greek tragedian before a London audience was a bold attempt, savouring of the hardihood of youth perhaps; but the attempt was made, and was successful. Our readers will doubtless remember that this audacious scheme was devised by a small band of Oxford undergraduates, six of whom filled the six separate parts of the play, while fourteen others represented the chorus of Argive Elders whose imbecile behaviour during the slaying of Agamemnon will be remembered by even the least intelligent of Lord Macaulay's schoolboys. To the mind of the writer of this note, the real difficulty was the chorus. How could any audience listen while page after page of those mysterious Æschylean anapaests—metre and meaning alike hard to be appreciated by modern ear and brain—was recited? As a matter of fact, the audience were delighted. The choruses were judiciously cut down. They were divided amongst the performers; some bits were chanted Gregorian-wise, others solemnly recited; and so ingeniously was the whole managed,

that there was no apparent weariness in an audience of which at least a quarter were ladies professedly ignorant of Greek, while two-thirds of the remainder were actually in much the same condition. As to the chief performers, Clytemnestra and Cassandra divided the honours between them. Mr. Benson filled the former part, and Mr. Lawrence the latter. Cassandra's dumb show, her dazed and far-away look, as she sat a captive in Agamemnon's chariot, was extremely fine. A little later in the play, when the power of Phœbus comes upon her, and she prophesies with her tongue, perhaps she took her part a little tamely. She should have been rapt away, carried out of herself by the divine frenzy. But if Mr. Lawrence's rendering of the part might be criticized, at least it made the better foil to the savage power of Clytemnestra. Mr. Benson has distinctly great dramatic force. He gives the idea of possessing that reserve of power, which only really great actors have—or seem to have. The rest were good and careful enough. Altogether it was a wonderful revival of something like the spirit of old Greece. We went fearing a burlesque, but came away feeling that we had gone back, at least as far as such modern barbarians could go, towards that most marvellous time of all times, the Periclean age of Athens, having heard the very words of her great poet once more addressed to a crowd of listeners, though it were but a number of Philistine modern Londoners, not a sympathetic audience of the dwellers in the city of the violet crown.

AN ANCIENT CUSTOM (Nov. 17, 1880).—A writer in *Eddowes's Shrewsbury Journal* contributes an interesting note on a London custom, which is observed annually at the presentation of the new sheriffs to the cursitor Baron. It relates to a place called the More, or the Moors, described in a record of 23rd Edward III., as lying near Bridgnorth and More, specifically in one of the 16th of that king, as near Oldbury. No such place is now known; but the name is preserved in the Mar or Morbrook, which, rising at Callington and flowing by Morvill and Aldenham, passes through Oldbury, and falls into the Severn opposite Dudmaston. The custom is this:—When the new sheriffs are presented, a proclamation in the following words is made by the officer of the court,—“O yes, O yes, O yes: Tenants of a piece of waste ground called the Moors, in the county of Salop, come forth and do your service.” Hereupon the senior Alderman present steps forward and cuts a wand with a bill-hook. It is not known in what manner this service, by petty serjeantry, as it is called, has devolved upon the city of London: but it is believed to have done so at least as early as 38th Henry VIII., when “John Gostwick, Richard Gresham, and others, the king's tenants of lands in the More, in the county of Salop, are called upon in Michaelmas term to answer for two knives and a hazel-rod of rent;” for these persons are known to have been aldermen of London. That corporation has no property in Shropshire at the present time; nor can the Town Clerk find that it ever had. Land at More, in this county, was however holden, though not by the City of London, upon a tenure very similar to that which has been just described, from a very early period. In the 29th Henry III., Nicholas de Mora paid at the Exchequer two knives, one good, and the

other very bad (presumably, for certain land in More, which he held of the king as *capite*: in the 3rd Richard III., the land had come into the possession of Walter de Kildham; and in a record of an important date—by which time it was the property of the Knights of St. John of Jerusalem—the manner of performing this service is specified: “a certain knight (probably the senior), or in his absence another for him, is to bind in his hand a band-rod of one year’s growth, and of the length of a cubit; and one of the hands shall be as wide as it be able to cut it, and the other as good as fast as the iron stroke it shall cut through the middle, which service ought to be performed every year in the middle of the Exchequer, in presence of the Treasurer and Barons, in the manor of St. Michael.” There cannot be a doubt that this is a service which is now performed. The country, the name of the land, the thing to be done, the way when it is done, which is that in which the axe stands given in their account, and are supposed to pay this their annual money to prove it. The difficulty is to connect it with the City of London. That Corporation must have held the land, or they would not now render the service, and the only connection that occurs on the subject is that the waste land may have belonged upon them with other property of the Knights of Jerusalem, which they are known to have possessed; that the senior Abbot may represent the senior knight; and that the situation of the land may have been subsequently not so respect and the distance of Shropshire from the centre. The old service was continued, not without necessity, to secure the growth of one of the arms, and the strength of the tenant. The rod was to be of a fixed growth, and a determined length; it would therefore always be very ready of the same thickness, further it could not be stolen or deceived, for it was to rest a weak knife. The rod also was to be cut not at the extremity, but through the middle, and consequently none but a good knife, and in a strong hand, not could perform such a feat at one stroke. A bill-hook has been substituted for the thistle (the old name for the knife), probably because, with the view of an elderly citizen, the latter might not be equal to the severing such a rod as has been described, if the manner required by the law.

**A CONFLAGRATION AT SHERWOOD FOREST.**—An account of a conflagration which destroyed part of Sherwood Forest in 1024, is given by an eye-witness (who was visiting his friends at Newark), in a manuscript which is preserved at the British Museum (Reg. 17, A. xviii. f. 24.). From this document it appears that, owing to a drought, a portion of the forest was accidentally set on fire by some ill-situated charcoal, which on being carried away fell among the trees. “Upon Monday, the 25 of August, being Bartholomew eve,” to quote the quaint writer, “about sometime as it should seeme the bracken and lin and trees together were of a flame that it caused such an extraordinary smoke and the wind bringing it to v. wards (to Newark, sever or eight miles away) that it made such a great mist in the size that it did darken the some virtual: that many people did come out of the houses in great wonderinge at such a sudden and fearful fire: and most did conjecture it to be the some in the clippes (an eclipse of the sun) and others said not it smelle like fire: the

which provided the most trouble for presently upon came their command from the justices to open the country their sword: that in bring peccances spears and shovelles to make dikes and trenches to breake the fire in the forest. And such a fire as was never knowne in manes memory 4 mile longe and 1 mile and 1 halfe river all at once. And that it not prevent the Lorde to come the winter at an instant when it was seinge with a great and long wood that was between Manselate and Nottingham whiche if it had not binulate but the Lorde prevented it, which to my knowlege which afterwards I did see: did cut in water the 17 trees about a stones cast whiche if it had not bin the dikes and branches of the great trees it was thought it would have burnt v. all the country before it as far as Nottingham.” The deer escaped the flames and collected for natural protection, for the same writer tells us that as he was returning homewards in ‘saw of the other side of the selfe saw till a great herde of deer red stags, and amongst them: extraordinary great stags, the which I never saw the like.’

**EDWARD IV.’S BIRTH OF TRIPLETTS** (iii. 30).—Miss Kemble writes that an account of the circumstances may be found in *Kent’s Journeall* of 1572, with details of the subsequent career of the three children.

**ROYAL CHRISTMASSES** (iii. 40).—Mr. Arthur Bradley sends the following list of royal celebrations of Christmas at Eltham Palace—for nearly 500 years, a favourite residence of our English sovereigns:—“Henry III., in 1270, accompanied by the queen and many of the nobility, Lionel Duke of Clarence in 1347, in the absence of his father, Edward III. Richard II., in 1364, 1365 and 1366, in the last-named year entertaining King of Armenia. Henry IV., in 1405, when he was compelled to leave abruptly, owing to the discovery of a plot, or the part of the Duke of York, Sir John Orlcastle, and others, to murder him: in 1405, and again in 1410, when he was seized with the sickness of which he ultimately died. Henry V., in 1414, Henry VI., in 1425, when he kept Christmas with much splendour. Edward IV., in 1465, 2,000 persons being entertained only at his expense. Henry VIII., in 1511, 1515 and 1520. In 1515, ‘The Story of Troylus and Pandur’ was performed by Mr. Wm. Cornish and the children of the chapel. On Christmas Eve in that year, Wolsey, in the private chapel, after vespers took the oath of office as Chancellor, in the presence of the King. In 1521 he kept Christmas attended by but few attendants, owing to the prevalence of the plague: it was for this reason called ‘the still Christmas.’

**FIELD NAMES** (iii. 40).—Mr. Thomas Powell writes:—“I notice, under the head of ‘Field Names,’ in ‘THE ANTIQUARY’S NOTE-BOOK,’ some curious names of fields in Shropshire, and herewith send you some half-dozen taken from the same country, copied from the plan of an estate belonging to the Rev. John Powell, M.A., of Sutton Court, situate in the townships of Little Sutton and Great Sutton, in the parish of Diddlebury, in the county of Salop, taken by Joseph Powell, 1777:—Cuckoo’s Wonder, Cobbler’s Acre, Cockshot Yard, The Stocking, Windy Field, Thustley Fegg. There are some twenty-eight more fields,



many having most curious appellations, but these six serve as a sample. These fields still bear the same name and measurement."

[We shall be glad to receive the others mentioned.—Ed.]



## Antiquarian News.

Mr. C. Brown is engaged upon a work on *Nottinghamshire Worthies*.

Messrs. Pickering will shortly publish a *History of the Great Hall at Winchester*, by Melville Portal.

It is reported from Cairo that two pyramids have been discovered beneath the sand to the north of Memphis. The vaults and chambers are said to be covered with inscriptions.

A subscription has been opened at Welshpool to present the Mayoress with a silver cradle, in accordance with the ancient custom when a birth takes place in the Mayor's family during his year of office.

Mr. William Smith, F.S.A. Scot., is about to publish by subscription, with Messrs. Longmans, a work to be entitled, *Old Yorkshire; being Historical Notes relating to the People, the Customs and Traditions of the County*.

Dr. Schliemann's Trojan antiquities, which have been exhibited for some time at the South Kensington Museum, including all the gold and silver ornaments of the so-called Treasure of Priam, have been presented to the Emperor of Germany.

A new work, entitled *Chapters from the History of Old Saint Paul's*, by Dr. W. Sparrow Simpson, editor of *Documents Illustrating the History of Saint Paul's* (Camden Society), is in the press, and will be published shortly by Mr. Elliot Stock.

On Tuesday, February 8, the Rev. R. S. Baker will lecture at the Town Hall, Northampton, on "The Sports, Games, and Pastimes of Old Northamptonshire." This forms one of a series of lectures on the history and literature of Northamptonshire.

A statue of Minerva, about three feet high, has lately been discovered at Athens. It is believed to be a copy made in the first century from the statue of Athene by Phidias, which stood in the Parthenon. Doubts have been expressed as to the authenticity of the find.

Another catacomb has been discovered at Rome. The entrance is near the S. Pancrazio Gate. It has ten chapels, and extends as far as the foundation of the Villa Doria, Pamphili. The discoverer hopes it may yield some interesting information of the Church of bygone days.

Six cases of inscriptions have arrived at the British Museum from Van. Amongst the objects which have been sent over are two shields with concentric rows of animals, several architectural and other ornaments in bronze, some ivories of Assyrian style, an inlaid leaden tube, some inscriptions, and paper impressions of others. Most of these objects belong to about B.C. 700.

The German explorers have resumed the concluding series of excavations at Olympia, and additional important relics have already been discovered. The principal objects are a portion of the statue of Theseus, belonging to the western front of the temple, and parts of the interior fittings of the Temple of Olympian Zeus. Mr. B. L. Lewis contributed an article on the discoveries to the December number of the *Nineteenth Century*.

One of "Jack Shepherd's" haunts, the Old Lion Inn, in Wych Street, Drury Lane, the carpenter's shop adjoining it, in which that young burglar is traditionally said to have been apprenticed, and a large rambling house in a court in the rear, with curious staircases and carved and painted panels, have been pulled down within the last week or two, and the materials have been carted away. It is said that extensive warehouses are to be built upon the site thus cleared.

Written upon one of the skulls found in the crypt in Holy Trinity Churchyard, Stratford-on-Avon, as recorded in last month's *ANTIQUARY*, was the Latin phrase, *Hodie mihi cras tibi*. This skull is supposed to be one of those which it was a custom to place at the foot of the cross in the chapels connected with our ancient parish churches in which prayers were said for the repose of the soul of the departed. The writing was very clear when the skull was discovered, but on being exposed to the light it gradually faded and became indistinct.

We understand that, by permission of the Society of Antiquaries, the Rev. H. E. Reynolds, Librarian of Exeter Cathedral, will be able to illustrate the *Ordinal and Statutes of Wells Cathedral* by two of Carter's drawings of the ground-plan of this beautiful Cathedral and Chapter-house, which have never before been published. We believe also that something more will be made known of Mr. Chyle's remarkably interesting history of this church, and that the collection of mediæval and pre-Reformation documents connected with the foundation of King Ine will be of unique importance as illustrating cathedral discipline at such times.

The MS. journal of Gilbert White, the naturalist, which has been missing for many years, has been discovered in the hands of the Rev. George Taylor, curate of the parish of Pulborough, Sussex. It consists of six volumes, and contains, besides many letters and poems which have never been published, a full day-to-day weather report between the years 1768 and 1789, also copious and minute observations in the various branches of natural history. The MS. came into the possession of its present owner through the family of Mr. George Soaper, of Guildford, who bought it from the relatives of Gilbert White soon after his death.

On November 23 last, says the *Academy*, Dr. Worsae read a Paper before the Royal Society of Antiquities at Copenhagen, on the meaning of the figures on the golden horns and the bracteates. He finds depicted on the horns—which he ascribes to the sixth century—all the most important of the Scandinavian myths, grouped round the myth of Balder: one horn gives the life in Helheim and the crimes of

Loki; the other the life in Valhalla. He finds the same representations on the bracteates and other remains, and considers Professor Bugge's view, that the Scandinavian mythology is of comparatively modern and Celtic origin, to be untenable.

A short time ago, the Rev. T. K. Davies, J.P., of Croft Castle, about six miles from Ludlow, was served with a notice from a man named Timothy Payne, of Yatton, and other parishioners, to the effect that on December 27 they should proceed to Yatton Hill Wood and take possession of it by cutting a part in the exercise of their legal rights. This was done at twelve o'clock on the 27th ult. by about forty persons. There was a detachment of the district police in attendance, but no disturbance took place. There is a tradition that the wood is allowed to grow twenty-one years, and is then to be cut down and sold. It is also asserted that parishioners have the right of their cattle grazing the place for sixteen years, and that the Rev. T. K. Davies then is entitled to close it for the next five years.

At Brighton, on 26th December, a quaint custom was duly observed. The Vicar delivered the annual Swan Downer address, which has its origin in an interesting bequest by a former old inhabitant, Mr. Swan Downer, who left sufficient funds in the hands of trustees to furnish thirty aged men and thirty aged women with complete suits of clothes at Christmas time. The clothes were distributed in conformity with the testator's will, the old folks presented themselves all dressed in their new apparel, to listen to an address from the Vicar, this being preceded by a sort of testing ceremony, at which the aged people were asked if they had any complaint to make about the quality or fit of the clothes supplied to them. There was, however, no complaint. The old people had been selected according to their age and good conduct.

The parish church of Frimley, an edifice erected at the dawn of the Gothic revival, was re-opened on the 2nd ult. by the Bishop of Winchester, after restoration. A new reredos has been erected, the chancel has been paved with Minton's tiles, and a chancel-arch built, carried on columns of Devonshire marble. The east window has been re-placed by one of three lights, filled with stained glass, the subjects being figures of our Lord, St. Peter and St. Paul. The plaster ceiling, which enclosed the whole area of the church (a parallelogram on plan) has been replaced by a boarded roof in which the tie-beams are exposed. The square box-pews have been removed to make way for benches of yellow deal, stained and varnished, and the new choir-stalls, pulpit, and reading-desk are of oak. The galleries have been cut back, the seats re-arranged, and a new arcaded front erected.

The Naples correspondent of the *Daily News* writes that the inspector of monuments in the district of Monza has recently discovered two interesting monuments, one relating to the Pagan and the other to the Christian religion. The first is an altar of *serisse*, which had lain abandoned for centuries in the square at Mornago. The second is a marble *stela* (flat-sided pillar), with the following

inscription: "Hic requiescet in pace Marcellinus innocens qui vixit in seculo." It was discovered in a very solidly-constructed tomb under the pavement of a little church, near Cinisello, dedicated to St. Eusebius. The tomb contained, besides, human bones and the fragments of an opalized glass vase with traces of blood, which were found under primitive double windows painted in a style which might be called Pompeian, and representing Christian symbols—that is, a cock pursued by a large serpent and the whale of Jonah, &c.

A large portion of Coventry Street, Piccadilly, has been pulled down for the purpose of widening and improving this important thoroughfare. Among the old houses destroyed was the oldest tobacconist's shop in London, founded originally in 1720 by Mr. David Wishart, and long honourably identified with the famous firm of "Wishart and Lloyd." The curious old sign of the Highlander, Thistle and Crown, which for more than a century and a half formed a kind of trade-mark on their card, had a reference to Charles Edward Stuart, the younger "Pretender," and at this house the Jacobites are said to have secretly assembled in support of his claims. The shop, opened on the 31st of December, 1730, the very day on which the young Pretender was born, is believed to have been the first to place figures of the Highlander at the doors of similar establishments to which they supplied the commodities of the trade, in token of such houses being affiliated to the Jacobite party.

Between 1792 and 1795, Mr. Henry Maire, of Lartington (afterwards Sir Henry Lawson), deduced the Genealogies of the principal Roman Catholic Families in England, in which work he appears to have been assisted by much directly communicated information, and by correspondence with Mr. John Charles Brooke and Ralph (afterwards Sir Ralph) Bigland, then members of the Herald's College. The special value of this MS. arises from the great difficulty there was, and is, in compiling the pedigrees of Roman Catholics during the period when, from recusancy and other obstacles and disabilities, so few of the ordinary means of record were accessible to them, and it has been determined, with the consent of its owner, Sir John Lawson, of Brough Hall, Baronet, and at the suggestion and cost of Mr. Leonard Hartley to print the MS. with additions, proofs, and evidences, elaborating the descents not only anterior to the first dating by Mr. Maire, and collaterally, but bringing them down to the present time. Mr. Hartley has placed the task of editing in the hands of Mr. Stephen Tucker and Mr. J. Jackson Howard, LL.D., and, with the desire to make the work as complete as any of its kind yet issued, the editors invite co-operation, in sending to them particulars of any private muniments, monumental inscriptions, seals, book-plates, or family autographs or portraits of the families included in the MS., a list of which may be obtained from the editors.

Signor Giuseppe Novi recently read a report of his archaeological researches on the heights of Tifata, Gerusalemme, Palombara, and on the slopes of Vesuvius. On the Via Gabinia he found some epitaphs and a series of magnificent tombs about seven feet

below the level of the cultivated ground, which reveal the position of the famous Via Diana Tifatina. Near the bridge of Hannibal, on the Volturno, he found traces of a very ancient race of people, together with objects which may be considered archaic, and a prolongation or branch of the Via Gabinia. Near the road from Triflisco to Caiazzo he excavated the Via Diana about eight feet below the present high road, and found the ruins of Sicopoli, destroyed in the year 856 of our era. He proposes to search for the Temple of Diana, to extend the excavations of the Via Gabinia, to uncover a great part of the Via Diana, and to search for monuments of Sicopoli in the neighbouring heights. Many new facts have been established as to the encroachment of the sea on the Pompeian district, and Signor Novi is trying to determine the site of the Veseris, a city mentioned by Livy, near which the Romans engaged in a bloody battle with the Latins. The sites of Pompeii, Herculaneum, Stabiae, and Oplauti have been long since determined, but that of Veseris has remained a secret. Signor Novi, from the levels already ascertained, thinks that this city should be found between Saviano and Ottaviano, two villages to the north-east of Vesuvius.

Some pieces of early English sculpture and moulding, supposed to be from Godstow Nunnery, have been presented to the Ashmolean Museum by Dr. W. Fairless, of the Crescent, Park Town, Oxford. The following is his account of them sent to an Oxford paper:—"In walking past Charles Warmington's cottage, near Godstow Inn, I saw some fragments of carved stones in a 'rockery' in his garden, and went in to examine them. I saw that they were of Early English or thirteenth-century architecture, and supposed they might have been brought from the ruins of Godstow Nunnery close by. I went again to see them in a few days, and bought them from Warmington, who said he had had some of the pieces for nearly twenty years, and the remainder since the rebuilding of the stone bridge at the head of Port Meadow, five or six years ago. All of them had been found in the river, and some in preparing the foundation of the bridge. The small carved capital of dark-coloured stone, which is of later work than the other fragments, was dredged up near Wolvercote paper mill. He thinks there are more stones of the same kind in the river. One that he found had 'some writing' on it, but we could not find it amongst the stones of the 'rockery,' and he thinks he must have built it into the foundation of his cottage, which was rebuilt lately. On asking him where he thought the fragments had come from, he at once said from the 'Bower,' meaning the Nunnery, and that there were many such stones built into the cottages of Lower Wolvercote. If the Architectural and Historical Society of Oxford would obtain leave, and excavate the site of the chapel and other buildings of Godstow Priory, no doubt many interesting discoveries would be made as to their character and extent."

The *Bucks Advertiser* records a very interesting discovery of parish antiquities. A list of the vicars of the old parish of Linchlade, or Linslade, has been placed in the vestry of St. Barnabas' Church, from the time of Henry (1247-1272) to the present (the fortieth)

incumbent. Fifteen vicars appear to have held office under the Priors of Chicksand, who for 300 years were rectors. After the suppression of the Priory, Linslade was given away to the Corbet family by King Henry VIII.; and their successors enjoy the benefit of his impropriation to the present day. From the time of the Reformation the unfortunate parish, deprived of its ancient endowments, has been served only by curates and titular vicars; and recent efforts alone have made the living of any value whatever. In searching for materials for the above list, a document was found in an old register, dating from 1690, which will be of interest to some of our readers:—"A Fine, passed 20 Hen. III., 1246, about letting the Church of Linslade to the Priory of Chicksand, of the foundation of the Pacca de Bechamp, and the Lady Rous his wife, in Hen. II. reign, about the year 1166. The Donor of Linslade and Chicksand was William de Bechamp, who got the grant of the Market and the Fair. Hugh de Bellocamp or Bechamp owned Linslade on the making of Domesday Book, in the Conqueror's time. The Monks of Chicksand got Linslade very early appropriated to their convent, viz., about 1256; for there was a Vicar ordained in Henry III.'s time, and they presented to it as a Vicarage, and Hugh de Hargrave was Vicar when the holy well was frequented. The last instrument showing it to be a Vicarage was of John Alton, Prior of Chicksand, November 7-8, 1480, Henry VII.; who, I suppose, got the Rectory to be leased to his father and mother. His mother died in Hen. VII., and is buried in Linslade chancel, and her son was living in 1493. August 21, 1544 (xxxv. Hen. VIII.), the King granted to Anne Corbet the Rectory of Linslade, and the advowson or gift of the Vicarage."

At a recent meeting of the Meigle Established Presbytery the subject of the removal of the Celtic sculptured stones from the parish churchyard of Meigle, by Sir George Kinloch of Kinloch, was again discussed. Rev. Mr. Haldane, Kingoldrum, intimated that since last meeting he had had a lengthy correspondence with Dr. Mitchell, Edinburgh, the secretary of the Antiquarian Society of Scotland, in regard to the removal of the stones. Dr. Mitchell in one of his letters stated it appeared to him that Sir George Kinloch, by purchasing the old schoolhouse and converting it into a museum for the safe repository of archaeological objects in the locality, was giving to Meigle one of the most interesting and instructive little museums in Scotland, and that in no other place in the country could Celtic ornamentation be better studied. Mr. Haldane stated that he had written in reply that his opposition to the removal of the stones was based on the ground that it was most improper in an archaeological point of view to take them from a churchyard and place them in a comparatively obscure country parish museum, as they borrowed a large amount of interest from their position. The Clerk stated that he had received a letter from Sir George Kinloch, who stated that he did not consider it necessary to discuss the point as to whether the Presbytery or the heritors, or both, were the custodians of the stones; but that the object aimed at must be the same—viz., to protect and preserve the property in their trust. Of the twenty stones in the village, only the

two remaining in the churchyard could be alleged to be in their original position, as the others had been found built up in old erections or buried, to which facts they owed their preservation. The two at present exposed to the weather being composed of soft sandstone, were now fast losing their historical ornamentation, and as they had stood so well, it was only probable that they, too, had been buried or built up. To collect the stones and preserve them was the object he had in view, and the building in which he proposed to store them adjoined the churchyard. The stones which had been found in various places would be brought back to near their original site. The trustees he proposed to vest the building in were the heritors of the parish, the parish minister, the moderator of Meikle Presbytery, and the secretary of the Antiquarian Society of Scotland. One of the chief conditions in the deed would be that the collection should always be free to the public. In concluding, Sir George suggested that a committee of the Presbytery should meet a committee of the heritors and arrange the details of a scheme. A long discussion followed the reading of the letter. It having been agreed to consider the matter of the stones and font separately, it was unanimously agreed to appoint a committee to meet with a committee of the heritors, as suggested by Sir George, but instructions were given to the committee not to compromise the Presbytery in the slightest degree. On the motion of Mr. Fraser the Clerk was instructed to call the attention of Sir George Kinloch to the fact that no notice had been taken by him of the request of the Presbytery that the baptismal font should be restored, and to repeat the request.



## Correspondence.

### EXECUTIONS AT SMITHFIELD.

Will you kindly permit me to point out the inaccuracy of Mr. Lambert's letter in *THE ANTIQUARY* (vol. ii. p. 183). He says, generally, that there was no burning at Smithfield during the reign of Elizabeth. Stow's *Annals*, however, tell a different tale, for both burnings and hangings are frequently recorded as having taken place there for murder and other crimes, and there are two cases of burning for religion. Stow, under the date of the 22nd of July, 1575, says:—"Two Anabaptists were burnt at Smithfield, and died in great horror, with roaring and crying." Lingard tells us that their names were Peeters and Turwert, and mentions both the place and the manner of their execution (6th edit., vol. vi. p. 170).

It has now become an established fact, gathered from the public records and other contemporary documents, that during the reign of Elizabeth, as well as during that of her predecessor, men and even women were executed for religion; at the lowest computation some 190 Catholics were put to death for offences created by statute, and connected with the exercise and profession of their faith. It is true that they were not burnt, but the change in the manner of their death was not made from motives of humanity, but of

State policy. The hanging in many of these cases was not continued to the point of death, but these victims of the penal laws were often cut down and disembowelled by the executioner when living, and even conscious. Thus, Edward Arden, a Catholic squire of Warwickshire, was hanged, bowelled, and quartered at Smithfield, on the 20th December, 1583. Lingard (vol. vi. p. 180) says there was some pretence made of treason, but that it rested only on the evidence of a fellow-prisoner in the Tower, who, when he was on the rack, said that he had once heard Arden say he wished the Queen were in heaven. Dr. Richard Barrett, in a letter from Rheims, dated the 28th of December, 1583 (now printed in the Appendix to the *Douai Diary*), writes of Arden and his fellow-prisoners:—"... et alter qui vocatur Arden crudelissime in euleo sunt distenti et eodem tempore sacerdos quidam cujus nomen est Halle. Causa autem sine dubio est fides et religio in Deum et erga sedem Apostolicam summa pietas et observantia."

There is another case where religion was clearly the cause of condemnation to death. On the 4th of March, 1590, Nicholas Horner, a poor man, by occupation a tailor, was executed at Smithfield for harbouring and relieving a priest (Dodd's *Church History* by Tierney). This case is a curious one, as it shows the extreme anxiety of the authorities to hoodwink the people by the cry of treason. Though the whole offence charged against this unfortunate tailor was the fact of harbouring a priest of his own faith, yet over his gibbet was placed a placard with the words "For treason and favouring foreign invasions." There may be other cases which have escaped my notice, but at any rate these show, in opposition to Mr. Lambert's statement, that there were burnings at Smithfield in Elizabeth's reign, as well as in that of Mary; that persons were put to death there for religion, and that Lingard mentions the fact.

JOHN H. CHAPMAN, M.A., F.S.A.



### DREWSTEIGNTON CROMLECH.

Having for the last twenty-five years carefully studied the "Rude Stone Remains" on the eastern side of Dartmoor, I read with interest Mr. Crossing's remarks upon the damage that had been done to these relics, contained in *THE ANTIQUARY* (vol. ii. p. 271). With respect to the fall of the "dolmen" usually known as the Spinster's Rock, or Drewsteignton Cromlech, I do not consider that the statement of the "Old Gentleman long resident in the neighbourhood" is correct. From 1855 to 1869 I resided at Chagford, about two miles from the cromlech, with which I was well acquainted. On the afternoon of Monday, January 27, 1862, I visited it, to take a photograph, and was there for about three-quarters of an hour. On Friday, January 31, the cromlech fell; and on the following Wednesday I took a photograph of the cromlech in its fallen condition, and there was not the slightest trace, at either visit, of the ground having been disturbed, except where it was broken by the accident—for such I entertain no doubt it was. A very minute examination was made at the time, of which I have the particulars. The quoit rested on the top of two upright

stones, and *against the side* of the third. The stones only reached from eighteen to twenty-four inches into the ground, which was of light granite gravel, and this was so saturated by the heavy rain, that the wedge-like action of the quoit against the third or northerly stone pressed it back, and the quoit in its fall crushed down the two other stones. The restoration was made from camera-lucida drawings taken by myself some time previously. A mistake has been made in the restoration of the north-easterly support, but it is not of much importance. Although, as I consider, the then tenant of Shilston Farm was free from blame as regards the cromlech, yet he has been guilty of an act which every antiquary will regard as one of great atrocity. Polwhele mentions certain rude stones as there existing, but though I have carefully examined the fields in the neighbourhood of the cromlech, I could not find a trace of them. Early in 1872 I received the following extract from the journal of my late friend, the Rev. W. Grey, and a copy of the plan alluded to:—"Wednesday, 4th July, 1838. Visited from Moreton the Druidical circles above the cromlech. The cromlech lies in a field about 110 yards to the east. There are two concentric circles of stones, the inner circle having entrances facing the cardinal points, that to the north being sixty-five paces in length and five broad. The outer circle, besides these, has avenues diverging towards north-east, south-east, south-west, and north-west. A smaller circle seems to intersect the larger, of which the avenue eastwards is very evident." The plan was made on the ground. There are the "sacred way," the "two rows of pillars," and "columnar circles" noticed by Polwhele. I examined the field on March 22, 1872, when the field had been recently ploughed, and not a trace remained. The circles and *via sacra* had given place to the plough. On making inquiries, I found that the stones had been removed prior to 1832; and that though the *via sacra* remained in 1848, the circles had been removed. A memoir relating to the cromlech and these remains, with plates and plans, by myself, appears in the *Journal of the Royal Archaeological Institute* for 1872 (vol. xxix.). This and other memoirs by myself are contained in a collection of *Archaeological Memoirs relating to the East of Dartmoor*, published by H. Eland, at Exeter, in 1876.

G. WAREING ORMEROD.

Woodway, Teignmouth.



#### THE ORTHOGRAPHY OF SHAKESPEARE'S NAME.

In Part I. of my recent Paper on the above subject (*ANTIQUARY*, vol. ii. p. 192), there is a glaring mistake which should not be allowed to pass uncorrected.

The Poem referred to as *A Poet's Vision and Glorie* (published in 1603), should have been "A mournfull Dittie, entituled *Elizabeths* losse, together with a welcome for King *Iamus*."

In alluding to the form in which Shakespeare's name appears in this poem, I accepted that quoted by Mr. J. P. Collier, and others, but I have since found

that the name appears as *Shakspeare* in the original poem.—(Vide Dr. Ingleby's *Allusion-Book*.)

R. A. DOUGLAS LITHGOW.

North Brink, Wisbech.

Whether "men of culture" will (as Dr. D. Lithgow says in last month's *ANTIQUARY*) continue to spell Shakspeare's name in the way that we have no evidence that he ever wrote it—"Shakespeare"—or in the way that we have proof that he did write it in the greater number of his signatures left to us—"Shakspeare"—depends, in my opinion, on whether the said "men of culture" make up their minds to train themselves on manuscripts and to work faithfully at their subject, or sit in their chairs and preach exploded fallacies as gospel. So long as they imitate Dr. Lithgow's example, and resuscitate the old blunder, which Dr. Ingleby says he hoped was dead and buried,\* that in a poem of 1603 (which never mentions Shakspeare's name, or alludes to him) "the poet is alluded to as Shakespeare;" so long as they swallow as fact a statement which I have declared† to be "sheer nonsense," that the *f* of Shakspeare's third signature to his will is the contraction for *es*; so long, no doubt, will they continue to spell *Shakspeare* "Shakespeare."

But as soon as they can persuade themselves that first-hand evidence is better than second-hand—that a man's own signatures, with which no publisher or printer can have tampered—are far better evidence of how he spelt his own name than the printed spellings which, in an age so full of conceits as the Elizabethan, both publisher and printer would be likely, nay certain, to turn into the most eye-catching form—"Shakspeare" into "Shake-speare"—then the men of culture will, I apprehend, like men of common sense, spell Shakspeare's name as he himself wrote it in the majority of instances he has left us, and that is SHAKSPERE.

I take three instances of men inquiring into this matter:—1. The late Sir Frederic Madden, the best palæographer of his day, a man trained on MSS., the head of the MS. Department in the British Museum. He went carefully into the evidence, and had no hesitation in deciding on the spelling "Shakspeare." The heads of the Printed Book Department in the Museum wisely and rightly adopted his opinion. 2. Myself. I went into the inquiry unprejudiced, but resolute to find out what Shakspeare wrote *himself*, not caring one farthing how his printers and friends spelt his name, so that I could get at *his own spelling*. The evidence of course obliged me to spell SHAKSPERE. It would have been simple dishonesty for me, after having studied my master's own signatures, to spell *Shakspeare*. 3. Messrs. Marcus Ward & Co. They tell me they didn't know how the poet's name ought to be spelt, but they saw the only honest way to ascertain was to get a facsimile of the plainest of his signatures, and adopt that. They found, somewhat to their surprise, that there *wasn't one that spelt the name Shakespeare*; that there were at least three that spelt it SHAKSPERE; and therefore of these three they facsimiled the best, that on the Blackfriars conveyance, and have always used it since.

I believe that all "men of culture," as soon as they

\* *Academy*, Dec. 24, 1880, p. 459.

† *Forwards to "Hamlet,"* Qo. ii. 1604, p. xix.

mean business, and sweep the cobwebs out of their heads, will follow us in spelling Shakspeare's name in the way that he spelt it himself in three of the five signatures he has left us.

I have said above, and I repeat, that *not one* of Shakspeare's signatures is *Shakspeare*. Dr. Lichgow has quoted Mr. Halliwell Phillips's statement that the third of the Will signatures is *Shakspeare*. Last year Mr. Halliwell Phillips came forward with the statement quoted by Dr. Lichgow in the last *ANTIQUARY*: "That the character following the letter *k* is the then well-known and accepted contraction for *ss*. *There cannot be a doubt* on this point, and therefore the poet's last signature appears in his own selected literary form of Shakspeare."

My comments on Mr. Halliwell Phillips's statement, written at the time, and printed in my *Forwards* to Griggs's facsimile of *Hamlet*, (Quarto 2, p. xix., are these:—

"I say at once that this statement (of Mr. H. P.'s) is sheer nonsense. As in the second signature to his Will, Shakspeare ran his *k* into his long straight *l*, and made a loop top to it, so in his third signature he ran his *k* into his long curved *l*, which he used in the signature to his Blackfriars mortgage, and made it look, to hasty, untrained men, something like one of the forms of the construction for final *ss*. But no real manuscript man could be taken in by such a form, which, if genuine, would turn the signature into our 'William Shak's pear,' the pear of William Shak."

Let any capable manuscript man look at the signatures in any trustworthy facsimile like *Stamton's*, and judge for himself whether Mr. Halliwell Phillips is right or I. I have no fear of the verdict, if the looker knows his business. And I may fairly remind him that Mr. Halliwell, in his *Svo Life of Shakspeare*, actually facsimiled one of the forged Bridgewater documents, and declared it manifestly genuine, though he of course afterwards recognized its spuriousness.

F. J. FURNIVALL.



### CURIOUS DISCOVERIES AT BROWNSOVER, WARWICKSHIRE.

In the year 1876 the old church at BrownsOVER was restored, the earlier parts of the building were of Norman, the latter of early 13th century architecture. The church stands upon the site of an early British entrenchment about two miles from Rugby, and two from the Roman station, I believe of Tripointum, on the Watling Street road. We found it necessary to lower the foundations of the north and south walls of the church; in doing so two skeletons were discovered, one under the north the under the south wall—about one foot below the original foundations—exactly opposite to each other and about six feet from the chancel wall which crosses the north and south wall of the church at right angles. Each skeleton was covered with an oak slab about 6 feet in length by 10 inches wide and 2 inches thick—of the colour of bog oak: these pieces of oak plank had evidently been used as carpenter's benches, from the fact that each of them had four mortice-holes cut in them in such a

form as to throw the legs outwards, and from the cuts made in them by edged tools. The skeletons were found in a space cut out of the solid clay which had not been moved, on either side, and just large enough to take the bodies placed in them. The above mentioned slabs were put over the graves and formed as it were a rude coffin.

I saw the skeletons *in situ*: they could not have been placed there after the original walls had been built. The skulls were, by an eminent authority, said to be Danish. They were remarkably thick and heavy, as also were the jawbones. The teeth, though a good deal worn, were perfect in condition and number. I am almost sure that the feet pointed towards the east. The church is built on the site of an early British entrenchment, which probably had previously been an old burying ground. I have recently found a Roman cinerary urn in the churchyard of the usual rude pottery. I shall be glad to hear if any of your readers can throw any light upon the subject.

The above-mentioned cinerary urn might possibly have been early British, the ornamentation being roughly formed by lines in lines scraped out of the clay with a graving tool. A correspondent in the *ANTIQUARY* of last month inquires—Are Celts known to be made of Jade?—I have just seen one made of that material in a shop in this place, it was not found in this country, and has been in the present owner's possession about twenty years.

A. BOUGHTON-LEIGH.

Merivale Hall, Bournemouth.

[This curious and valuable discovery is no doubt connected with the building superstitions treated of *ant.*, p. 8.—ED.]



### "DID DO."

With this curious phrase, explained in *THE ANTIQUARY*, vol. i. p. 265, *scilicet* we may compare the English "gart make," and the Latin "fecit fieri." "He dyd do hewe his fader's bodye." &c.; "He dyd do shew me," &c.—i.e., he "had it done," as we now say.

J. T. FOWLER.



### PAROCHIAL REGISTERS.

I have read Mr. Marshall's letter, and consider his answers to Mr. Hockin's objections anything but conclusive. I will, however, only deal with the statements that "the entries in parish registers are of little value, as for legal purposes the civil registers are the proper evidence;" and that "it is unnecessary to compare the certificate with the original entry."

At the present time I have, in the course of business, to make two trustees, holders of consols, dead in the books of the Bank of England. The bank requires a certificate of burial, *not of death*, and a declaration, drawn up by the bank, must be made by the person declaring that he has compared the certificate with the original entry. As the declarant must have been personally acquainted with the deceased trustee, in the present case it would have been neces-

sary for two gentlemen to have travelled to London (300 miles) and back again if the registers were kept there.

JOSEPH LAZONBY.

Wigton.



THOMAS LAMBERT, SHERIFF OF LONDON  
IN 1222-3.

Can any reader of THE ANTIQUARY give me any information respecting the above-mentioned personage? He was son to John Lambert, of Shipton, in Craven, co. York, and brother to Sir Edmund Lambert, Knt. Was he married, or had he any children, and had he property in London or Surrey? Any information will be thankfully received by

F. A. H. L.

Long Croft, Banstead, Surrey.



ST. MAMMÉS.

In Père Cahier's *Caracteristiques des Saints dans l'Art Populaire*, sub. "Entraîles Intestines," it is stated that St. Mammès, martyred at Cæsarea, in Cappadocia, circa 275, "Est souvent représenté tenant ses entrailles entre ses mains, parcequ'il fut frappé au milieu de l'amphithéâtre, d'un coup de fourché dans le ventre."

He is also frequently represented as carrying a fork or trident, the emblem of his martyrdom, and also accompanied by a deer.

Can any of your readers kindly give me any instances of this St. Mammès being so represented either in sculpture, painting, stained glass, or ancient examples of any kind?

I am more especially interested in the first mode of depicting his martyrdom, "tenant ses entrailles entre ses mains," or any representations of this kind, whether referred to St. Mammès or not.

W. G.



ST. CATHERINE AND ST. GODWALD.

Can any of your readers give me any information as to the history of St. Catherine of Ledbury and St. Godwald? I believe that they are not mentioned either by Butler or Baring-Gould. It appears from the *Calendar of the Anglican Church Illustrated* (J. H. Parker, 1851) that there is a parish church in Worcestershire dedicated to St. Godwald; and it is well known that the chapel of St. Wulstan's Hospital, in the city of Worcester, was dedicated to him. But beyond this I can find no further mention of him.

F. T. MARSH.

St. Mary's Clergy House, Sutton-in-Ashfield.



HERALDIC.

I should be very glad if any of your readers could tell me whose the following arms are, which I have on a book-plate without a name:—"Quarterly first and fourth arg., a serpent az. crowned swallowing a man vert. Second and third per fesse, chief or, an eagle displayed and crowned sa., base p. pale arg. and sa., a castle two-towered or. Over all

an escutcheon vairée vert and az." The whole is borne on the breast of an imperial eagle sa., crowned, but without nimbus. Crest, a demi-woman with sceptre and crown. Motto, "ARCHINTRE LAVS," ensigned with a ducal coronet and the collar and badge of the Golden Fleece. I forgot to say that the supporting eagle holds in its dexter talon a sceptre, and in its sinister a sword.

H. ASTLEY WILLIAMS.

20, Hanover Gardens, Kennington Park Road, S.E.



THE FENS.

Sir Wm. Dugdale, in his *History of Imbanking and Drayning*, published 1662, at p. 415, writing of the proposals of King Charles to improve the drainage of the Fens (see p. 414) says:—"And, moreover, to enrich these countries by several new plantations, and divers ample privileges: Amongst which his Royal intention, that of the building of an eminent Town in the midst of the Levell, at a little village called Manea, and to have called it Charlemont, was one; the design whereof he drew himself; intending to have made a navigable stream from thence to the River of Ouse."

I have a small pamphlet relating to the drainage of the parish of Manea by Thomas Neale, M.D., the then rector of the parish, dated 1748, in which he says, after quoting the above from Dugdale:—"There is an artificial square mount, at this day, not far from the chapel, which, so far as I can learn from tradition, was thrown up by his Majesty's order." The same mount is here now, and by some of the older inhabitants is still called "Charley Mount." It is now some twenty yards across and about eight feet high. As to making the navigable stream to the Ouse, Sir William must have been in error, as the rivers and Wash, from Erith to Salter's Lode, would have prevented that. He must have meant to the old Bedford river, which is not above a mile from Manea.

W. W. GREEN.

Manea, Cambs.



PAGAN CARICATURE.

IN THE ANTIQUARY for December, at p. 258, there is a facsimile of a supposed satirical drawing regarded as illustrating the common Pagan belief that the object of both Jewish and Christian worship was the head of an ass; and in the number for January, at p. 7, it is again referred to as a figure of a caricature nature representing a man, with the head of an ass, fastened to a cross, there being no doubt that it is designed for Christ and the Cross of Calvary, with the intention of openly ridiculing and insulting the Christian religion. But I venture to think that this famous outline had no such intention, and may quite as probably represent the jackal-headed Anubis, an object of worship amongst the Gnostics and other secret sects who followed Eastern cults in the early centuries; and the figure below may quite as well stand for a pious Gnostic worshipping in good faith, as for a Pagan scoffing derisively.

So too the mosaic medallion on the floor of the Roman villa near Brading, representing a "man-

cock," with a man's body and limbs, crested head of a cock and cock's claws, described at vol. iii. p. 6 of *THE ANTIQUARY*, instead of being a satirical allusion to Christianity or the Emperor Gallienus, is more probably a Gnostic representation of the Supreme Being, similar representations of which, as also of the jackal-headed Anubis, exist upon many Gnostic and Abraxas gems. It need hardly be said that Gnosticism and allied mysticisms were fashionable in Roman society of the period.

M. J. WALHOUSE.

9, Randolph Crescent, Maida Vale, W.

### A CORPORAL OATH.

What is the origin and what the meaning of a "corporal oath?"

Can it be that, in the monkish morality of old law, there was a form of oath so called, to distinguish it, as endangering only bodily punishment, from some other form which was held to put the soul in peril? I know not any authority for such a supposition. But there must have been some peculiar signification in the old phrase.

The only explanation I can find suggested in law books is taken from Sir E. Coke's *Institutes*—that the oath of a witness is called a "corporal oath," because he touches with his hand some part of the Holy Scripture.

Oxford.

E. L. HUSSEY.

### FIG SUNDAY.

(See vol. i. p. 234.)

Baker, writing in 1854, says:—"It is the universal custom with both rich and poor to eat figs on this day. On the Saturday preceding this day the market at Northampton is abundantly supplied with figs, and there are more purchased at this time than throughout the rest of the year; even the charity children in some places are regaled with them." No conjecture is offered as to the origin or purpose of this singular custom. May it not have some reference to Christ's desiring to eat figs the day after his triumphant entrance into Jerusalem? A correspondent of Hone, in the *Year Book*, col. 1593, remarks:—"At Kempton, in Hertfordshire, five miles from Hertford, it hath long been, and for aught the writer knoweth still is, a custom for the inhabitants, rich and poor, great and small, to eat figs on the Sunday before Easter, there termed Fig Sunday. This was written in 1832.

Caistor.

A. CHARLES.

### LEONARD PLUKENETH.

The following information relative to Leonard Plukenet, the eminent botanist, may interest some of your readers. Until within the last few months our knowledge of him was confined almost entirely to what could be gleaned from his published works and his letters in the Sloane Collection at the British Museum. Through the kindness of Mr. T. C. Noble, who is carefully searching the Registers of St. Margaret's, Westminster, I am able to add the following items to the meagre materials which have come down to us.

In the Register of Baptisms for January, 1641-2, there appears this entry:—"4. Leonard Pluckneth s[on] to Robt. by Elizabeth his wife." This fixes the date of his birth with a greater amount of accuracy than by the legend on the portrait prefixed to his *Phytographia*, which says:—"Leonardi Plukeneth. D.M. Effigies. Etat: suæ 48 Afo: Dom: 1690." Mr. Noble is still pursuing his researches, which will doubtless result in other gratifying finds. Besides the foregoing, he has sent me various extracts relating to other members of the family, which, when properly correlated, will doubtless throw much light upon the surroundings of the "Queen's Botanist."

B. DAYDON JACKSON.

### EMERSON.

A writer in *Scribner's Magazine* for February, 1879, in an article on "The Homes and Haunts of Emerson," remarks:—"Thomas Emerson, the first ancestor of the poet, is supposed to be descended from the Emersons of Durham, in England, who, in 1535, received from Henry VIII. a grant of the heraldic arms which the family of Ralph Waldo Emerson have inherited—three lions, passant, with a demi-lion holding a battle-axe for crest." Any information respecting the Emersons of the county-palatine of Durham touching the above would oblige.

E.

### Books Received.

Act and Bull; or, Fixed Anniversaries. A Paper submitted to the Numismatic and Antiquarian Society of Philadelphia, November 4, 1880. By Lewis A. Scott. (Philadelphia.)—Cambridge University General Almanack and Register for 1881. (Cambridge: Macmillan.)—The Old Style Calendar for 1881. (Manchester: G. Falkner & Son.)—Four Centuries of English Letters. Edited and arranged by W. B. Scoones. (London: C. Kegan Paul & Co.)—Folk-Lore Record. Vols. 1, 2, 3, Part I. Henderson's Folk-Lore of the Northern Counties. (London: Folk-Lore Society.)—Descriptive Account of the Roman Villa at Brading. By Cornelius Nicholson, F.S.A. (Elliot Stock.)—Extinct British Animals. By J. E. Harting. (Trübner & Co.)—Manx Miscellanies. Vol. 2. (Manx Society.)—The Boke named the Gouvernour. By Sir Thomas Elyot. Edited by Herbert S. Croft. (C. Kegan Paul & Co.)—Foregleams of the Desired. By Dr. H. A. Rawes. (Burns & Oates.)—Miscellanea. Edited by W. Andrews. (Hull: C. H. Barnwell.)—Bygones relating to Wales and the Border Counties. (Oswestry: Caxton Works.)—Palatine Note Book. No. I. (Manchester: Cornish.)—Ancient Coins of Norwich. By H. W. Henfrey. (British Archaeological Association.)—Norfolk Antiquarian Miscellany. Vol. 2, Part I. Edited by Walter Rye. (Norwich: Goose & Co.)—Cuthbert of Lindisfarne: His Life and Times. By Alfred C. Wier. (Partridge & Co.)—Descartes. By J. P. Mahaffy. (Blackwood & Sons.)—Gloucestershire Notes and Queries. Part 9.—The Aryan Village. By Sir John Pheare. (Macmillan.)



## The Antiquary Exchange.

*Enclose 4d. for the First 12 Words, and 1d. for each Additional Three Words. All replies to a number should be enclosed in a blank envelope, with a loose Stamp, and sent to the Manager.*

NOTE.—All advertisements to reach the office by the 15th of the month, and to be addressed—The Manager, EXCHANGE DEPARTMENT, THE ANTIQUARY OFFICE, 62, PATERNOSTER ROW, LONDON, E.C.

### FOR SALE.

Johnson's Dictionary, 3 vols. folio.—Pote's Antiquities of Windsor Castle, with Appendix.—Britton's Taddington.—Poulson's Holderness.—Houseman's Topography.—Wordsworth's Who wrote Eikon Basilike?—Britton's Lancaster.—Wheler's Stratford-upon-Avon.—History of Europe, 1797.—Oliver's Collegiate Church, Wolverhampton.—Voltaire's Russia.—Sheridan's Swift.—Warwick's Memoirs.—Hulbert's Salop.—Histories of Worcester and Gloucester.—Budge's Gloucestershire.—Rambles from Filey.—Baine's Lancaster.—150 Gentleman's Magazine and Annual Register.—J. M. Smith, 34, Carolgate, Retford.

Don Quixote, embellished with fifty engravings from pictures by Robert Smirke, R.A., in 4 vols., the "Six Guineas" edition—London: Cadell & Davies, 1818 (110, care of the Manager).

A small (236) but choice collection of Book-Plates for sale. Also a packet of Duplicates and Warren's Guide to the Study of Book-Plates (new). The whole 3 Guineas (111, care of the Manager).

Book-Plates for sale.—A specimen packet sent post free for 2s. 6d.—W. E. Morden, 30, The Parade, High Road, Lee. A small collection mounted, useful to a beginner, for sale.

Thomas's Handbook to the Public Records, coloured plate, 8s. 6d.—Inquisitio Eliensis, Liber Winton, and Boldon Book, facsimiles, folio, 1816, 11s. 6d.—D. G. G.—Buildwas, Ironbridge, Salop.

Ruskin's Works.—Lectures on Architecture and Painting, 37s. 6d.—Two Paths, with plates, 30s.—Seven Lamps of Architecture, large paper copy, only fifty printed, £6 6s.—Romola, *édition de luxe*, £3 15s.—Apply, J. Lucas, Claremont House, Cawley Road, South Hackney, E.

A large old Elbow Chair, the seat and back in antique needlework, in fine preservation, 3 Guineas.—Henry Hankinson, Catworth, Kimbolton.

Autographs offered, cash or exchange, of the rarest names in British and Foreign History.—Howard Revell, 29, Stansfield Road, Stockwell, London.

180 Old Dutch Tiles, various patterns, £3, including packing and carriage.—Cutts, 28, Southampton Street, Strand, W.C.

Froude—Shadows of the Clouds, 1847, and Short Studies on Great Subjects, in 2 vols., 1867, the 3 vols. for 20s. (108, care of the Manager).

History of the World, by Sir W. Raleigh, London, 1666. Portrait, Frontispiece, & Maps. Offers wanted (109, care of the Manager).

Old oval Oak Table, turned legs and cross rails, £2.—Old Oak Dressing Table, turned legs, 15s.—Henry Hankinson, Catworth, Kimbolton.

M. Valmont de Bomare's Dictionnaire Raisonné Universel d'Histoire Naturelle, 5 vols., MDCCLXV., price 10s.—Kirwan's Elements of Mineralogy, 2 vols., MDCCXCVI., 6s.—Nugent's The Grand Tour, 4 vols., MDCCCLXXVIII., 10s.—Dodwell's Practical Discourses on Moral Subjects, 3 vols., MDCCCLVIII., 7s. 6d.—The New Annual Register, Vols. III. and XIII., 2s. 6d. each.—Parliamentary Register, Vol. IV., 2s. 6d.—Lemaistre's Travels, 3 vols., 1806, 7s. 6d.—Cassell's Protestantism, 3 vols., half morocco, 20s.—About 150 Chap Books and Penny Histories, bound in three vols., cloth, 21s.—W. E. Morden, 30, The Parade, Lee.

### WANTED TO PURCHASE.

Wanted.—History of Surrey, Manning and Bray, 3 vols. folio, complete sets or any odd volumes.—Tradesman's Tokens (Seventeenth Century) of Surrey.—George C. Williamson, Guildford.

Hull Views and Hull Seventeenth Century Tokens.—C. E. Fewster, Hull.

Lincolnshire or Nottinghamshire Seventeenth Century Tokens.—James G. Nicholson, 80, Acomb Street, Greenhays, Manchester.

Armorial Book-plates purchased or exchanged.—Dr. Howard, Dartmouth Row, Blackheath.

Wanted to Purchase, Dorsetshire Seventeenth Century Tokens.—J. S. Udall, Inner Temple, London.

Seventeenth Century Tokens of Worcestershire. Will purchase or exchange for those of other Counties: send list or numbers in Boyne to W. A. Cotton, Bromsgrove.

Autographs.—Mr. Law, 38, Chalcot Crescent, Regent's Park, London, would be glad to correspond with collectors having good Letters to exchange.

Wanted.—Old English Arms and Armour.—J. M. Smith, 34, Carolgate, Retford.

Archæologia Cantiana, Vols. I. to XII., or any separate volumes.—Batteley's Antiquities of Richborough and Reculver, 1774.—Wakeman's Handbook of Irish Antiquities.—Cruikshank's Illustrations of Phrenology.—Christian Remembrancer, April, 1854.—British Critic, October, 1838.—Edward Law, Grosvenor Place, Margate.

Old Packs of Playing Cards, Books on Playing Cards, or Card Games in any language.—G. Clulow, 87, Caversham Road, N.W.

The Doctrine of the Reformation (Saunders and Otley).—Crystals from Sydenham.—Solar Fictions. May's Law of Parliamentary Practice.—Bentham's Works, 11 vols., cheap.—The Christian in Complete Armour, 4to edition (Blackie), Phillip's, Martha's and Mary's.—Lynch's Mornington Lectures.—Wright's Wanderings of an Antiquary.—Collier's History of English Poetry and Annals of the Stage.—Ward's History of the Borough of Stoke-on-Trent. Hervey, or Harvey's, Thoughts for Modern Times.—Rainsford Lectures on xvii. John.—Mosley's United Netherlands, vols. III. and IV., library edition.—(The Manager THE ANTIQUARY EXCHANGE.)

Ballad Minstrelsy of Scotland, Romantic and Historical.—Murray, Dundas, Travels in Spain, Ralston, W. R. S., Early Russian History.—Romance of American History, Early Annals by M. S. de Verne.—Aiegon, L.A., Reformation in Sweden.—Burroughs, W. H., Law of Taxation (G. S., care of the Manager).



# The Antiquary.



MARCH, 1881.

## On some Ancient Forms of the Cross; their Symbolism and Meaning.

By LLEWELLYNN JEWITT, F.S.A.

### THE CROSS TAU.

**T** would, perhaps, be difficult to name a subject possessed of such intense, such varied, or such general interest, archæologically or otherwise, as the Cross. Whether considered with regard to its extreme antiquity, its pre-Christian use as a symbol, its ever-varied and varying aspects as a religious emblem, to the endless ramifications of its form in every species of early, or mediæval, or modern art, or to the numberless phases of its almost universal occurrence in Nature, it is an object of the highest possible, indeed paramount, interest, and one whose study is more fascinating, more engrossing, and more profitable to the mind than almost any other that could be named.

Having already, in my "Cross, in Nature and in Art," called somewhat extended attention to the various divisions of this engrossing subject, it is not my intention now to enter upon its general consideration, but I have thought that some brief Papers devoted to the examination and illustration of some of the more remarkable forms of the cross might be useful, as assuredly they would be interesting, to the readers of THE ANTIQUARY.

I purpose, therefore, now simply to devote brief space to one of these forms—that of the *Cross Tau*—and to follow it up in succeeding Papers with some notes on other of the more singular and symbolic varieties of the cross.

VOL. III.

The *Cross Tau*, or *Crux Ansata*, or, as it is more commonly called, "St. Anthony's Cross," is a three-limbed cross—a crutch, in fact—in form of the letter T, and has been known from very early ages. It is identical—with the exception of the loop or handle for holding or suspending it by—with the Egyptian "Key of the Nile," or "Emblem of Life," so often met with in Egyptian sculptures and paintings, and among the small but beautifully-formed green or blue porcelain figures and emblems strung around or placed with their mummies; sometimes over the heart. It is also identical with the *Crux Commissa*, which, according to Lepsius, was formed by placing a horizontal bar of wood on the top of a perpendicular one—thus, T—so that no part of the latter should extend above the former. It was thus distinguished from the *Crux Capitata*, in which the horizontal bar, being placed some distance below the top of the upright one, allows the latter to extend above it—thus, †—this being the ordinary *Crux longa*, *Crux alta*, "Cross of Passion," or "Cross Couped," with which in this chapter I have nothing to do.

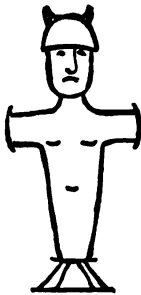
Of the Egyptian form of the *Cross Tau*—the "Key of the Nile," or "Emblem of Life"—I give four examples on the accompanying engravings; the first being copied from an



example in green porcelain and the others from sculptured sepulchral slabs. Two of these, it will be seen, are held by the loop in the hands of deities; this loop or handle being said by some writers to symbolize the sun, or Osiris, giver of heat, light, and life. Pretty nearly the same in form with the Egyptian "Emblem of Life" is our own astronomical sign of Venus (♀), again as the symbol of life or generation in the "goddess

H

of love ;" and the same is supposed to be indicated in emblems of some of the old religions of other nations. "In the demolition of the Serapeum," wrote Mr. King, "this cross was discovered cut on the stones of Adytum, placed there, said those skilled in hieroglyphics, as the symbol of eternal life—a discovery affording great matter of triumph to Sozomen, who takes for granted it had been hallowed then in a spirit of prophecy. . . . This cross [a most singular headed example, here engraved]



seems to be the Egyptian *Tau*, that ancient symbol of the generative power, and therefore transferred into the Bacchic mysteries. Such cross is found on the wall of a house in Pompeii, in juxtaposition with the Phallus—both symbols embodying the same idea."

Singularly enough, an intaglio ring, found on the Roman wall, and figured in Dr. Bruce's admirable work, bears a vivified tau of much the same character. It is here engraved, and



will be seen to terminate, like the other, in a human head, and thus bears out the term "Emblem of Life" or of generative power given to this particular form of cross. Its Egyptian name *Ankh* ("life"), tells its symbolic meaning pretty clearly. "The cause of its significance," says Cooper, "is unknown, but as an emblem of life it is always borne in the hands of the gods, and symbolically laid on the lips of the mummy to revive it, or poured over the king at his mystical baptism. As an hieroglyphic it is simply the determinative of all things relating to the ear. It is the most common of all the Egyptian symbols."

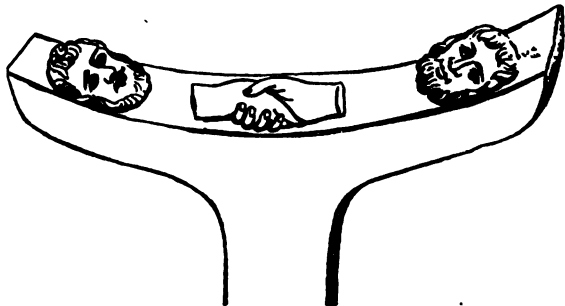
The *tau* is found, according to Layard, on the sculptures of Khorsabad, the ivories from Nimroud, and on Assyrian cylinders, &c. It is stated by Lucan to have been a symbol of God among the Druids; and Didron says: "The letter Tau, the numerical value of which is 300, presented an immense field in which the mysteries of Alexandria laboured with unwearied diligence." It is found among Gnostic and Hebrew

charms, and Joseph von Hammer points to it as the all-potent sign of the Knights Templars, and says that it is found in many of the churches in Germany built by that fraternity. It is also found with other forms of the cross on sculptures at Palenque and Copan in Central America, and in various places; its form being in these cases the simple and usual one of the crutch, or **T**. This form, in its various modifications, is, as I have said, the distinctive character of the *tau*. It is, in some instances, a crutch, a staff, a "potent"—*i.e.*, a walking-staff or *tau-staff*, and thus becomes, literally and poetically, a "cross on which to lean." The term "potent" signified a "tau-staff," or crutch, the meaning of which is very plain; it was a staff to lean upon, to give strength and power, and to afford support. It is used in two senses by many of our old writers, and its form occurs not only in the arms of the Order of the Gilbertines and in the badge of the Order of St. Anthony, but in many other instances. From it the "cross potent" or "crutched cross" in heraldry is derived; that bearing being simply a cross

formed of four *taus* conjoined, as thus: **T**

shown by four letters **T** placed together. Its extremities being thus formed like the heads of crutches, its name "cross potent" or "crutched cross" is perfectly descriptive.

Of this "potent" or "crutched" variety a remarkable example, for which I am indebted to Mr. Keane, formerly existed near the church of Kilnaboy in Ireland. Of this example, here engraved, Lewis had written:—"At the boundary of lands formerly belonging to the church is a remarkable stone cross, fixed in a rock, and consisting of a shaft with two arms curving upwards; on



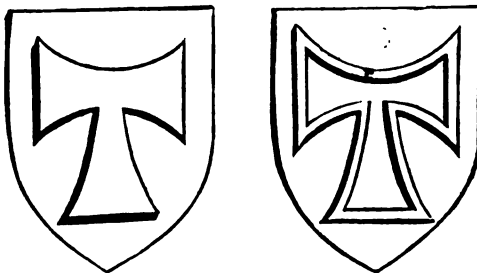
each of which, near the top, is a head carved in relief, and in the centre two hands clasped; it is said to have been erected in memory of the reconciliation of two persons who had long been in violent enmity." And in connection with this somewhat absurd story Mr. Keane very wisely says:—"I have no doubt that the 'two hands clasped' upon the cross is a Cuthite device, and I am confirmed in this opinion by finding a similar figure in the Cuthite designs reproduced by Mr. Bryant. I have elsewhere suggested that the cross of the heathen world was derived from primeval religion. Such being the case (and I presume it has been proved) the hands of reconciliation upon it would seem to be a most appropriate device, the real parties reconciled being God and man; as St. Paul expresses it (Col. i. 20):—'Having made peace through the blood of his cross, by Him to reconcile all things unto Himself.'"

Thus the *tau*, the "potent" or "crutch," the "Emblem of Life," or by whatever other name it is known, becomes at once an emblem of the cross which gives strength and power; the cross upon which we are taught to lean, and the cross which reconciles God with man and through whose "blood" peace is made by which He will "reconcile all things unto Himself."

The *tau* occurs in Norman and Saxon sculptures in the crypt of Canterbury Cathedral, and on one of the capitals of the White Tower in the Tower of London; and of later dates in many other buildings. In the Church of Ingham, in Norfolk, the badge of the "Cross Tau" occurs on the mantles of Sir Roger de Bois and his lady on their fine old monument of the date of about 1360. The badge is circular and bears, in relief, a well-formed *tau*, above which are the Lombardic letters, "AN TH ON," in allusion to the Order of St. Anthony. It is also found on the Stanley brass in Hillingdon Church, Middlesex, and in other places. At Wickham Court is an excellent "tau," in metal, as a keyhole scutcheon; and at Haddon Hall one of the loopholes is in form of a *cross tau*, beautifully sharp and clear on the exterior, and deeply splayed on the interior. It is the only example I have met with of a loophole of this shape; and doubt-

less it had at one time some "potent" meaning—now, alas! hidden from us. In Russian and other foreign churches it is also found either singly or in company with other forms of crosses.

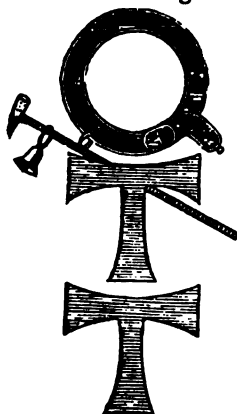
The *tau* or "Cross of St. Anthony" was used as the badge of that important Order of whom Grove records:—"The Order of St. Anthony of Vienna was instituted, A.D. 1095, by one Gaston Frank. Their principal care was to serve those afflicted with the disorder called 'St. Anthony's fire,' from the relics of that saint being particularly efficacious in its cure. The friars of this Order followed the rule of St. Augustine, and wore a black habit, with the letter **T**, of a blue colour, on their breasts. They came hither in the reign of King Henry III., and had one house at London and another at Hereford. That in London was situated in the parish of St. Bennet, Threadneedle Street," and was founded in the time of Henry III., and dedicated to St. Anthony of Vienna. The Order of St. Anthony in Ethiopia, one of the earliest foreign orders of knighthood, it is recorded, "was founded by the famous Prester John, the Christian emperor in Africa, who, about A.D. 370, erected into a religious order of knights certain monks that had lived austere lives in the desert, after the example of St. Anthony. These knights adopted the rules of St. Basil, wore a black garment, and, for their ensign, a blue cross edged with gold in the form of a letter **T**—*sable*, a cross tau, *azure*, fimbriated, *or*."



This sign, Sylvanus Morgan says, "was the old symbol of security, taken from the words of the charge given to the angel, 'Kill not them upon whom ye shall see the letter *tau*'" (Ezekiel ix. 6). It was worn as an amulet, as a cure for, or preventive of,

the malady of erysipelas, which was and is commonly called "St. Anthony's fire," and as a cure for inflammations. St. Anthony was also the patron saint of swineherds and of grocers, who occasionally also wore his sign.

The badge and collar, &c., of the Order of St. Anthony were a blue collar and cross; a *tau-staff*, or hammer-headed staff, of gold; and a silver bell. They are shown in the annexed engraving. The *tau-staff*, or



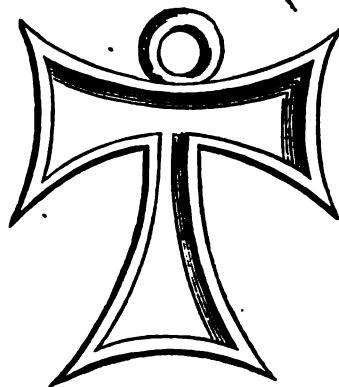
"potent," or "crutch," is one of the most usual emblems of the saint; others being the *tau-staff* and bell; a *cross-tau* on his mantle; a *tau-staff* in his hand and a pig bearing a bell, at his side; a *tau-staff*, with bell and book suspended from it, and many others.

With the legend of the "good St. Anthony," who "kept his eyes so firmly fixed upon his

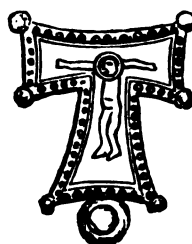
book" as successfully to withstand the blandishments of the beautiful woman whose form and loveliness the arch-fiend had assumed, to tempt him from his devotions and his rectitude, I have nothing here to do, further than to say he is stated to have been born at Cama, near Heraclia, in 251, and that long after his death his body was cut up in numberless pieces, each one of which was miracle-producing. His "head was shown at Cologne with a part of his hand, and another piece of him was shown at Tournay; two of his relics were at Antwerp; a church dedicated to him at Rome was famous for his sackcloth and part of his palm coat; the other part of it was exhibited at Vienna; and the rest of his body was so multiplied about that there were limb-bones enough for the remains of half-a-dozen uncanonized persons."

Jewels and trinkets, to be worn as charms or amulets, as preservatives against, or healers of, certain ailments, are preserved in various collections. Of these, two or three examples will be sufficient, for my present purpose, to name. One of these, of pewter, belonging to

Mr. C. Brent, was found in London; it has a loop for suspension and was probably originally filled in with blue enamel or paste. Another, found in the Thames, has been thus spoken of by Mr. Cuming:—"It is of pewter,



one inch high, with pin at back to affix it as an ornamental *signum* in the hat or on the mantle, and has a loop at the base to which a cord or light chain may have been attached as an additional security, in the same manner as we sometimes see a *catella* fastened to a Roman *fibula*, or perchance a relic may have depended from it. But the chief novelty in this *tau* is the effigy of the crucified Redeemer, who has a large annular nimbus enclosing not only the head but a portion of the bosom; and, moreover, the divine person is represented perfectly nude. Didron (260-276) states distinctly that he remembers but two instances in which the crucified Lord is so represented, both in MSS. in the Bibliothèque Royale—one being the 'Heures du Duc d'Anjou,' of the end of the thirteenth century; the other the 'Biblia Sacra' (No. 6,829), of the close of the fourteenth century, the period to which I venture to assign the



little *tau* from the Thames. This rare

bauble is, beyond question, a pilgrim's sign, cast at one of the holy places which boasted possession of some of the relics of St. Anthony, and to which many flocked for aid and protection in and from his so-called fire." It is here engraved. The third, and most interesting, is of gold, and belongs to Lord Londesborough, having been found at Bridlington. One side bears the Annunciation, and on the other the cross *tau*, which has doubtless been filled in with blue enamel, the gold outline forming the fimbriated cross of which I have already spoken.

It will not be necessary to enter, on this occasion, into any consideration of the various ways in which the *tau* enters into heraldic and other kindred matters, nor to speak of the adoption of its form as an engine of punishment, further than to remark that the *crux commissa* so often seen in mediæval paintings and sculptures as the one on which our Saviour was crucified is perpetuated "to the very letter" in the form of some of the few examples of pillories remaining to us.



## The First Settlement of French Protestants in America.

**M**ANY noble families now resident in America are proud of claiming descent from the French Protestants who went over there nearly 250 years ago. A knowledge of the history of their heroic deeds and sacrifices in defence of their lives and religion will leave us in no doubt of the reasons. Their first settlement in America took place in connection with an intended plantation of Carolina nearly thirty years before any actual settlement took place.

It was mainly through the exertions of one of the principal followers of Soubise, Duke de Fontenay, a great leader of the Protestant Reformed religion in France, soon after Charles I. ascended the English throne, that numbers of these families ultimately adopted America as their country.

Antoine de Ridouet, Baron de Sancé, was the name of this promoter of American

colonization, and he acted in the capacity of secretary to Soubise during his sojourn in this country.

Soubise was in truth an exile. He had espoused with all the vigour of his character the cause of his fellow Protestant countrymen in France. His perseverance in endeavouring to obtain an acknowledgment of their rights had drawn upon him the wrath of his Sovereign. The King of France had accused him of acts of rebellion, and, fearing the worst consequences, Soubise had collected at Rochelle a fleet and about 1,500 men eager to espouse his cause and to fight in defence of it. The Dutch lent a willing ear to the solicitations of Soubise for aid, and gave him all the assistance they could. Ships, men, and war material were speedily furnished, and Soubise, flushed with success, was eager to give a practical proof of his sincerity and his courage.

A battle was the consequence, and the defeat of the French King's fleet the result. But the brilliant hopes of Soubise were unhappily of short duration. Louis XIII., worsted by a portion of his own subjects, determined to put forth his strength; so Rochelle was proclaimed in a state of siege, and the besiegers were soon reduced to the last extremities. In his despair Soubise applied to England; he begged King Charles to come to his assistance; he urged that himself and his followers had fought in defence of their common faith; that the very existence of the Protestant religion in France, and with it the lives of his followers, depended upon the issue of the struggle; and he entreated the Protestant King to assist a Protestant people. He succeeded in enlisting the sympathy of the English Court, if not entirely that of the English people, who were at this time so much occupied with their own grievances.

The Duke of Buckingham, then Lord High Admiral of England, was favourable to the cause, and through his power and influence Soubise was promised assistance. After some delay, a few English ships were made ready and under the immediate command of Buckingham sailed to the relief of Rochelle. The result, however, was disastrous in the extreme, and fatal to the ambitious hopes of the great French Protestant

leader. He was in turn worsted by the French King's fleet. The English ships, indifferently manned and badly commanded, were of little or no avail, and Soubise, disappointed of his last chance of success, had no alternative but to take refuge in England with the remnant of his followers. Most of these, maintained for a time by the English Government, were soon reduced to the greatest distress. Many, it is supposed, went over to the Spaniards, others to the West Indies, and some sailed for America. Of these last we wish to speak.

De Sancé, who was a devoted follower of Soubise, and accompanied him in his flight to England, had previously been very active in protecting the interests of his Protestant countrymen fugitives. To many petitions from these distressed men to the Privy Council, De Sancé had written certificates that the petitioners were of the Reformed religion.

Fortunately, at this juncture the Duke of Buckingham stood his friend. At Buckingham's recommendation King Charles granted De Sancé a pension of £100 a-year, his estate in France having been confiscated. But this was hardly sufficient for a man who thought not of his own wants alone. True to the principles for which so much had been sacrificed, he used all the influence he possessed for the permanent well-being of his fellow-sufferers, so he petitioned the King for an increase of his pension to £200 a year: his former patron, the Duke of Buckingham, had by this time fallen by the knife of an assassin. He likewise prayed for letters of denization, as himself and family had resolved to live in England. This is the letter he wrote:—

MONSIEUR,

Le désir que j'ay de servir Sa Majesté et me retirer en ce pais issy avec ma famille et tout ce que j'ay en France aussy pour faire habiter des françois protestans en Virginie pour y planter des vignes, olives, faire des soyes, et du sel me fait vous supplier tres humblement d'obtenir de Sa Majesté quil luy plaise m'honorer de lettres de gentilhomme de sa chambre privée. Avec lettres de Denison pour moy et mon fils. Et quil luy plaise donner ordre à Monseigneur l'Ambassadeur qui ira en France d'obtenir comme ayant l'honneur d'estre son domestique, liberté et sureté pour moy avec la jouissance de mon bien afin que par ce moyen et sous la faveur de sa Majesté je puisse issy faire transporter ma famille et mon bien

pour estre plus prest à servir sa Majesté et vous aussy mon seigneur,

[To Lord Dorchester,  
H.M. Secretary of State.]

SANCÉ.

His chief object in writing this letter was that he might be enabled to carry out the idea he had formed of inducing the French Protestant refugees to seek a permanent home on the continent of America. There he felt sure his unhappy Protestant countrymen would be free to follow their own religion in safety and in peace; there they would be able to embark in pursuits congenial to their tastes, and forget in healthful occupations the deadly struggle for religious freedom in which they had been so long engaged; and there also they would find a permanent and a happy home for themselves, their wives and their families. His active mind was ever at work to secure the success of his scheme. Every detail connected with the intended colony was a subject to him of anxious thought, and a calculation of the greatest care. At first he seems to have wished to colonize a considerable tract of land in America, as the extent of territory he demanded was capable of settling more than 20,000 men. In a subsequent paper, however, his plans were evidently more matured; he there proposes that not more than 100 or 150 settlers should be sent over in the first year, and that labourers, artisans and skilful seamen only should go during the next two or three years.

His proposals met with favour. Articles were agreed upon between the King's Attorney-General and himself, and instructions were drawn out for settling a plantation in Carolina and for the voyage. All the details were at length completed. Every Frenchman wishing to go was to furnish a certificate from his pastor that he was of the Reformed religion; this was essential, and of the utmost importance in the eyes of De Sancé. He also drew out rules for their particular guidance, the exact number that were in the first instance to sail, a minister being at their head, and the duties each would have to perform. Even the provisions they were to carry with them were minutely written down; these were to include the apparel, arms, tools and household implements necessary for one person or for a family; all such

charges for fifty men were estimated at £1,000. By some means, however, probably consequent on the internal commotions then unhappily prevailing in England, the final action in this contemplated settlement was delayed, and it was not until April 20, 1630, that "Instructions by way of indenture betwixt His Majesty and Sir Robt. Heath, Knt., Chief Justice of our Court of Common Pleas, to be observed in the plantation of Carolina" were signed, one article of which was "That none shall be willingly admitted or entertained into this plantation which shall not be of the Protestant religion." As all were Frenchmen, and as they could not but remember the persecution and miseries which they had undergone, they no doubt stipulated before quitting England that Roman Catholics should form no portion of their number, or they very naturally thought they would scarcely be allowed to enjoy that tranquillity in the exercise of their religion which had been so distinctly promised to them. A governor was appointed for the newly intended colony, and everything was in readiness for the voyage, when, at the last stage of this historical drama, "the plantation was hindered, and the voyage frustrated." How this came about we gather from the contents of a petition presented to the Privy Council in 1634, more than four years after these events took place.

From this it appears that these unfortunate French Protestants, fated as it seemed to endure sacrifices and disappointments, were landed in Virginia, where they remained in distress until the following May with no transport to take them to Carolina. The name of the vessel which took them over was the "Mayflower."

The ill success of this expedition was not, however, allowed to pass unnoticed in England. The contractors for the voyage were committed to the custody of a messenger until they were able to answer the complaints against them. The judge of the Admiralty made two formal reports on the subject; and the contractors, Samuel Vassall and Peter Andrews, were ordered to pay upwards of £600 for the losses sustained by the non-fulfilment of their contract.

Thus fell to the ground, for a time at least, the first intended settlement of Carolina,

which was neither renewed nor successfully accomplished until nearly thirty years afterwards, when John Locke the great philosopher, at that time Private Secretary to Lord Shaftesbury, was consulted by the lords proprietors of Carolina, and framed the original or first set of the constitutions for the government of the colony. Had this first attempt succeeded, to what fruitful results might it not have led? The intended settlers were men of character, industrious and honourable, who had sacrificed their fortunes and would have sacrificed their lives for their religion. They had fought under Soubise, and were desirous to settle where they could enjoy their religious opinions undisturbed, and be employed in honest and useful occupations. The cultivation of a rich and fruitful soil, untouched, if not unseen, by any but the native Indians, the planting of the vine, nurturing the silkworm, and similar pursuits, these men were desirous to undertake. But their wishes were frustrated, not through any fault of their own, and the settlement of a fair colony in America delayed, as we have said, for more than a quarter of a century. It is, however, pretty certain that these French Protestants remained in Virginia, and there is evidence that twenty-eight more were sent over through De Sancé's efforts in the "Thomas" to supply the place of any who might die in the "Mayflower." Nevertheless, it must not be forgotten that, though his untiring exertions to found the settlement were not successful, De Sancé was mainly instrumental in inducing these French Protestants to adopt America as their home. They were assuredly the first of the large numbers who subsequently did so. All the documents relating to this intended settlement of Carolina will be found in the Colonial Series of State Papers in H.M. Public Record Office.

W. NOEL SAINSBURY.

## Saxon Art and Architecture.



HE present appears to be a fitting time for the consideration of the fresh accessions to our knowledge of Saxon art, which are the results of the researches of recent years. The value



of these will be more appreciable when noted systematically in relation to each other.

In 1851 a paper was written by the late Mr. A. Ashpitel on Saxon Architecture,\* which received a large amount of well-deserved attention. He pointed out that the Saxon word indicating ornament, "Gefraetwan," should be translated by our modern word "fretwork." This was a remarkable anticipation of the discovery in more recent years of a now numerous class of monuments which have not even yet received the amount of attention and comparison which they deserve, for they unfold to us a new chapter of the history of Saxon art.

I allude to the many fragments of interlaced work which have been found during the restoration of our churches, or otherwise. These consist of intricate patterns in low relief, overlapping one another, called "runic knots," or classed as Celtic, Manx or Welsh work. These patterns are "fretwork" to all intents and purposes, since the essence of the design consists of the pattern being worked out from a flat surface, the amount of sinking being merely a piercing of the surface, with but, in some instances, a small amount of cutting parallel to the surface, to produce the appearance of overlapping. They are found to some extent in early Irish churches, always on the well-known Irish crosses, and equally so in those of the Isle of Man, in Scotland, throughout Wales, and lastly in such considerable numbers in England, from the extremity of Cornwall to the Scottish border, as to prove the general range of this peculiar style alike over all these extended counties. I propose to call attention to the fact that England has very many examples of this style, and shall draw freely upon the results of the researches of others in doing so, although but little has yet been done systematically. The indication of the extent of country covered by these examples may be a surprise to many. Various minor classifications there may be: the Manx work being somewhat more elaborate than the Cornish; the Scottish being broader and not so finished as the Irish; but yet the general arrangement of the designs is sufficiently identical to point to the existence of kindred influences

\* 'On Repton Church and Priory:' *Journal of Brit. Arch. Ass.*, vii. p. 263.

over all. Professor Westwood's researches have placed before us the Welsh inscribed and many of the carved stones, and his painstaking work on the early manuscripts shows the similarity of designs on lithic and palæographic work alike.\* Mr. O'Neil and Mr. Patrick Chalmers have in like manner shown the affinity of these with the Irish and Scottish crosses by the many examples they have given. The Manx crosses have also been well illustrated, and they bear the same testimony. The early dates of these remarkable monuments are placed beyond dispute by the historical evidences that have been so patiently adduced, which may be accepted in all confidence by students of art. They indicate a school of design of no mean order, and a common excellence alike both on parchment and stone deserving of all admiration for the beauty and artistic treatment of the work. This style has been not inaptly called Celtic, and it may be quite possible to trace its gradual growth on the early British urns and the bronze shields through the early periods of Christianity in these isles, long prior, it may be, to the coming of Augustine and the introduction of art of another school into which it soon merged.† The style of these interlaced patterns, however, appears to have continued quite to the time of the Norman Conquest, and, indeed, in some remote places traces of them remain afterwards. The affinity of the Anglo-Saxon buildings with those in other parts of these isles is not so marked, and shows more of Germanic influence. The zigzag ornament which appears in its crude state on the ancient British urns is traced by Irish antiquaries from so rude a beginning to a development of perfection long before its appearance, even in a tentative form, on our early Norman buildings. I do not propose to treat further of this peculiar ornament, except to say that it may be possible that it came to us from Ireland in Norman times, rather than from Normandy. It does not appear on the early

\* See also his Paper on 'Early British Anglo-Saxon and Irish Ornamentation:' *Arch. Journal*, x. p. 275. The patterns on the early jewelry are similar to those on stone and in MSS.

† I do not propose to trace the affinity of this style with some very early Byzantine work in Italy and elsewhere; nor the close resemblance to that of the Northern nations.

class of monuments under review on this side of the Channel to any great extent. It appears on the quaint Saxon sculptures at Heysham and on one or two of the Anglesey fonts, in an undeveloped form, and in these instances it is no undue stretch of belief to say that it may have been derived from Ireland, for that country has certainly been the school for Welsh art rather than England, although Wales has so many peculiarities of its own.

I will now proceed to indicate a few representative examples of interlaced patterns in England.

Cornwall is full of them. In every direction, from end to end of the county, finely wrought crosses may be met with, having interlaced patterns cut into the hard granite. The inscriptions attest the early origin that I claim for them, while the designs are of the same class as those of Wales and Ireland. The Coplestone Cross, Devon, is similar. Kindred patterns were met with on the slabs found on the site of St. Benetfink, London. Similar crosses are to be found in Derbyshire, Stafford, Cumberland, Yorkshire, Durham, and many other counties. The cross found in Lancaster churchyard has an inscription which is called by Baines, Saxo-Danish. It is covered with interlaced patterns. My friend, Mr. C. Lynam, undertook, at my desire, the preparation of a Paper on the crosses of Staffordshire, a county fairly representative in its character, and somewhat remote from whatever influences there may have been of the art of the west of England or the north, where these objects are the most numerous. He indicated examples of early crosses at Ilam, Checkley Leek, Stoke-on-Trent and Wolverhampton.\* What he has done for this unproductive county, as it may have been considered, may probably indicate the results that would reward research elsewhere. The carved foliage on the pyramidal stem of what has been a beautiful object, probably a cross, now within Hackness Church, is boldly executed, and not unlike early English work at first glance. The church has a chancel arch of Saxon date formed of very good masonry.

Let us turn to another class already referred to. The observations of recent years during church restoration have brought

\* *Journal of Brit. Arch. Ass.*, vol. xxxiii. p. 432.

to light a fairly large number of fragments of thin slabs of stone covered on one of their surfaces with interlaced patterns of precisely similar class. We find them at Bradford-on-Avon parish church, Stow Nine Churches, Terrington St. Clement's, Norfolk, among the ruins of Keynsham Abbey, the Saxon Church in Dover Castle, and elsewhere.

The occurrence of these patterns over so large a portion of England prevents our speaking of any of them as mere isolated examples. They must be referred to a common and prevalent style, however different the application may have been to local circumstances.

The painstaking work of a Wiltshire clergyman and the clever pencil of a Wiltshire lady have rendered evidence of the way in which these slabs of carved work were used in Saxon buildings. During the repair of Britford Church, Salisbury, a discovery was made of no small interest to students of Saxon art. A pier and arch of this early date having been cleared of plaster, were found to be cased with some of these slabs, having their ornamental face visible as they were originally built. We may therefore reasonably suppose that these slabs have been used in like manner as a coating to plain surfaces, and similar to the marble casing so constantly used in Roman buildings, from which the system was most probably derived. A view of the arch by Mrs. Goldney is given in vol. xxxii. p. 497 of the *Journal of the British Arch. Association*, while on page 216 vol. xxxiii. may be seen a restoration of the remarkable slab at Bradford-on-Avon, by Mr. J. F. Irvine.

The discovery may be accepted as evidence that Saxon buildings were enriched in a manner not hitherto noticed, and probably, in some cases, to an extended degree, for this style of ornamentation could be carried over the building with considerable facility.

The assigning of these fretwork patterns to Saxon times enables us to deal with another class of monuments—namely, church fonts of the same date.

Several authorities have too hastily stated that no Saxon fonts exist, and that none were used in Saxon times. The statement of the Venerable Bede appears to indicate that the holy rite of baptism was not administered

in fonts, and deserves all attention. I suggest that this should be accepted only as evidence relating to his own time,\* or to the use of the Latin school of Christianity, for it is in such direct conflict with existing examples in Ireland and Wales that I see no cause for reconciling these evidences unless the fact be accepted with the limitations suggested.

To pass over the examples in these countries, reference may be made to a few in England.

The font of the Saxon church of Deerhurst is covered with interlaced fretwork, agreeing with the other examples; and its bell-shaped form has its counterpart in the plain font at Pottome (which is inscribed with tenth or eleventh century lettering) and several others.

The old font of the newly-discovered Saxon church at Escombe is in like manner covered with similar work. The elegant font at Chaddesley Corbet, Worcestershire, is similar; and that at Wilne, Derbyshire, is a remarkable example.

I may here call attention to the Bridekirk font, which would be called late or well-advanced Norman by many antiquaries. Certainly its appearance alone would not justify our classing it among Saxon works in the present state of our knowledge. Nevertheless there is an inscription in *runic* characters on the font itself. I do not say that it would be impossible for a runic inscription to be of Norman times, although I think it in the highest degree improbable that runic influence would remain so late in Cumberland. Also, that were it to be so, the carving would naturally show other than a Norman style, were runes adopted for the inscription. But the runes have been read, I think rightly, and they tell us that "here Ekard was converted," &c. This Ekard is supposed to have come to Britain about 939. The runes were read long ago by Bp. Nicholson and may be studied, with views of the font itself, in those

\* Reference is constantly made to the use of streams, and to a bath called a font, close to a church, into which adults descended. Lingard speaks of these being disused, and fonts of wood or stone being used in parish churches. Bede, in his letter to Egbert, Archbishop of York, advises him to appoint presbyters in each village, to instruct and to administer the sacraments.

stores of antiquarian lore, the volumes of *Archæologia*. It occurs in vol. xiv. p. 115. At this period everything with quaint carving was accepted as Saxon, and its date therefore excited no comment.

Its evidence has remained but little noticed during the time of the contrary belief that everything was Norman; but it is now valuable evidence of the existence of fonts in Saxon times.

Recent years have also added to our knowledge of a fourth class of monuments—sepulchral slabs. In the years 1833–1843, a large number were found at Hartlepool and made public. These commemorate the interments of a Saxon community and are ornamented in various ways, the style being similar to what we see on the other classes of monuments. They bear singular identity with Scottish, Irish, and Welsh work; while their early dates are fairly well made out. They appear to belong to the seventh century.

Their evidence of the art of the period may be accepted with fair certainty. Nevertheless, they have hardly yet received sufficient acceptance of their value for determining the dates of kindred examples. This is sufficiently shewn by the examples in the valuable manual of sepulchral slabs and crosses by the Rev. E. L. Cutts, where the probable date of the eleventh century is given to several objects of this class.

This would indicate their being either Saxon or Norman, but with our extended knowledge, and analogy with other specimens, we may add to their age a period of several centuries.

Sepulchral slabs, or kindred objects, of date anterior to Norman times, may be noted in considerable numbers. They have been found at Repton, Derby, Bedale, Cambridge Castle, Barringham, Yorks, Wensley, Durham, Dover, with a runic inscription; and one covered with elaborate interlaced work has recently been found at Bexhill, Sussex.

There is yet a fifth class of objects that require to be taken into consideration in relation to Saxon art. Not a few examples of sculpture exist, and under circumstances to afford us evidence of its employment as an ordinary and usual mode of decoration. The two large carved angels over the chancel arch at Brad-

ford-on-Avon are indeed sufficient of themselves to prove this statement, for they have been met with under such circumstances that we cannot doubt that they are original portions of the building. They are of large size and boldly carved, but I need only refer to the Rev. Canon Jackson's description of them, and to his indication of their close resemblance to the designs of similar figures in Saxon MSS. The figure of our Lord in Bristol Cathedral chapter-house is of the same style; so is the large rood at Romsey Abbey, built into a later wall.

The carving over the porch of Stepney Church, London, is the same, and the crosses and fonts already referred to are adorned with a profusion of sculptured figures that must have been done at the same time as the interlaced work. The Irish and Scotch antiquaries have for years satisfactorily established the age of the examples in their countries, and it seems difficult to believe anything else than that the carving on such crosses as those at Sandbach, Bewcastle, Aycliffe, and many others are of the same date. The base of what has been a very beautiful cross at Walton, Yorkshire, is not only covered with elaborate patterns of interlaced work, but there is an entwined dragon, very like in style to a so-called Norse stone found in St. Paul's Churchyard in 1852, which has a runic inscription. The Aycliffe cross has a well-executed representation of the Crucifixion, which may be compared with the Romsey rood already referred to. There is another of large size over the small chancel arch at Bishopstone Church. There is a singular panel with figures and a circlet now at Durham, which was brought from the ancient church of Monkwearmouth.

A carving, probably portion of the tympanum of a doorway, was found in St. Nicholas Church, Ipswich, several years ago, with other sculptures. There are figures of St. Michael and the dragon. I need not press the question of its being of Saxon date. There is an inscription in Saxon; and should it have been executed in Norman times, the influence of Saxon taste is as likely to be in the carving as in the choice of Saxon for the inscription. The style of carving referred to continues quite into the Norman period. Such objects as the above are very different to the few

carved capitals at Sompington and Bolam, which, with one or two dug up at St. Alkmund's, Derby, until recently, were the only known examples of the sculptor's art at this early period.

The cable moulding is of constant occurrence on the crosses and slabs. There is a very good example at Hackthorn, Lincolnshire, on a slab containing a cross of very artistic design. It occurs on the impost of the chancel arch of Little Linford Church, Bucks, a building which has not yet been noticed in our lists of Saxon churches. It appears in a doubled form around one of the windows of Bonarhant Church.

Our consideration of Saxon art is thus aided by these new classes of objects. A little further attention to the buildings already known will also assist our inquiry. Instead of these being so few in number as was believed at the time when Rickman modestly put forward his list of only twenty, the number has grown to goodly proportions. The modern list in Parker's *Rickman* is confessedly incomplete, and it would be very easy to add to it. Still it is by far the best for reference, and it affords good evidence of how our knowledge has increased since it was begun by Rickman in the way indicated. The number is sufficient to refute the sweeping statements of the old chroniclers with respect to the use of wood alone for constructive purposes.

The planning of these buildings reveals the fact that the Saxon architects were fertile of design, for there is hardly any plan of our later churches that is not found in them. I will note a few examples:—Kingsbury, a small parallelogram only; Corhampton, a nave and chancel; Wing, ditto, with polygonal apse; Worth, ditto, with semicircular apse and transept to nave; Dover Castle Church, a cruciform church without aisles and a central tower; Brixworth, nave with clerestory and side aisles, semicircular apse, and western tower; Elmham (ruined church), nave with narthex, chancel with apse; Dunham Magna, tower between nave and chancel; Bradford-on-Avon, large porch to nave, and there has been another on the south side; Norwich, St. Julian, a round tower.

It would be difficult to find any other class

of plan which does not find its development already in churches of this early period. Even the crypt is found at Repton and more than one other Saxon church. The Repton crypt is remarkable for the extreme lightness of its slender columns in comparison with many of Norman date. The height of several of the buildings in reference to their width may also be noted in many examples.

The position of these buildings is frequently a conspicuous one, having often, from one point at least, an extended view of the surrounding country. Such positions, for instance, are chosen at Laughten-en-le-Morthen, Stowe Nine Churches, Worth, Sompting, Earl's Barton, and many others. While many appear never to have had towers—and these may be taken as of especially old date, as at the newly discovered church at Escombe—yet there are many examples of towers; and the favourite position appears to be the west end of the building. The extreme height of these in proportion to their width has often been referred to, and need not therefore be dwelt upon again here, except to remark that the terminations may have been similar to those of the early Germanic churches. The well-known example at Sompting, Sussex, is identical with many examples in the Rhine provinces. The MSS. of early date frequently represent the towers of unusual height, judged by what we know of Norman work. One of these, the central tower of Edward the Confessor's, Westminster Abbey, is very high, and has a circular capping—a composition altogether unlike any Norman steeple remaining. I feel inclined to believe that this actually conveys a general idea of the design, and base my belief upon the fact that, whenever the Bayeux tapestry on which it occurs is studied, it proves to contain correct representations. This is so with the armour, the costumes, and the ships. Why not, therefore, in the architecture generally as well?

In the Viking ship recently found were some curiously shaped terminals, precisely like what we see at the ends of gables of the buildings and the ships alike in the old MSS. This small item of architectural detail appears on the gables of Westminster Abbey. If the view of the building is correct in so small a matter, why not in the larger?

The wooden churches of Sweden and Norway, with their curiously interlaced patterns, still existing, have the same gable terminations, and may give us a good general knowledge of what wooden churches in our own country were like. I cannot, however, pursue the interesting inquiry of the existence of fretwork patterns beyond the limits of our own country on this occasion.

The plans of the simplest Saxon churches—a small nave and chancel, with a square east end and a step down to the chancel—may be compared with advantage with some of the earliest Irish examples. The proportions are not far different from those of St. Patrick's churches.

A critical examination of our Saxon buildings reveals the interesting fact that signs of reconstruction and addition are apparent in many of them. Thus the tower of Holy Trinity, Colchester, is built on an older Saxon east wall; the circular staircase of Brixworth is more recent than the tower against which it is built; while the latter, again, is not so old as the church. The porch of Bradford-on-Avon is a later construction. The upper part of Worth Church, and probably the transept, are of later date than the substructure, and there are many others.

Facts like these refute all suppositions that Saxon works are either all very late or all very early; and indicate that their existence extended over a lengthened period.

Another fact claims attention. It is the superiority of some examples of Saxon stonework over those of early Norman date. While the latter have large and wide joints, with the stone "axed" only to a surface, some of the former are remarkable for having extremely small joints and well chiselled stone. Mr. Irvine could hardly insert a pen-knife between the joints of the stonework at Diddlebury church, and he speaks of the fine jointed work at Dover and Boarhunt. It is apparent at Dunham Magna and Bradford-on-Avon, but the bonding of the stones is not all that could be desired, although in these buildings the working of them is superior to early Norman work. We may assign a late date to some of these examples, but there is really no evidence of it by the introduction of any apparently late ornament-

tation; while the church at Bradford-on-Avon is confessedly not late, but of early date.

To conclude. While the commencement of this century witnessed the extravagant belief that a large portion of the buildings with semicircular arches were of Saxon date, the revulsion followed a natural law, and went exactly into the opposite extreme, as is so abundantly shown by Rickman's meagre list of only twenty examples.

The evidence now to our hand of beautifully carved crosses, incised building slabs, sepulchral monuments, fonts and sculpture, and a large number of buildings or portions of them actually in existence, scattered over the length and breadth of England, show that this latter belief must be considerably modified.

We are unable to study the Saxon art in any one grand building, as we can do the succeeding Norman style in the magnificent temples still so numerous. We can arrive at a knowledge of it only by patient research. We have now sufficient data to class it as a distinct style, and evidence that it had made and was making worthy progress up to the period of the Norman Conquest.

E. P. LOFTUS BROCK.



### "With Good Capon Lined."



**F**TEN as Jaques' caustic description of the "seven ages" of the drama of life has been quoted, there is a point in one passage in it that has not yet, I believe, been taken. The Justice, as everybody remembers, is portrayed as

In fair round belly with good capon lined,  
With eyes severe and beard of formal cut,  
Full of wise saws and modern instances.

The uninstructed reader probably always misunderstands the word "modern;" and the meaning of "instances" is not so easy to be sure of. But it is not this line to which I now call attention; it is the first of the three quoted. There is an allusion that has been missed in the mention of the "capon," an allusion which adds to the bitterness of a sufficiently bitter life-sketch. It was the custom to present magistrates with presents, especially, it would seem, with capons, by

way of securing their goodwill and favour. This fact heightens the satire of Jaques' portrait of an Elizabethan J.P. It gives force and meaning to what seems vague and general. Let us now prove and illustrate it.

Wither, describing the Christmas season, with its burning "blocks," its "pies," its bagpipes and tabors, and other revelries, goes on to sing how

Now poor men to the justices  
With capons make their errands;  
And if they hap to fail of these,  
They plague them with their warrants.

That is, the capon was a tribute fully expected and as good as exacted; it was "understood" it should be duly paid in.

But now they feed them with good cheer,  
And what they want they take in beer,  
For Christmas comes but once a year,  
And then they shall be merry.

That is, the justices acknowledge the tribute by treating "the poor men" to a good dinner and as much beer as they like. But the more important acknowledgment was yet to come.

Singer, in one of his excellent Shakspearean notes, cites a member of the House of Commons as saying, in 1601: "A Justice of Peace is a living creature that for half a dozen chickens will dispense with a dozen of penal statutes."

I am furnished with another illustration by my friend the Rev. T. Lewis O. Davies, whose *Supplementary English Glossary*, about to be published by Messrs. Bell & Sons, will be of great value to English students. (I speak on the strength of having seen some proofs.) "Samuel Ward," writes Mr. Davies in a letter I have his kind permission to use, "a Puritan Divine, in a sermon undated, but probably preached very early in the seventeenth century, speaks of judges that judge for reward, and say with shame 'Bring you,' such as the country calls 'capon justices.' He does not explain the term further, but I suppose corrupt magistrates were so called because they expected presents of capons and other farm produce from the rustics who came before them."

A further illustration of this morally dubious custom is to be found in Massinger's *A New Way to Pay Old Debts*; but in this case the offering exceeds the dimensions of a

capon. Says Mr. Justice Greedy to Tapwell, the ale-house keeper :—

I remember thy wife brought me  
Last New Year's tide a couple of fat turkies.

and Tapwell answers :—

And shall do every Christmas, let your worship  
But stand my friend now.

*Greedy.* How? With Master Wellborn?  
I can do anything with him on such terms.

Then, turning to Wellborn; quoth the disinterested magistrate, aglow with pity for virtue in distress :—

See you this honest couple? They are good souls  
As ever drew fosset; yet they not  
A pair of honest faces?

*Wellborn.* I o'erheard you,  
And the bribe he promised. You are  
..... cozen'd in them;  
For of all the scum that grew rich by my riots,  
This for a most unthankful knave, and this  
For a base bawd and whore, have worst deceiv'd me,  
And therefore speak not for them; by your place  
You are rather to do me justice; lend me your ear;  
Forget his turkies, and call in his license;  
And at the next fair I'll give you a yoke of oxen  
Worth all his poultry.

*Greedy (rapidly converted and forgetting his sympathy with distressed virtue).* I am changed on a sudden

In my opinion. Come near; nearer, rascal.  
And, now I view him better, did you e'er see  
One look so like an arch-knave? His very countenance

Should an understanding judge but look on him  
Would hang him though he were innocent.

*Tapwell and Froth, his wife (astounded on this sudden reverse inflicted by the consumer of their turkies).* Worshipful sir!

*Greedy (full of the righteous indignation inspired by the superiority of two oxen to two turkies).* No, though the great Turk came instead of turkies  
To beg my favour, I am inexorable.

In Overbury's *Book of Characters*, the Timist (*i.e.*, Time-server), has his New-Year's gifts ready at Hallowmass.

How the ministers of justice—too often of injustice—were amenable to influence, whether personal or in the shape of fowls and such matters, is shown by Shakspeare himself in his famous picture of "Robert Shallow, Esquire, in the county of Gloster, justice of peace and *coram* . . . . and *custalorum*, and *ratolorum* too; and a gentleman born, who writes himself *armigero*—in any bill, warrant, quittance or obligation, *armigero*."—See 2 *Henry IV.*, v. 1.

*Davy.* I beseech you, sir, to countenance William Visor of Wincot against Clement Perkes of the hill.

*Shallow.* There are many complaints, Davy, against that Visor: that Visor is an arrant knave, on my knowledge.

*Davy.* I grant your worship, that he is a knave, sir; but yet, God forbid, sir, but a knave should have some countenance at his friend's request. An honest man, sir, is able to speak for himself, when a knave is not. I have served your worship truly, sir, this eight years; and if I cannot once or twice in a quarter bear out a knave against an honest man, I have but a very little credit with your worship. The knave is mine honest friend, sir; therefore, I beseech your worship, let him be countenanced.

*Shallow.* Go to; I say, he shall have no wrong. Look about, Davy.

"This," notes Singer, "is no exaggerated picture of the course of justice in Shakspeare's time. Sir Nicholas Bacon [alas! that the name of his great son should be in any way mixed up with any of these or kindred abuses!] in a speech to Parliament, 1559, says: 'Is it not a monstrous disguising to have a justice a maintainer, acquitting some for gain, enditing others for malice, bearing with him as his servant, overthrowing the other as his enemy.'"

Latimer denounces this perilous practice of present-taking with characteristic courage and frankness. Referring to the words of Isaiah (i. 23)—"Thy princes are rebellious and companions of thieves; every one loveth gifts, and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them"—he says: "*Omnes diligunt munera*. They all love bribes. [Observe how easily *munus*, a gift, passes on to mean a bribe.] Bribery is a princely kind of thieving. They will be waged by the rich either to give sentence against the poor or to put off the poor man's causes. This is the noble theft of princes and of magistrates. They are bribe-takers. Now-a-days they call them gentle rewards; let them leave their colouring and call them by their Christian name—bribes: *Omnes diligunt munera*. All the princes, all the judges, all the priests, all the rulers, are bribers. . . . Woe worth these gifts; they subvert justice everywhere. *Sequuntur retributiones*. They follow bribes. Somewhat was given to them before, and they must needs give somewhat again; for Giff-gaffe was a good fellow; this Giff-gaffe led them clean from justice."

JOHN W. HALES.

# "Green indeed is the Colour of Lovers."

*Armado.* Who was Samson's love, my dear Moth?

*Moth.* A woman, master.

*Armado.* Of what complexion?

*Moth.* Of all the four, or the three, or the two; or one of the four.

*Armado.* Tell me precisely of what complexion.

*Moth.* Of the sea-water green, sir.

*Armado.* Is that one of the four complexions?

*Moth.* As I have read, and the best of them too.

*Armado.* GREEN INDEED IS THE COLOUR OF LOVERS; but to have a love of that colour methinks Samson had small reason for it". . . .

*Love's Labour's Lost*, act i. sc. 2.



HOPE I shall not be accused of treating Shakspeare in that spirit of inquiry which sought to know if the husband of Juliet's nurse were really "a merry man," when I ask—Is green indeed the "colour of lovers?"

Green eyes have been praised not only by some of Don Armado's countrymen who "have a mint of phrases in their brain," but by poets of nearly every land. Drummond of Hawthornden in a sonnet has:—

Chaste Phoebe spake for purest azure dyes;  
But Jove and Venus, *green* about the light,  
To frame thought best as bringing most delight  
That to pin'd hearts hope might for aye arise.  
Nature, all said, a paradise of *green*  
There plac'd to make all love, which have them seen.

A modern poet writes:—

O lips that mine have grown into  
Like April's kissing May;  
O fervid eyelids, letting through  
Those eyes the greenest of things blue,  
The bluest of things grey.

Dyce (*Shakspeare Glossary*) quotes Weber as to the enthusiasm of Spanish writers over green eyes, and he in turn cites Cervantes, "Ay que ojos tan grandes y tan rasgados! y par el siglo de mi madre, que son *verdes*, que no parecen sino que son de esmeraldas."—*El Zeloso Estremefio*.

Longfellow, in the *Spanish Student*, makes Victorian speak of the "young and green-eyed Gaditana," and later:—

In her tender eyes  
Just that soft shade of green we sometimes see  
In evening skies.

Dante describes the eyes of Beatrice:—

Posto t'avem dinanzi agli smeraldi  
Ond' amor già ti trasse le sue armi.  
*Purgatorio*, xxxi. 116-117.

Was Dante thinking of the passage in Cicero quoted by Mr. James Hooper in *Notes and Queries*, 6 s. i. p. 81—"Isto enim modo dicere licebit Jovem semper barbarum, Apollinem semper imberbem, *Ceres* *caelestis* Minervæ, *caeruleans* esse Neptuni."

Shakspeare himself makes Thisbe lament:—

Lovers make moan:  
His eyes were green as leeks.  
*Midsummer Night's Dream*, v. 1. 341-342.

And whatever may be said of the meaning of this reference, there can be little or no doubt of the implied praise in the Nurse's description of Romeo's rival:—

An eagle, madam,  
Hath not so green, so quick, so fair an eye  
As Paris hath.

*Romeo and Juliet*, iii. 5. 221-223.

Again, in the *Two Noble Kinsmen*—part of which was, probably, written by Shakspeare—Emilia praying to Diana says, as though Cicero had taught her:—

O vouchsafe,  
With that thy rare green eye, which never yet  
Beheld things maculate—look on thy Virgin.\*  
*Two Noble Kinsmen*, v. 1.

Is *green*, however, the colour of lovers, otherwise than when connected with grey-eyed beauties? Browne says:—

Green well befits a lover's heate  
But blacke bessems a mourner.  
*Shepherd's Pipe*, Fourth Eclogue.

But Chaucer says of Avarice:—

Ful sade and caytif was she eek  
And also grene as ony leek.  
*Romaunt of the Rose*, 211-212.

And to come to present times, we have the common saying:—

If you love me, love me true,  
Send me ribbon, and let it be blue;  
If you hate me, let it be seen,  
Send me a ribbon, and let it be *green*.

Again:—

Married in May, and kirked in *green*,  
Baith bride and bridegroom won't long be seen.

Going further, Sussex mothers absolutely forbid the use of green in dress or even in house furniture, and "to be dressed in green and white," according to the popular rhymes,

\* A few lines later in the scene in *Love's Labour's Lost* to which this Paper has reference, Moth says, in reply to Armado's boast, "My love is most immaculate white and red." "Most maculate thoughts, master, are masked under such colours."



must, in the eyes of a Sussex maid, be tantamount to wearing the willow :—

Those dressed in blue  
Have lovers true ;  
In green and white  
Forsaken quite.

*Folk-Lore Society Record*, vol. i. p. 12.

For an illustration of

Green 's forsaken,  
Yellow 's forsworn ;  
Blue 's the colour  
That must be worn,

we have only to turn to one of the charming works of the author of *The Princess of Thule*; but the superstition is by no means confined to the land of the Three Feathers. Everybody knows that

Yellow, yellow, turned up with green,  
Is the ugliest colour that ever was seen.

In Scotland, in the memory of a lady now only a little over seventy years of age (who is my informant), it was a customary joke, when a younger sister was married before the elder, to send a pair of green stockings to the maiden all forlorn, and, as custom insisted that on such occasions the unhappy spinster had to dispense with shoes in the evening dance, even chance guests were promptly informed that Rachel had outstripped Leah. Blue is, and has been for centuries, the favourite colour all over Europe—its early association with the Virgin (as I have already pointed out in *THE ANTIQUARY*, vol. i. p. 3) having not a little to do with this sweet favour in which it has been domestically held.

What, then, is Don Armado's meaning? Did Shakspeare know Spanish superstition so intimately as to dower Don Armado with an actual piece of Spanish folk-lore, or have we here simply an idle phrase of "this child of fancy," who found so much delight in high-born words?

Or was Shakspeare led away by the poetical feeling that as the colour most suggestive of freshness and spring-time—green was the appropriate lover's badge? Would he have sung, as later Heine sang—

Im wunderschönen Monat Mai,  
Als alle Knospen sprangen,  
Da ist in meinem Herzen  
Die Liebe aufgegangen.

or the reverse?

WILLIAM GEORGE BLACK.

## An Old Scotch Kirk Session Record.

**T**HE history of the Kirk of Scotland has yet to be written in a correct and complete historical style. It will ever be considered unsatisfactory until there is disclosed the extent and manner in which the Church Courts, especially the lower court called the Kirk Session, discharged the duties and powers entrusted to them. Numerous are the records of these Kirk Sessions, but never yet have they been used for a serious, historical purpose, though now and then they have been utilized in local monographs and local newspapers. These authentic records, rough and ready jottings of the Kirk's history in every parish, contain most abundant materials for the construction of a truly valuable and interesting history of bygone Scotch religion, Scotch manners, and Scotch life. This is a field wherein the worker need neither raise the flame of the ecclesiastical, nor trample on the stings of the political history. It would be a domestic history in the best sense. The extracts alone would form such touches of reality, pleasant bits of gossip, as one could wish, to depict the household sayings and doings, their social customs and annals, or to record their veritable everyday life, their eating and drinking, their days of religious observance, their marriages and their offences, their dress and local resolutions for regulation of manners, which have for centuries floated down the stream of time, bound within the old boards of these records. Then indeed would Scotch history become an enticing study to others than Scots. With a supreme contempt and disregard for such records, the Kirk has taken no interest in, nor made any provision for, their preservation. How many are lost or how many are in existence it neither knows nor cares.

The Record to which I sometime ago had access through the courtesy of the Session Clerk, is that of the town of Haddington. It is in an excellent state, the ink is yet black, the binding is still firm. The first entry is dated the 9th of August, 1646, so that it would appear to have been the outcome of the Solemn League and Covenant which provided

for, among other things, "the reformation of religion . . . in discipline and government." Here and there are blanks, such as the period of the invasion of Cromwell and the battle at the neighbouring town of Dunbar, otherwise the Session's usual weekly *sederunt* is regularly recorded. But strange to say, none of the minutes are signed, the engrossment and subsequent approval seem to have been sufficient authority. The late Rev. Dr. John Cook, an authority on Church law, when clergyman of the first charge, attached so much importance to this fact, that during his incumbency he never departed from the ancient usage. The minutes had the old Scots Acts for their model, and Bacon admired their "excellent brevity."

I cannot in this paper gratify the lover of historical research in this by-way of history from off the beaten track with very interesting or important information. Meantime, I only propose giving a few extracts from the treasurer's accounts to show what payments were disbursed in olden times by a Kirk Session. But even this is interesting reading to the antiquary, for strange and diverse were the disbursements, and in this respect alone the old records differ at once from the modern. It is probably needless to say that the money is old Scots coinage.

The sum of £2 10s. was voted for "ane bybill" to a man, and nine years afterwards £1 10s. for another Bible to a different person. Opposite, an entry thus poetically expressed, "Bessie grayes winding sheet," is entered £1 10s., and there are various similar entries running through the pages. In many useful ways the Session assisted the deserving poor, and we frequently find a carter voted assistance "to help to buy him ane hors." In one case £8 14s. was given. Again, we read of assistance being given for "ane paire of shooes to Janet Mc farling, £1;" to others to "pay hoüs mail," and to "Marion forrest for mending ane poore lases foot, £1 10s.;" while "the tresaroute was ordaint to buy als mutch gray cloth as will be suite of clothes" to one. The clerks appeared to delight in distinctive words which would at once roughly describe the recipient of relief, and recal him to the writer's memory. So we read of the recipients being "ane crippl borne on ane barrow," "an old seik

man," "ane ship broken man," "ane blind man led with ane dog," "ane souldier wanting the hand," "ane poore woman strainger," "ane chapman come from fyt," and "Alexr. annan, blew-goune," which is an unusual Scotch expression. Under date of May 17, 1653, "six frenchmen" received assistance, and twelve days after £1 10s. was given to women and six children "going to Ireland to help them on in y<sup>r</sup> journey." In their graphic simplicity some of the entries are very pathetic—for instance, we find under the descriptions "ane poore scollar," "ane poore dystressed gentilwoman" and "an old gentilman." There are others which are expressed in canny Scotch humour. £1 10s. to "Wm. nimmo to carie him out the way;" £2 1s. 5d. was voted on July 16, 1654, "to the Off' for intertainment of ane woman in the tolbooth and for her jaloures fie," and £4 "to the clerk of the sinod for two sinods and his man's drinking money."

The entries relating to the Church are as interesting as any: "ffor ane pock to keipe the tikits, 5s.;" "ffor ane shod shovell;" "ffor elliven thraves and ane stouk of stra to the ministers mansione hous;" "ffor an hour glass to the Kirk," and "ffor ane trie to the holl that blew out at the bak of Sir Wm. Seatones seat, £1 4s.;" and even the expense of "two pound weight of candill" is entered minutely.

In 1653 numerous soldiers obtained relief: as many as thirty got 3s. each on one day, Aug. 8, 1652, on which day six Frenchmen were each assisted in the same amount, but two Dutchmen were specially favoured, they got 6s. each. About that time, soldiers—"seik" and "lame" they are generally described—were assisted every week. The Session took cognizance of those who engaged in the wars—thus, on April 3, 1648, there appeared "Thos. Adamson, troupper, and humblie acknowledgit his sorrow for going out in ye last ingadgement against England, to make public ackg' yrof nixt Sunday;" and in another entry the engagement is described as "unlawfull," while a similar delinquent is styled "ingadger. With such discipline the Church was powerless in its desire to suppress the warlike feeling in the Scots, and on Nov. 30, 1649, a schoolmaster was brought before the Session,

and ordered "to report ane testimoniall, and to mak his repentance for going out in Duk Hamiltone's ingadgment." Any troublesome inroad made either by the English or Scotch upon each other was soon felt at Haddington, as the town lies in the rich Tyne valley about a day's march distance from Edinburgh, and on the high road to Berwick.

The payments to the distressed soldiers and the Church discipline of the "ingadgers" are important facts. It was not long afterwards that Abraham Cowley said:—

Again the Northern hinds may sing and plough,  
And fear no harm but from the weather now.

JAMES PURVES.

Solicitors Supreme Courts' Library,  
Edinburgh.

### The Warming-Pan Story.

By ALEX. CHARLES EWALD, F.S.A.

**E**ARLY in the morning of the 10th of June, 1688, Mary of Modena, the second wife of James II. of England, gave birth to a son, who afterwards became known in history as the Pretender. As in the case of his beautiful ancestress, Mary, Queen of Scots, so now in the case of the young Prince, it fell to his lot that trouble and mortification should mark him for their own even from the very hour when he was laid in his cradle. With the exception of certain among the Roman Catholics, James II. was so cordially detested by his subjects that at last, driven to desperation by the unconstitutional acts perpetrated on all sides, the nation resolved to have no more of him, and intrigues were set on foot for William of Orange to usurp the throne. The birth of a prince, the heir to the Crown, was therefore regarded by the people in no joyous light, and since the wish was father to the thought rumour began to be busy with its scandalous tongue and to circulate dark stories as to the unwelcome appearance of the little stranger. It was said that the Queen was too delicate to have become a mother; that her sudden removal from Whitehall to St. James's on the very eve of her confinement was a most mysterious proceeding; that the event was alleged to have

occurred on a Sunday, when most of the Protestant dames of the Court were at church, and consequently only interested witnesses present; that the Queen had been singularly shy of telling any of the ladies of her household, except those of her own religion, of the condition in which she was supposed to be; that at the critical moment the curtains of the bed were so closely drawn that observation was impossible from all around; and that, though it was a close summer morning, a warming-pan had been introduced between the sheets. Rumour hereupon solemnly declared that it was from this, what Serjeant Buzfuz called in a certain memorable trial "a harmless, a useful, and I will add, gentlemen, a comforting article of domestic furniture," that a new-born child had been produced, which was now to be foisted upon the nation as the Prince of Wales. Such was the hatred which the King at this time inspired in the hearts of the English people that this story—in spite of the fact that several members of the Privy Council and numerous ladies were in the chamber at the time of the delivery—was eagerly taken up and the fullest credence given to it. A ribald ballad-monger sang:—

As I went by St. James's I heard a bird sing,  
That the Queen had for certain a boy for the king;  
But one of the soldiers did laugh and did say,  
It was born over night, and brought forth the next day.

Even to his last hour—though the Pretender was the very image of his father and a thorough Stuart in his obstinacy and want of tact—there were still many who looked upon him as only a kind of Perkin Warbeck, and who fully believed in the truth of the "warming-pan story."

Among the Close Rolls, preserved in the Public Record Office, there is a very interesting entry touching this matter, which will be quite new to the majority of historical students. It is enrolled on the Close Roll, 4 James II., part 3, and I am not aware that any reference has ever before been made to the fact that such a document is among our national archives. The entry records, at the express desire of the King, the evidence of those persons who were present at the birth of the Prince of Wales, and which most completely refutes the theory that a false heir was palmed off upon the English nation. The

testimony of the witnesses is given with extreme plainness, and it has been necessary somewhat to condense and eliminate it so as to satisfy the requirements of decency.

On Monday, October 22, 1688, an Extraordinary Council was held in the Council Chamber, Whitehall. There were present Her Majesty the Queen Dowager and such of the peers of the kingdom, both spiritual and temporal, as were in town, together with the Lord Mayor and Aldermen of the city of London, the Judges and several of His Majesty's Council. When all had assembled the King thus addressed his audience :—

"My Lords,—I have called you together upon a very extraordinary occasion, but extraordinary diseases must have extraordinary remedies. The malicious endeavours of my enemies have so poisoned the minds of some of my subjects that, by the reports I have from all hands, I have reason to believe that very many do not think this son, with which God hath blessed me, to be mine, but a supposititious child. But I may say that by particular providence scarce any prince was ever born where there were so many persons present. I have taken this time to have the matter heard and examined here, expecting that the Prince of Orange, with the first easterly wind, will invade this kingdom, and as I have often ventured my life for the nation before I came to the Crown, so I think myself more obliged to do the same now I am King, and so intend to go in person against him, whereby I may be exposed to accidents ; and therefore I thought it necessary to have this now done in order to satisfy the minds of my subjects, and to prevent this kingdom being engaged in blood and confusion after my death, desiring to do always what may contribute most to the ease and quiet of my subjects, which I have shewed by securing to them their liberty of conscience and the enjoyment of their properties which I will always preserve. I have desired the Queen Dowager to give herself the trouble to come hither to declare what she knows of the birth of my son ; and most of the ladies, lords, and other persons who were present, are ready here to depose, upon oath, their knowledge of this matter."

The Queen Dowager was then called, and declared on oath that she was present at the

confinement of the Queen, "and never stirred from her until she was delivered of the Prince of Wales." The Marchioness Powys affirmed that she had been aware of the condition of the Queen since last December, and had given her advice on more than one occasion, and "doth aver this Prince to be the same child which was then born, and that she has never been from him for one day since." The Countess of Arran deposed that she hastened from Whitehall to St. James's on hearing the news of Her Majesty's situation ; "when she came she found the Queen in bed complaining of little pains ; the Lady Sunderland, the Lady Roscommon, Mistress Lavadie, and the midwife were on that side of the bed where the Queen lay, and this deponent, with a great many others, stood on the other side all the time till the Queen was delivered. As soon as Her Majesty was delivered, she said, 'Oh Lord ! I don't hear the child cry !' and immediately upon that this deponent did hear it cry, and saw the midwife take the child out of the bed and give it to Mistress Lavadie, who carried it into the little bedchamber, where she, this deponent, followed her, and saw that it was a son." The Ladies Peterborough, Sunderland, Roscommon, and other dames of the Court then gave similar evidence ; they had all been aware of the interesting situation of Her Majesty, they had been present at the critical moment, and they had satisfied themselves that the issue was a boy.

The evidence of the gentlemen of the Household was now called for. The Lord Chancellor, the Lord President of the Council, the Lord Privy Seal, and the Lord Chamberlain came forward, and, though they protested that "it was not to be expected that those of their sex should be able to give full evidence in such a matter," yet they declared themselves convinced from what they had seen and heard that Her Majesty was the mother of the Prince of Wales. The Lords Craven, Feversham, Moray, Middleton, Melfort, and Godolphin asserted the same. The medical testimony was then taken. Sir Charles Scarborough, first physician to the King, Sir Thomas Withersley, second physician, and Sir William Waldegrave, Her Majesty's first physician, all solemnly stated that they had been in attendance upon the

Queen, that she had been long preparing for the event, and that she had been duly confined of a male child; then they entered into the fullest details in support of their evidence.

The depositions were now read, and after each person had been "sworn in open Court to make true answer to all such questions as should be demanded," His Majesty said: "If any of my lords think it necessary that the Queen shall be sent for it shall be done." This offer was not accepted: "their lordships not thinking it necessary, Her Majesty was not sent for." The proceedings were then ordered to be enrolled in the Court of Chancery.



## Antiquarian Notes on the British Dog.

By the Rev. M. G. WATKINS, M.A.

### PART II.

(Continued from vol. iii. p. 58.)



UCH that is interesting connected with dogs used for falconry and the chase may be found in the *Boke of St. Alban's*, 1496. But no English writer treated systematically of the different breeds of British dogs until John Caius or Kayes wrote his celebrated tractate "Of Englishe Dogges, the Diversities, the Names, the Natures, and the Properties." Having been addressed in Latin to the famous Conrad Gesner in order to aid that naturalist in his history of animals, it was translated into English by "Abraham Fleming, Student," with the motto, *Natura etiam in brutis vim ostendit suam*, and published in 1576.\* A highly euphuistical dedication to his patron the Dean of Ely was prefixed by this same Fleming, who also perpetrated some verses on dogs on the reverse of the title page, entitled "A Prosopopoicall speache of the Booke," which, from their style and subject may most truly be termed one of the earliest specimens of doggrel.

One or two interesting facts attach to John Caius, besides the authorship of the earliest

\* This has been reproduced in 1880 in a very convenient little volume (only changing the old English black letter of the original into ordinary Roman type) at the *Bazaar Office*.

book on English dogs. This "jewel and glory of Cambridge," as Fleming styles him, was born in 1510, and rose to be a distinguished physician. His name is still perpetuated in Gonville and Caius College at Cambridge, which after its first foundation by Edmund de Gonville in 1348, was refounded by Caius, to whom it owes even more than to its original founder. A great portion of the existing college was built by Caius, and he was for many years first Fellow and then Master of it. Caius College is still the medical college of the University, and can in past years reckon many notable physicians amongst its sons, especially Harvey, the discoverer of the circulation of the blood. Perhaps even more honourable than this is the distinction Caius has obtained of being alluded to in no obscure manner by Shakespeare. "Master Doctor Caius, the renowned French physician," is one of the characters in *The Merry Wives of Windsor* (1602); his servants are Mrs. Quickly and Rugby, while, characteristically enough, when angry with Sir Hugh, Shakespeare makes him say, "By gar, he shall not have a stone to throw at his dog" (*Merry Wives of Windsor*, i. iv. 119). Here it may be remarked incidentally that Shakespeare, like the Bible, never says a good word for the dog, in spite of its fidelity and usefulness.

The many divisions of his subject which "that prodigy of general erudition" (as Hallam calls Gesner) was accustomed to make, doubtless caused the plan to find favour in the eyes of his disciple, Caius. As the archaeological interest in the dog ends with his book, it is worth while giving an account of it for the benefit of those dog-lovers who have not yet made the acquaintance of this "brevary of Englishe dogges," as the author terms it. His design is to "expresse and declare in due order the grand and generall kinde of English Dogges, the difference of them, the use, the properties, and the diverse natures of the same." The treatise is especially valuable for giving us the chief kinds of dogs then known in England (from which the pointer, it will be noticed, is absent); but there are many quaint remarks and singular opinions also comprised in it. First of all, Caius makes three great divisions of the English dog:—



wonderful divisions of his subject irresistibly suggest that Shakespeare had this book in his mind when he wrote :—

Ay, in the catalogue ye go for men,  
As hounds and greyhounds, mungrels, spaniels, curs,  
Shoughs, water-rugs and demi-wolves are classed  
All by the name of dogs; the valued file  
Distinguishes the swift, the slow, the subtle,  
The house-keeper, the hunter; every one  
According to the gift which bounteous nature  
Hath in him closed; whereby he does receive  
Particular addition from the bill  
That writes them all alike.\*

Next our author comes to "the delicate, neate, and pretty kind of dogges called the Spanish gentle, or the comforter, in Latine Melitæus or Fotor" (from Melita or Malta, so answering to our Maltese dog). Dr. Caius had evidently no affection for these, and delivers himself of several caustic sentences, which may well be quoted for the benefit of a good many "silly women" at present. "These dogges are litle, pretty, proper, and fyne, and sought for to satisfie the delicatenesse of daintie dames, and wanton women's wills, instrumentes of folly for them to play and dally withall, to tryfle away the treasure of time, to withdraw their mindes from more commendable exercises, and to content their corrupted concupiscences with vaine disport (a selly shift to shunne yrcksome idlenesse)." And again, "that plausible proverbe verified upon a Tyraunt, namely, that he loved his sowe better than his sonne, may well be applyed to these kinde of people, who delight more in dogges that are deprived of all possibility of reason, than they doe in children that be capable of wisdom and judgement."

Another chapter leads to the *canes rustici*, the dogs properly associated by the ancients with Great Britain. And first comes the shepherd dog, which the author explains needs not be fierce, as, thanks to King Edgar, England holds no wolves. The mastiffe or bandog, which "is vaste, huge, stubborne, ongly and eager, of a hevy and burthenous body, and therefore but of litle swiftnesse, terrible, and frightfull to beholde, and more fearce and fell than any Arcadian curre, (notwithstanding they are said to have the generation of the violent lion)," obtains a long notice, with divers historical anecdotes. A good many cross-divisions

\* *Macbeth*, iii, 2 (written in 1606).

follow in as many different sections, treating of the "dogge keeper" (or watchdog); the butcher's dog; the Molossus; the dog that carries letters and the like wrapped up in his collar; the "mooner, because he doth nothing else but watch and warde at an ynche, wasting the wearisome night season without slumbering or sleeping, bawing and wawing at the moone, a qualitie in mine opinion straunge to consider;" the dog that draws water out of wells, and the "Tyncker's curre," which many can yet remember drawing pots and kettles about the country. Most of these, adds the author, are excellent dogs to defend their master's property, and some are very "deadly, for they flye upon a man, without utterance of voice, snatch at him, and cathe him by the throate, and most cruelly byte out collobpes of fleashe."

The next chapter contains an account of "cures of the mungrell and rascall sort," which may be called "waps" or warners. The turnspit and dancer (so called because taught to dance and perform antics for gain) are treated of herein. It would be unlike the author's age to forget the marvels of canine life, so his book concludes with a chapter "of other dogges wonderfully ingendred within the coastes of this country; the first bred of a bytch and a wolf (*lycaiscus*); the second of a bytyche and a foxe (*iacana*); the third of a beare and a bandogge (*arcanus*)." A few closing words are entitled "a starte to outlandishe dogges," which bear hardly upon Scotch and Skye terriers, now so common as pets, so useful, and it may be added, so faithful. Like Dr. Johnson, Caius evidently could not abide anything Scotch—"a beggerly beast brought out of barbarous borders, fro' the uttermost countryes Northward, &c., we stare at, we gaze at, we muse, we marvaile at, like an asse of Cumanum, like Thales with the brasen shancks, like the man in the Moone." And so we heartily bid farewell to Dr. Caius and his amusing tractate, stuffed full ("farsed" he would term it) of quaint sentiments and recondite allusions. It is a book which will delight all dog-lovers, independently of its value in continuing the history of their favourite animal from classical times. Perhaps it is worth adding that he repeats the old receipt for quisting a fierce dog which attacks a passer-by—viz., to sit

down on the ground and fearlessly await his approach. Whether any one has ever tried to put it in practice in real life we know not, nor have we ever cared to essay its virtue; but Ulysses certainly knew its value and tried it to some purpose. (See *Odyssey*, xiv. 31.)

Though the poems of Tickell and Somerville can scarcely, in point of time, be deemed old enough to merit an antiquary's notice, yet are they sufficiently remote from the present generation's reading to warrant here a word or two which may aptly conclude these notes. A fragment of a Poem on Hunting, by the former, the friend and mourner of Addison, is marked with all his classic ease and grace. The following lines will illustrate at least one of Dr. Caius's dogs. Tickell bids his reader mark—

How every nerve the greyhound's stretch displays,  
The hare preventing in her airy maze;  
The luckless prey how treach'rous tumblers gain,  
And dauntless wolf-dogs shake the lion's mane;  
O'er all, the bloodhound boasts superior skill,  
To scent, to view, to turn and boldly kill.

And what reminiscences of the *Georgics* breathe in this portrait of a hound! We trust these samples may induce some readers to turn to a poet who has been too long unjustly neglected:—

Such be the dog I charge, thou mean'st to train,  
His back is crooked, and his belly plain;  
Of fillet stretched, and huge of haunch behind,  
A tapering tail that nimbly cuts the wind;  
Truss-thighed, straight-hamm'd, and fox-like form'd  
his paw,  
Large-legged, dry-soled, and of protended claw;  
His flat, wide nostrils snuff the savoury steam,  
And from his eyes he shoots pernicious gleam;  
Middling his head, and prone to earth his view,  
With ears and chest that dash the morning dew.  
He best to stem the flood, to leap the bound,  
And charm the Dryads with his voice profound;  
To pay large tribute to his weary lord,  
And crown the sylvan hero's plenteous board.

Gervase Markham's quaint portrait of the "water dogge" may well be compared with this (see his *Hunger's Prevention*, London, 1621, in which are a good many more notices of dogs):—"His Necke would bee thicke and short, his Brest like the brest of a shippe, sharp and compasse; his Shoulders broad, his fore Legs streight, his chine square, his Buttocks rounded, his Ribbes compasse, his belly gaunt, his Thyes brawny, his Gambrils crooked, his posteriors strong and dewe clawde, and all his four feete spacious, full

and round, and closed together like a water duck" (chap. ix.).

Much curious matter on dogs may be picked out of George Turberville's *Book of Faulconrie*, published in 1575, and his *Noble Arte of Venerie*, in which he largely compiled from Du Fouilloux and Jean de Clamorgan. Chaucer has several notices of them, also Harington, Glanville, Barlow, and William Harrison in Holinshed's *History*, Ed. 1586, cap. 7. Some of this old-world learning has been brought together by Mr. G. R. Jesse in his *Researches into the History of the British Dog* (London, 1866). All these authors love dogs as fervently as the Indian hero, Yoodhist'huru. When the chariot of Indru was waiting to convey him to heaven, he came attended by his dog. "I don't take dogs," said Indru. "Then I don't go," replied Yoodhist'huru. The dog, however, turns out to be Humu, a god, and the difficulty was got over. (See Berjeau's *Varieties of Dogs in old Sculptures*, &c., London, 1863, p. 1.)

Somerville's four books in blank verse on the Chase are perhaps too lengthy for readers who quickly tire of Milton; but the adventurous explorer will find some landscapes in them which betray no mean descriptive skill, lit up every here and there by a flash of imagination. He, too, was evidently a dog-lover, and several good descriptions of the hounds which found favour with huntsmen at the beginning of the last century attest his enthusiasm for hunting. After his verses no further excuse can be found for continuing the subject; though we may justly be rebuked for neglecting to point out a few notices contained in Pepys' *Diary*.

### Sir Robert Cotton's Common-Place Book.



POSSIBLY many readers of THE ANTIQUARY may feel interested in the following account of a curious, small, thick duodecimo MS. Commonplace Book which formerly belonged to Sir Robert Cotton, the founder of the Cottonian Library, and is now in the possession of Mrs. Smith, of Shortgrove, Essex.

The volume is in its original binding of brown calf with an oval interlacing ornament



in the centre, in the style of the period, and on each side of it are the initials R. C.

The fly-leaves contain the following miscellaneous scribblings :—

“Laus Deo”—“Nulla dies sine linea”—  
“Ah me! pore wrech, that never yet could find ne faith, ne trust, in trustless woman kind.” “Cóunt de Longavilla.”

On page 2, in a neat handwriting, is “Robertus Cotton, 1588, Oct. 18.”

The book is arranged alphabetically, and contains principally Antiquarian Notes on places in the counties of Cambridge and Huntingdon. At p. 51 there is a curious account of Balsham. At p. 171 is a woodcut of the arms of the Cottons of Whittington, Gloucestershire—viz., Arg. a Bend Sab. betw. 3 pellets 2 & 1. At p. 189 is the following account of Cunnington :—

Cunnington unde Bernardus de Brus fuit dominus Isabella de Brus dedit cænobio de Ramsey 2000 glebas quam donationem postea confirmavit. Huic oppidulo versus meridiem spectat pratum amplum et frugiferum quo dicitur The Spynie felde, ob spinosam sylvam in extrema . . . positam sic dicta in cugus sylva medio extant fundmenta antiqui domicilii

ut quidam volunt Brusii et Weshami cugus hoc est forma postea e derutis Saul Triësis monasterii lapidibus. Thomas Cotton tempore Elizabethæ Reginae Serenissimæ at partem Ecclesiæ Cunningtoniæ domicilium ædificavit per pulchrum cui successit Thomas Cotton qui eadem villam tenet jure hæreditario.

In very minute writing in the margin of page 189 is the following :—

Brus nepos Brusii Regis Scotorum Roberti qui portat B a Saultier on a chefe Or. Hugo Wesnam duxit in matrimonium soror Bernardi Brusii Hugoni successit Robertus Roberti Robertus Roberti Maria nupta Willms. Cotton qui portat B an egle. dysplayed a Cressant S. for a difference in the egle. William Cotton after married the daughter and ayre of Soliull of Lestershire and had Rebye part of Asbye-Litell and the rest qui portat—

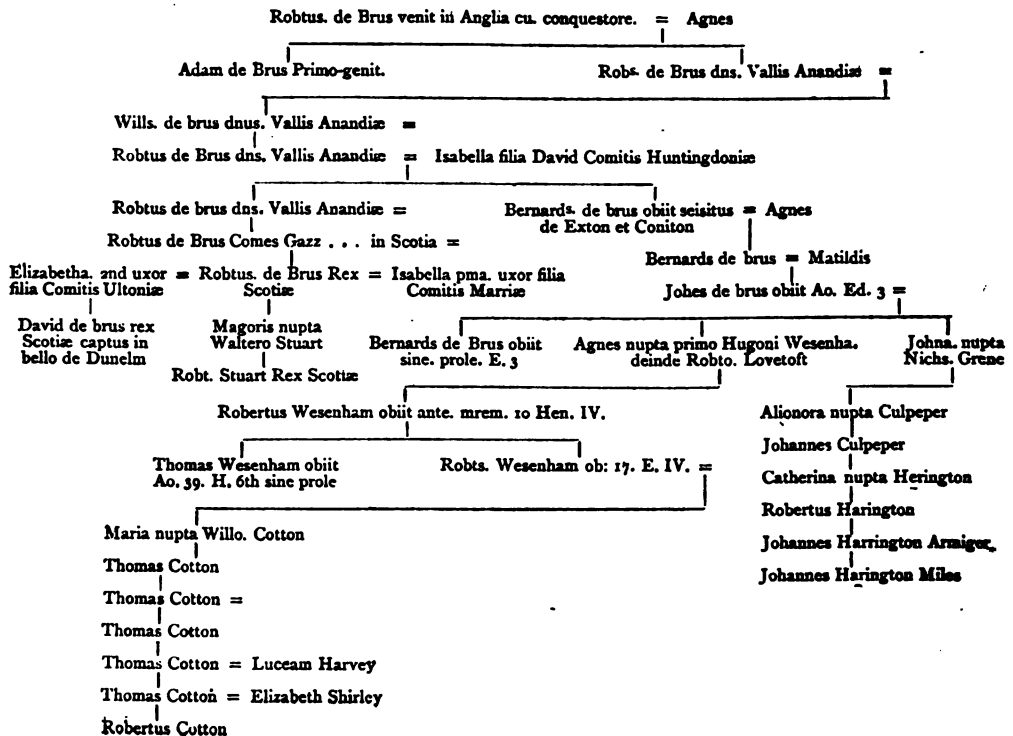
Thomas Cotton filius Willihelmi predicti duxit in matrimoniu. — Knitlye de — filia

Thomas Cotton filius predicti Thomi duxit in matrimonium — Paris de Linton qui portat —

Thomas Cotton filius predicti Thomi duxit in matrimoniu. Luceam Harvia de Woodcot heres Harvæ Warwicensi qui portat

Thomas Cotton filius predicti Thomi duxit in matrimoniu. Elizabetha Shirleley filiam Shirleley de Stanton qui portat palewsey Or et B a cantel. dexter erm :

Towards the end of the volume occurs the following pedigree :—



Towards the end of the MS. are these memoranda :—

	Bookes and Papers len out sinc Christmas day 1604.
Camden.	To Mr. Camden Sent Albans Book.
Camden.	* Vite Sanctorum—Bulla Eccles Cant
Ric Cecill.	* Appologye for the Queen— manuscript
Of: Sciainjohn.	Bishop of Rosses appologye foll:
Geo: Cary.	Book of Parliaments—foll:
	Book of Order of the King Henry. 4.
	A book of Armorys and Orders foll:
St. H. Muntayne.	A Book of Antiquarys Questions foll:
Mar: 1604	Book wherein the year began to be wryghten foll:
	Civil Law. Collections of privileges —agayst the . . .
Of (CKP.)	DANES
Ha . . . .	Carta mercatoria E. primi.
	Heads and Collectionis of Pollicy of Earl Essex and Cufe
Sir George Cary	Doctor Taylor Negotiation in Franc from originall.
	Diver originall Letter of Cardenall Wolsy about the delivery of the French King
	Instruction of H. 8. signed and other not signed about the same matter.
Erl of North- ampton.	Book of matter between the Quen of England and Mary Quen of Scotland untill her death.
	Mr. Starkey book of the Office of Armes.
	Coronatio H. 3. with othe. things 8. parchments.
	15 rolls of Mr. Lambert.


I may add, in conclusion, that the MS. Commonplace Book was formerly in the library at Madingley Hall, the ancient seat of the Cotton family, from whom the present possessor is lineally descended.

C. K. PROBERT.

Newport, Essex.

## The St. Clairs and their Castle of Ravenscraig.

### PART I.

 THE old stronghold of the St. Clairs we propose to describe has not figured so prominently in the annals of the nation as many that

\* The words "Bulla Eccles Cant Appologyes for the Queen—manuscript" are in the MS. drawn through with a pen; probably Camden and Cecill had returned them to Sir Robert Cotton.

might be mentioned; nor is it architecturally in the very first rank of Scottish fortified houses. It is of considerable size, and marvellously strong; but we fear we could scarcely quote as applicable the words of Sir Philip Sidney in describing Penshurst, "That the consideration of the exceeding lastingness made the eye believe it was exceeding beautiful." A good place, however, among the secondary castles may fairly be conceded. If undeniably grim and unlovely, it yet possesses a distinct dignity and great interest of its own. It comes to us, too, associated with the history and legends of an illustrious race. To most readers it will scarcely be necessary to mention that Scott's beautiful and characteristic ballad of *Rosabelle* refers to Ravenscraig and the St. Clairs, of whom the Earl of Rosslyn is the chief representative. And each is worthy of the other—the castle of the poetry, and the poetry of the castle. Would that a pen more nearly allied to prose might find in this "ruin wild and hoary" some faint breath of inspiration in attempting briefly to tell its story.

The situation, on an almost inaccessible rock on the south-eastern coast of Fife, is striking and picturesque. Imagine a huge wedge-shaped cliff thrown up at an angle of thirty-five degrees, and overhanging the sea. On the western side the rock, which is nearly disjoined from the mainland, is about a hundred feet sheer down from the point of upheaval to the sands below; while on the other it drops with a swift slope to the beach towards Dysart. Atop is a three-cornered platform with the point to the sea, and across the broad part the castle is built, partly on the level, partly on the declivity. An unapproachable position on a bleak headland like this was a prime object in setting about the erection of a mediæval fortress; and nothing illustrates more forcibly the insecurity of life and property in these early times than the number of castles we find in such exposed and otherwise inconvenient situations.

Ravenscraig consists of two great towers or keeps united by a strong curtain-wall, with rampart, embrasures, and a sham machicolation. Exactly in the centre is the entrance, cut out of the solid rock and leading through by an archway to the front. On the inner side of the castle, towards the sea, the wall

develops into an open terrace, and affords means of communication between the towers, which, although the same height, are at very different elevations, owing to the slope of the foundation. Ravenscraig is what may be termed a post-gunpowder castle. It was built, very evidently, to resist the then new-arm artillery, an invention which, in another two centuries, changed the whole system of defending strong places. The walls towards the land side, the only vulnerable point, are of great thickness, measuring twelve feet in the towers, and pierced for guns. To the front it is, or was, well nigh impregnable. Scott's description of Tantallon on the opposite coast might be applied to it with scarcely the change of a word :—

Above the booming ocean leant  
The far-projecting battlement ;  
The billows burst in ceaseless flow  
Upon the precipice below.  
Where'er Tantallon faced the land,  
Gate-works, and walls, were strongly manned ;  
No need upon the sea-girt side ;  
The steepy rock and frantic tide,  
Approach of human step denied.

Although limited in extent, the castle furnishes a good idea of the old system of fortification by means of flanking towers and alternating curtain. The *rationale* of this arrangement is obvious, for the besiegers assaulting the wall are thus, in turn, exposed to a fire from both sides as well as in front.

As we have said, there is one weak point in the site. It is completely governed by the high ground at the back. Doubtless the objection was duly considered by the builder, and to this circumstance is owing the strength and solidity of the masonry. In the celebrated essay on the *Military Architecture of the Middle Ages*, M. Viollet le Duc asserts that previous to the introduction of ordnance the defence was (other things being equal) always superior to the attack, but subsequently the conditions were reversed. In the case of Ravenscraig, however, it is questionable if the destructive power of artillery, until the end of the sixteenth century at least, was sufficiently great ever to put it in much peril. No siege of the castle is on record except a tradition of its being attacked and dismantled by the Parliamentary forces ; but, as a matter of fact, the walls have suffered from nothing but long exposure to the ele-

ments ; and this at the front only, where they are wasted by the biting east winds. Behind, they are nearly perfect, except a little dilapidation near the top of the eastern wing, which seems less strongly built than the rest of the castle. The roof of course is gone. That is the beginning of the end in every ruin. The floors also have disappeared, except two, one in each tower built over vaults. One of these stone archings still serves to hide what is called the "bloody well" from all except the adventurous juveniles who, on the annual saturnalia of the district, grope their way down two steep, dark, broken stairs to feast their eyes, so far as the gloom will permit, on the chamber of horrors. There is no Bluebeard in the case, however. In spite of its ominous name, it never was anything more dreadful than the well of the castle, now filled up with stones.

A corbelled wall of some height formerly surrounded the courtyard, going right round the edge of the scarred and crumbling crag, but only a small portion remains. The internal accommodation must have been extensive, each of the keeps having five floors of considerable area. From the windows of the east wing, arched and recessed the whole depth of the wall, there is a delightful prospect of wooded brown rocks by the shore, cropping up point after point to the eastward. Westwards the view is much more extensive, but some of the windows are at a frightful elevation, and opening out on a precipice a hundred and thirty or forty feet high. In the principal apartment on this side, a large number of chiselled marks on many of the stones has occasioned a great deal of ingenious conjecture. By some they are supposed to be masonic emblems, and it has also been suggested that these figures are nothing more than the private marks of the masons who were employed in the erection of the castle. Anyhow, it is a safe conclusion they are builders' marks. Another curious point is, that there is no internal communication between the towers.

A word as to the outlook. Immediately below the rock stretches the crescent-shaped bay of Kirkcaldy, with the old tower of Seafield at one horn and the still older town of Dysart at the other ; Ravenscraig lying about a mile from the latter in the eastern corner.

The distant view embraces a fine sweep of five-and-twenty miles of sea and coast, from the Bass Rock to Edinburgh. Nearer, on the Fife side, it is lovelier still. Taking the noble ruin on the cliff as a centre, on one side are the beautiful woods of Dysart House, the seat of Lord Rosslyn, their dark masses of foliage relieved at intervals by the glow of the upturned rocks, while a romantic path winds through the trees close to the water. Behind is the old-fashioned little town—little no longer—with its red-tiled houses nestling under the shadow of the fortress, and narrow rustic gardens covering the steep slopes to the sea; but the land view is sadly spoiled by a gigantic factory, whose vast mass of prosaic stone and lime lies right across the picture. The scene, factory and all, recalls Mr. Ruskin's fine description of one of Turner's drawings of Yorkshire scenery, Richmond Castle:—

There is no more lovely rendering of old English life. The scarcely altered sweetness of hill and stream, the baronial ruins on their crag, the old-fashioned town, with the little gardens behind each house, the winding walks for pleasure along the river shore—all now devastated by the hell-blasts of avarice and luxury.

We suppose the "hell-blast" refers to some such industrial building as we have just mentioned; but surely there are other aspects of the matter besides the merely æsthetic one. It requires no effort to see that the picturesqueness of the situation is marred by such an erection; but what of the hundreds of families whose livelihood is dependent on the beneficent enterprise which has built these works and carries them on? But there, as elsewhere, Mr. Ruskin's political economy is past finding out.

Farther on, along the whole inner curve of the bay, lies the busy town of Kirkcaldy, with the harbour and shipping in the foreground, and a border of yellow sands extending for nearly two miles without a break. What a contrast! The feudal castle bristling along the steep, and the hum and smoke and noise of the modern manufacturing town. Not entirely modern either. A town or village existed here seven centuries ago, in the reign of William the Lion—probably only a few fishermen's huts by the shore and a sprinkling of houses about the church on the hill. The tower of the latter is still extant,

the most remarkable relic of antiquity in the district—older than Ravenscraig itself by more than two centuries. It still serves as the entrance to the parish church, and is in good preservation, but its fine mellow tints are disfigured by a barbarous and unsightly coating of brown cement on the lower walls.

Ravenscraig was a royal castle, but whether originally built by the sovereign or by some noble who was "forfaulted" is not known. It became the property of the St. Clairs in 1471, in exchange for the earldom of Orkney, which James III. asked or compelled them to resign. This specific date disposes of the statement often made about the castle by ignorant persons, that nothing is known of its age. On the contrary, something very definite is known. It was in existence, as the Act of Parliament shows, in 1471, and it certainly was not built before the invention of gunpowder in the middle of the fourteenth century. The date is thus narrowed to a period of 120 years. Somewhere about the second decade of the fifteenth century would be a fair approximation, and the style and appearance of the building are fairly corroborative of this opinion.

Although an interesting and romantic chapter of genealogical lore, it will not be necessary here to give anything like a complete summary of the history of the St. Clairs. That has already been competently and exhaustively done by a connection of the family—Father Hay, Prior of St. Pieremont. Various other accounts have also been published, among which may be mentioned an interesting paper by Sir Bernard Burke in his *Vicissitudes of Families*. At present, however, we merely propose to dip here and there in the family annals, illustrating our remarks by various extracts from semi-private sources.

In the case of ancient houses whose origin is vaguely said to be "lost in the mists of antiquity," it is not unusual, with or without evidence, to attribute to them a Norman origin. But, we imagine, few families can show a more satisfactory claim to the distinction, or a more illustrious lineage, than the "lordly line of high St. Clair." In this matter of pedigree, the ordinary peerage manuals do scant justice to Lord Rosslyn, and give a very imperfect account

of his ancestry. He is the owner of most of the original lands of the family, and bears their name; but except from the latter, now partly disguised by the addition of Erskine—St. Clair Erskine—no one could tell from many of the current books of reference that he had any connection with the St. Clairs who were successively Earls of Orkney, Earls of Caithness, and Barons Sinclair of Ravenscraig. And it may be permissible to add that, to the outside world at least, the well-won distinctions of Lord Chancellor Wedderburn, however honourable, will not compare in interest or grandeur with a specific and traceable descent through more than seven centuries from the Knights of Roslin.

Passing over various early members of the family, including Sir Henry who defeated three English armies in one day, and was a subscriber of the famous letter to the Pope in 1329, we come to the Sir William who is immortalized by Barbour. He was one of Bruce's most faithful followers, and was chosen to accompany Sir James Douglas to the Holy Land with the heart of the deceased monarch. The old poet gives a graphic account of the expedition, containing many interesting details, especially of the battle with the Moors, where the good Sir James, Sir William St. Clair, and many more of "that war-worn host" fell, overwhelmed by numbers. Sir James, it is said, might have escaped, but he saw Sir William surrounded by a host of the enemy and perished in the attempt to rescue him. Barbour thus describes the situation—he is speaking of Douglas:—

Sa saw he, rycht besid thaim ner,  
Quhar that Schyr Welyame the Santcler  
With a gret rowt enwiround was.  
He wes anoyit: and said "Allace!  
Yone worthy Knycht will sone be ded,  
Bot he haff help."

And then, commending himself to the Almighty, he rushes on his inevitable fate:—

Hys will in all thing do sall we  
Sall na perill eschewyt be,  
Quhill he be put owt off yone payn,  
Or than we all be with hym slayn.

The fact of Sir William St. Clair having been engaged in this honourable mission has never been called in question; but if it had, a curious proof has come to light not very long ago. In the first volume of the *Exchequer*

*Rolls*, lately published, there is an item in the Chamberlain's Accounts showing that one of the King's latest acts was to settle on Sir William of St. Clair a pension of £40, in anticipation of the service he was about to do him. A grant of a similar kind is also made to Sir Henry, possibly a younger brother. Another St. Clair has honourable mention in Barbour. This was the patriotic Bishop of Dunkeld, brother of the lord of Roslin, who, spear in hand, put himself at the head of his retreating countrymen, and drove the English back to their ships at Inverkeithing with great slaughter. Ever after this militant prelate was known as the "King's own bishop," a title conferred on him by Robert Bruce himself.

T. HUTCHESON.

### Carlyle as an Antiquary.



MAN may be a great antiquary, and yet no historian; but a great historian is necessarily a great antiquary. Carlyle's fame as an essayist and critic may or may not be immortal; the present scientific movement may turn out to be permanent, and leave Carlyle's reading of social phenomena in the limbo of unfashionable things; but his historical works can only become extinct with our nation's language. His mind was essentially historical; to him the past was a great reality by which he perpetually weighed the present, and, alas! found it, in his reckoning, woefully wanting. In this mental process or habit of thought he constantly lived and worked and taught. Heroes and the Heroic Age were not to him a field for discursive poetic imagination or any mere sentimentalism, but realities—the great Realities; and our only hope in our dim confused existence was to realize them. To Carlyle the Heroic Past was clear and bright upon the vague and spectral background of the Present; wherein consists the fundamental difference between him and other historians: to them the Past is a road which they have to travel and then re-traverse in narrative—their minds are always conscious of the Present. The *Early Kings of Norway* illus-

traces this peculiar power in Carlyle. The book is a kind of adaptation from Snorro Sturluson and Dahlmann, but what antiquary, worthy of the name, has not felt the charm of that wonderful study of antiquity? The intense realization of the Hairyfag Kings, the "wildly great kind of kindred," argues a sympathetic power which will always be notable, even should the time ever come when men shall regard each other, not as individuals, but as aggregates of force, interesting as illustrating the theory of Evolution.

One of the most enjoyable little books for an antiquary is the *Essay on the Portraits of John Knox*, and wistful there is a humour in that work which is extremely interesting to those who had any notion of the personality of Carlyle. The way in which he introduces Beza and his book, with its "Icon" of "Johannes Cnoxus," which Carlyle likens unto a figure-head of a ship, is full of quiet fun. The following little passage is probably a familiar friend:—"Having received the order of priesthood, thinks Beza, he set to lecturing in a so valiantly neological tone in Edinburgh and elsewhere, that Cardinal Beaton could no longer stand it, but truculently summoned him to appear at Edinburgh on a given day, and give account of himself; whereupon Knox, evading the claws of this man-eater, secretly took himself away 'to Hamestonum,' a town or city unknown to geographers, ancient or modern, but which, according to Beza, was then and there the one refuge of the pious—*unicum tunc piorum asylum*. Towards this refuge Cardinal Beaton thereupon sent assassins (entirely imaginary) who would for certain have cut off Knox in his early spring had not God's providence commended him to the care of 'Langudrius, a principal nobleman in Scotland,' by whom his precious life was preserved. This town of 'Hamestonum, sole refuge of the pious,' and this protective 'Langudrius, a principal nobleman,' are extremely wonderful to the reader, and only after a little study do you discover that 'Langudrius, a principal nobleman,' is simply the Laird of *Langniddry*, and that 'Hamestonum,' the city of refuge, is Cockburn, the Laird of Ormiston's . . . ."

Beza's book was dedicated to James VI. of Scotland—"a small rather watery boy, hardly yet fourteen, but the chief Protestant

King then extant" of whom there is an "Icon" on the outside cover, preceding the dedication: "in ornament to the residue of the whole work—a half ridiculous, half pathetic protecting genius, of whom this (opposite) is the exact figure"—which figure is further on called "the little silver Pepper-box of a King"! Then there is Goulart, the translator of Beza, and "that wonderful transaction on the part of conscientious, hero-worshipping Goulart towards his hero Beza" which comes out quaintly enough after Carlyle's commendations of Goulart's "accurately conscientious labour"—"the notable fact, namely, that Goulart has, of his own head, silently altogether withdrawn the Johannes Cnoxus of Beza, and substituted for it this now adjoined Icon, one of his own eleven, which has no relation or resemblance whatever to the Beza likeness, or to any other ever known of Knox—a portrait recognisably not of Knox at all, but of William Tyndale, translator of the Bible, a fellow-exile of Knox's at Geneva, which is found repeated in all manner of collections, and is now everywhere accepted as Tyndale's likeness!"

The "Icon," eventually became still more absurdly complicated; and the authenticity of the one he himself chose has been disputed on high authority. "Meanwhile, such is the wild chaos of the history of bad prints, the whirligig of time did bring about its revenge upon poor Beza. In *Les Portraits des Hommes Illustres qui ont le plus contribué au Rétablissement des belles lettres et de la vraie Religion* (à Genève, 1673), the woodcut of Knox is contentedly given as Goulart gave it in his French translation; and for that of Beza himself, the boiled figure-head which Beza denominated Knox! The little silver Pepper-box is likewise given again there as portrait of Jacobus VI.—Jacobus, who had in the meantime grown to full stature, and died some fifty years ago. For not in Nature, but in some chaos thrice confounded, with Egyptian darkness super-added, is there to be found any history comparable to that of old bad prints."

The mournful mingles with the humorous as we remember that this essay was one of the occupations of the author's last years. Carlyle's work as an antiquary is even more visible in his *Cromwell* and his *Frederick*, but

to see it you must go into his workshop. Not the remotest suggestion of the pedant of research is there about Carlyle: his object is history, and, so he gets the facts he wants, he hesitates not to keep the labour well out of sight. This may be obvious enough to learned readers, nevertheless, and indeed his footnotes, like Gibbon's, are a student's treat.

The *Cromwell's Letters and Speeches* is in many ways the most important of Carlyle's works. The anti-Dryasdust tirade, and the author's attitude towards many of his authorities, may be too pungent for the taste of some students; but there is a noble light in that book—not the vivid flashes which reveal the tornado of the French Revolution, but clear sun's rays breaking all around Cromwell and his work-element—a light coming so legitimately, so spontaneously, from the material, that the appreciative antiquary becomes well-nigh entranced. Here, he may exclaim, here is the true language of facts; here is the ideal antiquarianism realized! History beautiful, because the truth; the history we all want, and consider our lives well spent in striving to attain. Well does the author say in his Introduction, "Histories are *as* perfect as the historian is wise, and is gifted with an eye and a soul!"

Two short passages from the last-mentioned work, which lie near together, and are very characteristic of the manner in which Carlyle approached the Past, must close this necessarily inadequate notice:—

Such is Oliver's first extant letter. The Royal Exchange has been twice burned since this piece of writing was left at the Sign of the Dog there. The Dog Tavern, Dog Landlord, frequenters of the Dog, and all their business and concernment there, and the hardest stone-masonry they had, have vanished irrecoverable, like a dream of the night; like that transient *Sign* or Effigies of the Talbot Dog, plastered on wood with oil pigments, which invited men to liquor and house-room in those days!

The other passage follows Letter II., addressed from Ely to his cousin Mrs. St. John:—

There are two or perhaps three sons of Cromwell's at Felsted School by this time: a likely enough guess is, that he might have been taking Dick over to Felsted on that occasion when he came round by Otes, and gave such comfort by his speech to the pious Mashams, and to the young cousin, now on a summer visit at Otes. What glimpses of long-gone summers; of

long-gone human beings in fringed trouser-breeches, in starched ruff, in hood and fardingale;—alive they, within their antiquarian costumes, living men and women; instructive, very interesting to one another! Mrs. St. John came down to breakfast every morning in that summer visit of the year 1638, and Sir William said grave grace, and they spake polite devout things to one another; and they are vanished, they and their things and speeches,—all silent, like the echoes of the old nightingales that sang that season, like the blossoms of the old roses. O Death, O Time!

T. FAIRMAN ORDISH.

## Reviews.

*The Aryan Village in India and Ceylon.* By Sir JOHN B. PHEAR. (London: Macmillan & Co. 1880.) 8vo. Pp. lvi. 295.

SIR JOHN PHEAR has given us the result of his own experience of modern village life in Bengal and in Ceylon. Here is existing a condition of life which has continued from generation to generation with little or no change, and which therefore throws the greatest light upon our own primitive history. Considering the great interest that there is for all of us in this subject, it is amazing to find such apathy among English people generally concerning the details of the life lived by our fellow-subjects in India. There are many signs, however, that this apathy is passing away, and books of the character of that under notice will help on this improved condition of popular feeling.

The author describes an average agricultural village, and shows how the homesteads are arranged and how the inhabitants employ themselves; he then deals with the rulers of the village, with the amusements, which do not occupy any large part of the life of a Bengali village, with crime, and with administration and land law. When the census returns for Bengal were being arranged a large amount of curious matter relating to the government of the villages was elicited. Special attention was paid to the different constitutions by which these villages were governed, and the different names by which the headmen of the villages were known. We do not observe that the author has taken any particular notice of these returns, and we have reason to believe that they are practically unknown in England.

One point that comes out very distinctly in this book is the extreme poverty of the bulk of the population in Bengal, which, as Sir John Phear remarks, is the richest part of India:—

"Seven rupees a month is a sufficient income wherewith to support a whole family. Food is the principal item of expense, and probably one rupee eight annas a month will, in most parts of Bengal, suffice to feed an adult man and twelve annas a woman, even in a well-to-do establishment. Such of the villagers as are cultivators generally have sufficient rice of their own growth for the home consumption; the

little cash which they require is the produce of the sale of the *rabi* (cold weather) crops. The other villagers buy their rice unhusked (paddy) from time to time in small quantities, and all alike get their salt, tobacco (if they do not grow this), gurrh, oil, masala, almost daily at the general dealer's (*modi*) shop. Purchases in money value so small as these—namely, the daily purchases of the curry spices needed by one whose sole subsistence for a month is covered by one rupee eight annas—obviously call for a diminutive coin. The pice, or quarter part of an anna, which is the lowest piece struck by the Mint, is not sufficiently small, and cowries, at the rate of about 5,120 to the rupee, are universally employed to supplement the currency."

From this extract our readers will see how much light, as we said before, these pages throw upon that early life which more highly-civilized peoples have so long outgrown. The contents of this book are so fresh and interesting that we rather grudge the space occupied by the Introduction, which is compiled at second-hand, and we could have read with pleasure even more than we have here of the author's experiences in the villages of Bengal.

*British Animals Extinct within Historic Times, with some Account of British Wild White Cattle.* By JAMES EDMUND HARTING, F.L.S. (London: Trübner & Co. 1880.) 8vo, pp. vii. 258.

When so good a naturalist as Mr. Harting turns to the labours of the antiquary to assist him it is only right that he should be welcomed on his new ground. Antiquaries pay too little attention to the results of other studies, which very often assist in illustrating that of their own; and students of early English history are very apt to forget that England was not always the civilized England that she now is, that her forests once contained wild and savage animals. And yet the proper bearing of this important fact has very great influence upon many features of early social and political life. The wooded forest surrounding each community, infested with wild animals, was a much more perfect means of isolating the communities and making them, as we know they were, partially interdependent, than the scraps of woodland of which we have only present evidence. Bear-baiting and wild boar hunting was a much more practical sport then than it became long afterwards under the tyrannical rule of Norman conquerors; and thus the wild animals of early Britain exercised great influence upon the political and social aspects of the inhabitants.

That Mr. Harting gives us a good account of the extinct British animals does not need any special announcement. He traces them from prehistoric times, by geological evidence and by the remains dug up from buried mounds, down to historic times, when they are mentioned in the services of manors, the household accounts of great nobles, and so on. Thus we have a very comprehensive view of the subject. We see England occupied by the bear, the beaver, the reindeer, the wild boar, the wolf, and many specimens of wild cattle; and, during the course which takes us through the evidences of this, Mr. Harting gives one or two brilliant sketches of natural history life of which we regret we cannot give specimens.

But our readers must turn to the book itself and they will be amply repaid. In conclusion, we would observe that we should have liked to have known Mr. Harting's opinion upon the statement of Harrison, in his *Description of England*: "Lions we have had verie manie in the north parts of Scotland."

*The Life and Letters of Ogier Ghiselin de Busbecq, Seigneur of Bousbecque, Knight, Imperial Ambassador.* By CHARLES THORNTON FORSTER, M.A., and F.H. BLACKBURN DANIELL, M.A. (London: C. Kegan Paul & Co. 1881.) 8vo. 2 vols.

It is possible that some persons may ask who was this worthy about whom Messrs. Forster and Daniell have contrived to produce two handsome volumes. When, however, we mention the better-known name of Busbequius, all will remember the racy writer who is so constantly quoted by our old authors. Busbecq was an eye-witness and actor in some of the most important events in the sixteenth century, and his collection of letters was a favourite book with our forefathers. Sixteen editions have been published in Latin, besides one German, two English, one Bohemian, four French, one Flemish, and one Spanish translations. It was high time that the memory of one of the most successful ambassadors at Constantinople should be revived, for his writings have not been republished since the middle of the eighteenth century.

Ogier Ghiselin de Busbecq was the illegitimate son of George Ghiselin II, Seigneur of Bousbecque, a Flemish town about two miles from Comines and ten miles from Ypres, which is not marked on English maps. He was born in 1522, and in 1540 Charles V. issued a patent of legitimacy, by which he was admitted into his father's noble family. His first introduction to public life was on July 25, 1554, when he witnessed the marriage ceremony of Mary of England and Philip of Spain in Winchester Cathedral. In this same year he was appointed ambassador at Constantinople, where he remained for eight years, writing from the court of Solymán his four famous Turkish letters. Subsequently Busbecq was appointed governor to the archdukes, sons of the Emperor Maximilian, and then high steward of the Archduchess Elizabeth (Isabella) when she left her country to unite her fortunes with Charles IX. of France. In 1587 he purchased a life interest in the seignury of Bousbecque from his nephew Charles de Vedeghem, and in 1592 he died near Rouen. It was his dying wish that his heart should be conveyed to the home of his forefathers and be laid in the church of Bousbecque, but this wish was not fulfilled until six years after, when his former pupil, Archduke Albert, was governor-general of the Netherlands. During Busbecq's long residence in France he wrote thirty-seven letters to the Emperor Maximilian, and subsequently fifty-eight letters to the Emperor Rodolph. These letters are full of interest, and have been largely used by historians, but the editors point out that the information they contain has been by no means exhausted. Having taken so much pains in the resuscitation of this old author, Messrs. Forster and Daniell may be allowed to speak with some authority, and they sum up his character in the following high terms:—"He was eminently what is called 'a many-sided man'; nothing is above



him, nothing beneath him. His political information is important to the soberest of historians, his gossiping details would gladden a Macaulay; the Imperial Library at Vienna is rich with manuscripts and coins of his collection. To him scholars owe the first copy of the famous *Monumentum Ancyranum*. We cannot turn to our gardens without seeing the flowers of Busheq around us—the lilac, the tulip, the syringa. So much was the first of these associated with the man who first introduced it to the West, that Bernardin de Saint Pierre proposed to change its name from lilac to Bushequia. Throughout his letters will be found hints for the architect, the physician, the philologist, and the statesman; he has stories to charm a child, and tales to make a greybeard weep." The editors have taken every pains to illustrate their author by the addition of useful notes, and a sketch of Hungarian history during the reign of Solymán.

*The Apostle of Ireland and his Modern Critics.* By W. B. MORRIS, Priest of the Oratory. With an Introductory Letter by AUBREY DE VERE. London: Burns. 1881. 8vo.

This is really an important sketch of the historical position of St. Patrick, and as such will be welcomed by many who look upon him as a half-legendary half-mythical being of whom but little is known. Father Morris has done well to reprint this Essay from the *Dublin Review*, thus securing for it a wider publicity than it could otherwise have obtained. We do not recall another instance in which a saint has been so closely bound up with the history of a country—so much so that his name, in various diminutives, has become synonymous with a native of the "Emerald Isle." Father Morris shows the reasons which have brought about this popularity, and deals unsparingly, but fairly, with the various "modern critics" who "have set to work to pull St. Patrick to pieces, in the hope of reconstructing him in a modified form on scientific principles." Dr. Todd and Mr. Shearman, the most important of these critics, are in their turn criticized; and in less than thirty pages Father Morris makes out a strong case for the historical value of the "Tripartite Life," which has furnished Mr. Aubrey de Vere (who appropriately prefaces the pamphlet with an interesting letter) with material for one of his happiest efforts—*The Legend of St. Patrick*.

*The Boke named The Gouvernour devised by Sir Thomas Elyot, Knight.* Edited from the Edition of 1531 by HENRY HERBERT STEPHEN CROFT. (London: C. Kegan Paul & Co. 1880.) 2 vols. 4to.

To do justice to these sumptuous and valuable volumes one ought to be allowed more space than THE ANTIQUARY can well afford. They deal with so many topics, they illustrate so much that is valuable in English literary history, they take us over such an enormous field of labour—the labour of love—that it is difficult to say anything if not allowed to say much. It is always open to question, we venture to think, whether this age of new editions does not bring about over-editing. In the present instance, the small black-letter book of 1531 has grown into the bulky

volumes recorded above; and yet we do not think Mr. Croft has given any notes that are not useful—nay, that are not necessary. The only criticism we would pass upon them is that they sometimes contain a full quotation when simple reference would have sufficed. But of the book as it now appears we have only to record our high appreciation of the learning, industry and patience with which the editor has worked. A man so full of diffused learning as Sir Thomas Elyot, who tells us mediæval legends, gives us pictures of mediæval life and manners, sports and pastimes, and innumerable illustrations of the literary learning of his age, besides a deep philosophical treatise, can be followed into so many by-paths, all of interest, that it is difficult to know where to stop. Mr. Croft has not stopped. He has gone into the very depths of Sir Thomas Elyot's learning, and the result is a book which should find its way into the libraries of all antiquaries. It has a very good index to each volume, a glossary, a table of obsolete words formed from the Latin, and two beautiful portraits of Sir Thomas and Lady Elyot, facsimiled from Holbein.

*Verzeichniss von Gypsabgüssen antiker und moderner Sculpturen.* Zu haben bei G. EICHLER, plastische Kunst-Anstalt, Berlin. 8vo.

It gives us much pleasure to call the attention of our readers to this very useful catalogue of casts. It extends over a score of pages, and contains a list of casts of antique statues, statuettes, ideal busts, ancient portrait-busts, reliefs; religious sculptures, containing many of Thorwaldsen's; portrait-busts, &c. The catalogue gives the size of each object, and in most cases tells where the original lies. The catalogue proper is preceded by a short description of casts of—(1) Ancient and modern gems to the number of 6,000, including the collection bought by Frederick the Great and catalogued by Winckelmann; (2) A collection of over 700 Middle Age medallions of Italian and German masters; and (3) A portrait gallery of famous men and women who have lived during the last four hundred years—the German Emperors from Frederick III. to Francis II.; the Kings and Queens of England from Edward VI. to Victoria; of Poland, Russia, Sweden, &c.

*The Norfolk Antiquarian Miscellany.* Edited by WALTER RYE. (Norwich: Goose & Co. 1880.) 8vo. Vol. ii., part 1, pp. 320.

We must express our high appreciation of Mr. Rye's work. He gives us first-hand matter, somewhat dry, perhaps, to the ordinary reader, but full of interest and value to the student. The three indexes—Index Nominum to the Feet of Fines, Index of Names of Manors in Blomefield's *Norfolk*, Index to Names of Chief Places in Norfolk not being Towns or Villages—we especially desire to mention as examples of what ought to be done for every county in England, for they go a long way to that dictionary of place names which has been advocated in *Notes and Queries*. Again, the paper on *Norwich Apprentices and Workmen's Tools in the Sixteenth Century* is very valuable; and if we have picked out these two or three contributions to notice here it is only as specimens of others that we wish our readers would read and study for themselves.

*The Genealogist.* Edited by GEORGE W. MARSHALL, LL.D., F.S.A. (London: George Bell & Sons. 1880.) Vol. IV. pp. vii. 307. 8vo.

This valuable periodical is too well known to genealogists to need our praise, but antiquaries generally need to be informed of the interesting character of its contents. Besides the pedigrees of little known families, the Visitation of Lancashire, &c., which will be useful to specialists, there are articles on Sir James Wilford, the valiant commander of the town of Haddington during its siege in 1548-9; extracts from the Registers of Werrington, co. Devon; Monumental Inscriptions; Pope's Maternal Ancestry; and Pelham—a Doubtful Peerage Pedigree. The whole being completed by a full index of names.

*The Library Journal: Official Organ of the Library Associations of America and of the United Kingdom.* (New York. London: Trübner & Co. 1880.) Vol. V., Nos. 1-12. 4to.

There has been some talk of discontinuing this publication on account of the loss which it entailed upon the publishers. We are glad to see from a note in the December number that it is to be tried for another year, and we hope this further trial may be successful, and that the *Library Journal* may long continue to be the organ of the librarians. It is impossible to give any adequate idea of the varied contents of these twelve numbers in the space at our disposal. There are original articles on matters of literary interest, and we notice that, as a rule, those contributed by the Englishmen are more historical, and those by the Americans more practical; there are reports of the two Associations; Notes on Books; Notes and Queries, and a large number of useful suggestions. Some of the experiences of librarians as to the books required by readers are curious, and the vague inquiries are vastly amusing. One reader, requiring Collins's *Queen of Hearts*, asked for the *Ace of Spades*; and another, instead of Hawthorne's *Scarlet Letter*, inquired for the *Red Badge*. There is one sentence which appears on the first page of the cover of each number, against which we feel bound to protest. It runs as follows: "Entered at the Post Office at New York, U.S., as second-class matter!" Now it appears to us that the greater part of the contents of this journal is first-class matter, and we think the librarians may well be proud of this handsome journal.

*The Old Inns and Taverns of Exeter.* By ROBERT DYMOND. (Reprinted from *Transactions of the Devonshire Association.* 1880.) Pp. 32. 8vo.

The earliest of the houses of entertainment in the old western city of Exeter noticed, is Sutton's Inn in 1381, and then we jump into the fifteenth century, when London'sy, Beavis's Tavern, the Bell Tavern, Bryghtelegh ys Inne, The Bull, and The Eagle flourished. Mr. Dymond affirms that The Clarence was the first inn in Exeter, if not the first in England, to assume the French title of hotel. It was built about the year 1770, by William Mackworth Praed, a partner in the Exeter Bank, and was commonly referred to as The Hotel in the churchyard. This is a very interesting paper.

VOL. III.

*Manx Miscellanies.* Edited by WILLIAM HARRISON. (Printed for the Manx Society: Douglas. 1880.) Vol. ii. 8vo.

The most important papers in this volume are those on "Mann: its Name and Origin," and "Particulars relating to the Brass Coinage executed in the Isle of Man in 1733." Mr. Jeffcott derives the name from "Manninee," the name of the tribe by whom the island was originally occupied. These Manninee, in remote times, inhabited elevated solitudes near the sea, and foundations of their circular hut-dwellings still exist on the slopes of the mountains. It has often been doubted that the Isle of Man was an independent kingdom, but from the evidence brought forward by Mr. Crellin there can be no doubt that it exercised one function of independent royalty—namely, that of coinage. He edits the publication of a manuscript lately discovered and called "Disbursements on the Coyneage of Brass Money, Anno 1738," which clearly shows that Manx money was made in a Manx mint, by command of the Manx sovereign, and bearing his arms. Camden claims this for the island: "Their language," he says, "is peculiar to themselves, and likewise their laws and money, which are signs of a distinct sovereignty." But the new information now afforded by Mr. Crellin gives a valuable addition to the history of the native currency in this most interesting island—a currency that began with cattle (*pecunia*) was followed by leather and then by brass.



## Meetings of Antiquarian Societies.

### METROPOLITAN.

SOCIETY OF ANTIQUARIES.—January 20.—Mr. E. Freshfield, V.P., in the Chair.—Mr. C. R. B. King presented a lithograph of a baldachino formerly in St. Mary's Church, Totnes.—Mr. J. G. Waller exhibited the famous brasses of Sir J. and Lady Northwood, circa 1330, from the church at Minster, in the Isle of Sheppey.—Mr. R. S. Ferguson made a communication on the discovery of the "Labarum" on the exterior wall of Carlisle Cathedral.

January 27.—Mr. E. Freshfield, V.P., in the Chair.—Mr. Peacock exhibited rubbings of brasses of Martin Gravenor from Messingham Church, and of Marmaduke Tirwhitt, who died 1599, from Scotter Church, and also a copy of the arms on the tomb of Joseph Justus Scaliger, at Leyden, which are *or*, a ladder *gules*, and a double-headed eagle *vert*, showing his connection with the family of La Scala at Verona.—Mr. George Grazebrook exhibited several matrices of seals, among which were the following devices:—A grotesque head, with the legend *PRDIVESIDVII*, probably the common inscription "Prive suit" with other letters interposed to make it a puzzle; a tower, with the legend "Force de Baudouin;" two of St. Martin and the Beggar, of the fourteenth century; and one belonging to a prebendary of Bar, bearing crusilly, two pikes hauriant endorsed.—Mr. H. S. Milman, Director, read a Paper upon the mode of keeping Wardrobe accounts in the reign of Edward I.

February 3.—Mr. H. Reeve, V.P., in the Chair—

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Mr. W. C. Borlase read a Paper on "Some Cornish Barrows." Not only in ancient times was every promontory on the coast of Cornwall crowned by a conical tomb, consisting of a basement of large slabs set on edge containing and supporting a heap of smaller stones, which covered in general a chamber within, but each natural granite boss was itself surmounted by its group of these little burying-places; while the cliffs and hill-tops above and further inland—wherever indeed an aspect ranging from S.E. to S.W. could be secured (for in other situations they are invariably absent)—were studded with lines or groups of larger mounds on which alone such traces remain as have survived the quarrying powers of those masons and hedgers who have used them continuously from the commencement of Cornish agriculture in the reign of Elizabeth until the present day. Asking the question, "Why is it that this narrow strip of western land is so much more thickly strewn than any other districts with the monuments of the dead?" Mr. Borlase said he believed the same phenomenon was to be observed along the western shores of Ireland and in Brittany, if not also in Spain and Portugal. This could scarcely be accidental. The internal arrangement showed the same marked preference on the part of their constructors for the self-same side. Did it mark an intelligent preference, based on a worship of Nature, such as was known to the Maoris and the Red Indians, for the death quarter, the side of the setting sun? Was it for this object that these primitive people brought down their dead to burn them on the utmost limit of the western shore? Did it, on the other hand, point only to the survival of a superstitious custom, the outcome of an earlier form of worship. A line of four-holed stones in the moorland above the cliff of which he was speaking, pointed due east and west, as did also the well-known Maen-an-tol with its shadow stone on either side. Superstitions connected with the sun and with these holed stones, he mentioned, were still prevalent in the country. The invariable recurrence in cairn after cairn of the same arrangement left in his own mind a presumption in favour of the plan having been dictated by a knowledge of some more or less definite form of early faith.

BRITISH ARCHÆOLOGICAL ASSOCIATION. — January 19.—Mr. Thomas Morgan, F.S.A., in the Chair.—The discovery of a portion of a Roman sepulchral slab at South Shields was reported by Mr. R. Blair. It represents a moulded pediment, with heads in high relief.—Mr. de Gray Birch read a description by Admiral Wood of another Roman tomb at Yllora, Spain, on the estate of the Duke of Wellington; and of a massive gold ring, with a dolphin cut on a blue stone, found in a large coffin at the same place.—Miss Brocklehurst and Miss Booth sent for exhibition a series of drawings of the New Grange tumulus, showing the peculiar incised patterns on the internal stones forming the chamber and its approaches.—Mr. G. R. Knight described a memorial stone, supposed to be of a chieftain of the Arthurian period. The slab was found at Yarrow, and a cast of it is in the Museum of the Society of Antiquaries of Scotland.—Miss Russell sent a photograph of this curious memorial.—Mr. Loftus Brock communicated the discovery of Roman architectural

work, on the site of a bastion of London Wall, recently met with in Houndsditch. These consist of a well-wrought base of a column and part of the shaft of a diapered column of blue stone.—Mr. Watkins produced elaborate drawings of the Roman city wall, Houndsditch, recently discovered, and removed for a length of about seventy feet.—Mr. Grover described a recent and remarkable find of Roman remains on the premises of Messrs. Tylor, Warwick Square, Newgate Street. These consist of three large cylinders of lead, each containing an elegantly shaped glass vessel. Coins of Claudius and Nero were also found, and indicated the early date of the remains.—The first Paper was by Mr. Butcher, of Devises: "Description of the Progress of Exploration of the Roman Villa at Bromham," made by Mr. Cunningham and himself.—The second Paper was by Dr. Phené, on "Some Recent Excavations made into the Mounds of the Troad."

ARCHÆOLOGICAL INSTITUTE. — February 3. — J. Hilton, Esq., in the Chair.—Mr. F. C. J. Spurrell made some remarks on a collection of implements of successive ages from the river-drift, cave or rock shelter, and neolithic times, lent by Sir J. Lubbock and Mr. B. Harrison, and found at Oldbury, Ightham, Kent.—Mr. J. P. Harrison read a Paper "On Incised Outlines of Fish and other Early Marks in the Crypt of Gloucester Cathedral."—Mr. W. Huyshe sent some notes upon two remarkable helmets—one from Petworth Church, exhibited by permission of Lord Leconfield; the other exhibited by the Rev. W. Fiennes Trotman, from Wimborne Minster, over the tomb of John Beaufort, Duke of Somerset, who died in 1444.—Mr. E. Peacock exhibited a bronze mortar, bearing an obscure inscription, and a pestle, and contributed some notes on mortars in general.—Mrs. Lovell sent a globe of crystal of large size and great beauty; and Mr. H. R. H. Gosselin exhibited a pair of silver-mounted and inlaid pistols, *temp.* Queen Anne, by a celebrated Scotch maker at Doune.

THE SOCIETY OF BIBLICAL ARCHÆOLOGY. — February 1. — Dr. Samuel Birch, President, in the Chair.—The President read a Paper "On an Egyptian Tablet in the British Museum, on Two Architects of the XIXth Dynasty." The tablet which was the subject of the Paper is in the usual shape of a pylon, or pylon, with the cornice of palm leaves, and with the usual moulding at the sides. It is of the period of Amenophis III. of the XVIIIth dynasty, the persons for whom it was constructed having worked at the temple of Amen for that monarch, and had probably died in his reign or that of his successor. The tablet was obtained for the British Museum from the collection of M. Anastasy at Paris, in the year 1857. Sepulchral tablets, or tombstones, were used at all periods by the ancient Egyptians; they were deposited often inside the sepulchres, but are represented on certain papyri as being placed outside the doors of the tombs, and often accompanied by the small obelisks which adorned the sepulchres. Their object was to record a certain prayer or formula for the dead, which their inscriptions occasionally invite the passer-by to recite to certain deities, generally the sepulchral gods. These inscriptions also occasionally recite the virtues and labours of the deceased. It is this part of

the tablets which invests them with a certain interest, as although they are by no means biographies, they often give a slight sketch of the official posts successively held by the deceased, and other points of historical or political interest. They have indeed many other points of interest, and vary according to the period at which they were made. At the earliest age they are almost entirely covered with inscriptions, and the figures introduced upon them are the deceased alone, or the deceased together with relatives receiving adorations, libations, and prayers, from other members of his family. The present tablet is for two architects, or, as they are called in the inscription, "superintendents of works," an office held frequently by persons of high rank in the hierarchy. Dr. Birch gave a translation and explanation of the inscriptions and figures carved upon the tablet, which will be printed in full in the *Transactions*, with a plate of the tablet.

ANTHROPOLOGICAL INSTITUTE.—January 11.—Dr. E. B. Tylor, President, in the Chair.—Mr. G. M. Atkinson exhibited some stone celts from British Guiana.—Mr. J. Evans gave a short account of the Congress of Prehistoric Archaeology and Anthropology held at Lisbon in September last, at which he acted as delegate of the Institute.—The President read a communication from Mr. F. F. Tuckett on the subject of a supposed diminution in the size of heads during the last half-century.—A Paper by Mr. W. D. Gooch was read "On the Stone Age in South Africa."

January 25.—Anniversary Meeting.—Dr. E. B. Tylor, F.R.S., President, in the Chair.—Dr. Tylor, the retiring President, gave the annual address. He described the excellent arrangements in the United States for supplying Indian agents, missionaries, and others in contact with native tribes, with manuals to guide them in collecting information as to laws, customs, languages, religion, &c., the very memory of which will die out with the present generation of Indians.—The new President is Major-General Pitt Rivers.

February 8.—Mr. A. L. Lewis read a Paper on "Stone Circles in Shropshire;" and one by Miss A. W. Backland, on "Surgery and Superstition in Neolithic Times," was also read.

FOLK-LORE SOCIETY.—February 11.—Mr. W. R. S. Ralston, Vice-President, in the Chair.—The Honorary Secretary read a Paper by the Rev. W. S. Lach-Szyrna, on "Slavonic Folk-lore," which chiefly dealt with the parallels between Cornish-British and Slavonic Folk-lore.—Mr. Alfred Nutt read a Paper on "The Aryan Expulsion-and-Return Formula in Celtic Folk-tales and Heldensage."—J. G. Von Hahn gave the title of "Expulsion-and-Return Formula" to a widely spread story, the best examples of which are presented in the mythical adventures of Romulus, Theseus and Cyrus. He found traces of the formula among every Aryan people but the Celts. Mr. Alfred Nutt showed that the Celtic races had preserved the formula with greater fulness of incident than any other Aryan race. He proved its existence among the Gael in connection with the two great heroic cycles, and showed that it was still current in the Highlands as a folk-tale. He found fewer traces of the formula among the Kymry. He pointed out, in conclusion, the advantage

likely to accrue to comparative mythology from fuller study of the Celtic mythic tales.

NEW SHAKSPEARE SOCIETY.—January 21.—Mr. F. J. Furnivall, Director, in the Chair.—A Paper was read by Mr. Harold Littledale, of Baroda, Bombay, "On the Shares of Shakspeare and Fletcher in the *Two Noble Kinsmen*."

NUMISMATIC.—January 20.—Mr. J. Evans, F.R.S., President, in the Chair.—Mr. Evans exhibited two silver staters of Aradus in Phœnicia: *Obv.* head of Melkarth bearded and laureate; *Rev.*  $\Sigma\Delta$  in Phœnician characters, galley with rowers on the sea. The two letters on these coins were supposed by Mr. Evans to stand for "Melek Arvad," King of Aradus.—Mr. A. Grant sent for exhibition a number of gold, silver, and copper coins, procured by him in the Pan-jâb, and supposed to have formed part of the Oxus find. The most remarkable among them were the following:—(1) A double daric of the time of Alexander the Great, with the letter  $\Phi$  and a bunch of grapes on the obverse; (2) two beautiful gold staters of Antiochus I., with the head of the horned horse Bucephalus on the reverse; (3) several tetradrachms, &c., of Seleucus Nicator, with a quadriga of elephants on the reverse; (4) a gold stater of Antiochus II., with the types of Diodotus: *Obv.* head of Diodotus; *Rev.*  $\text{ΒΑΣΙΛΕΥΣ ΑΝΤΙΟΧΟΥ}$ , Zeus with ægis wielding thunderbolt, at his feet an eagle; a coin in all respects, except the king's name, identical with the usual staters of Diodotus, and interesting as proving that Diodotus placed his portrait on the coinage before he ventured to issue it in his own name; (5) a copper coin of Seleucus I.: *Obv.* head of one of the Dioscuri; *Rev.* fore part of Bucephalus, a type altogether new.—Mr. B. V. Head read a Paper "On a Himyarite Tetradrachm of the Second Century B.C.," imitated from a coin of Alexander the Great, but inscribed in the Himyaritic character with the name of a king, *Ab-yatha*, not mentioned by any of the writers on the ancient history of Southern Arabia.

PHILOLOGICAL.—January 14.—Dictionary Evening.—Mr. A. J. Ellis, President, in the Chair.—Dr. Murray gave an account of the progress of the dictionary during the past year. The number of "readers" had risen to 750; 750,000 printed slips had been issued, and 550,000 quotations received. The best reader, Mr. Thomas Austin, jun., had supplied 19,200 quotations; ten readers had done among them one-fifth of the work, and twenty-five one-third of the whole. The most extensive readers required least attention, and wasted least of the editor's time. Several of the learned societies—the Linnean, Geological, &c.—had asked their members to help in the work. Special scientific and technical words were still wanted, especially data for their early use, as well as rare ordinary words—viz., derivatives of verbs, adjectives, and nouns in *-ble*, *-ive*, *-ery*, *-ncy*, *-nity*, *-nity*, *-bility*, *-ness*, *-ality*, &c. This being the last year of the preliminary reading, all intended help should be given speedily. A second list of special words wanted, extending to *al*, was now in the press. Subject to additions, the work was finished to *an*, and considerable portions prepared by sub-editors, of whom fifteen were at work on different letters of the alphabet. If fifteen more volunteer sub-editors would offer themselves, they would contribute greatly to the eventual

progress of the work. As specimens of the treatment of words of historical interest or special difficulty, he read the articles "All," "Alms," "Almond," "Alert," "Amid," "Among," taking counsel with the meeting on various points of difficulty, as the treatment of the innumerable compounds and combinations of *all*, the passage of words like *alert*, *all*, *amid* from one part of speech into another, and the mode of showing this. He pointed out the true history of the form *almond*, and the various perversions it had undergone from the Latin *amygdala*, and showed that *alm* represented an old Teutonic *alimosin*, adopted from pop. Lat. *alimosina* prior to the English conquest of Britain. He referred to the want of appropriate terms for various facts and phenomena of English philology, and to his proposals for supplying them, as *aphesis*, *aphetic*, *aphetize*, &c., for the dropping of an initial brief vowel, as in *limbeck*, *tend*; *echoism*, *echoic*, &c.; for words formed like *crack*; for the French *mot de circonstance*, "word made for the nonce."

ROYAL ASIATIC SOCIETY.—January 24.—Sir H. C. Rawlinson, K.C.B., President, in the Chair.—A Paper was read by Mr. W. Simpson "On the Identification of Nagarahara, with Reference to the Travels of Hiouen-Tsang." Nagarahara was the name of the chief city of the Jelalabad Valley, as also of the province, the extent of which, according to Hiouen-Tsang, was probably from Gundamuck to the Khyber Pass.

ROYAL HISTORICAL.—January 20.—Dr. Zerffi in the Chair.—A Paper by the Rev. A. H. Wratislaw, "On Nestor, the early Russian Chronicler," was taken as read.—A second Paper was read by Mr. C. Pfoundes, "On the History of Exploration and Adventure," with special reference to our intercourse with Japan.

#### PROVINCIAL.

ANDOVER ARCHÆOLOGICAL SOCIETY AND FIELD CLUB.—A local society of this name was started last autumn in Andover. The members held their first meeting on Bury Hill, about one mile from Andover. On the summit of the hill is a remarkably fine earthwork, supposed to be the work of the Belgæ, consisting of foss and vallum, beyond which are a second and third line of fortification. A Paper on Hill Camps was read by the Rev. C. Collier, M.A., F.S.A., the President of the Society. The members of the Society have held fortnightly meetings during the winter months. On the 5th November a lecture was given by the President on "A Roman Pavement recently Discovered in Excavating at Winchester," drawings of which were exhibited. The government of Britain under the Romans was described. Remarks were made on the municipal, colonial, and stipendiary towns and the Roman roads in the neighbourhood. The Roman villas, their pavements and walls, were then described, and details of the Winchester pavement were given. The Society, which, as a Field Club, embraces in its objects the study of Nature as well as art, met to hear a Paper by the Rev. J. C. Witton on the "Ice Age," November 22. At the end of the meeting two interesting and well-preserved deeds were produced; they belonged to the Corporation of Andover. One was the official

proclamation of the accession of Charles II., and the other, The Foundation Deed of the Ancient Chantry, which once existed in Andover. At the last meeting held in the past year, the Rev. J. S. Jones read a Paper on "The History and Antiquity of Church Seats," illustrating his Paper by numerous prints, &c. A sketch was given of the history of church seats from the time when the only seats in churches were the seddela and choir stalls.

CLIFTON SHAKSPEARE SOCIETY.—January 22.—Dr. Shaw, President, in the Chair.—Reports in connection with *The Merchant of Venice* were presented.—A Paper on "The Quality of Mercy," which was read before the New Shakspeare Society on November 14, 1879, was read, and formed the basis of a discussion on the characters of Shylock and Portia.

CUMBERLAND AND WESTMORELAND ANTIQUARIAN AND ARCHÆOLOGICAL SOCIETY.—January 19 and 20.—The winter meeting took place at Penrith, and was more interesting and better attended than usual.—There was a very interesting collection of articles of interest to the antiquary in the Assembly Room, among which were many small articles of prehistoric times exhibited by Mr. R. S. Ferguson and others; a runic stone, said to have been found at Skirwith some years ago, and which has apparently been overlooked, attracted some attention; and a variety of Roman and other relics.—The visitors were, after viewing the exhibition, driven to Brougham Hall, where they were received by the Hon. Wilfrid Brougham, who chaperoned the party through the castle and into the beautiful chapel.—The Rev. T. Lees read a Paper on "Armour from the Thirteenth to the Seventeenth Century."—The President, Canon Simpson, read a long Paper by Professor Stephens, F.S.A., Copenhagen, on the runic stone found at Brough. The Professor says it is the most valuable English-speaking monument found in Great Britain during this century, and is the first in runes known to have turned up in Westmoreland. The Professor then proceeded to examine the slab, which bears twelve lines, nearly all of the last line scaled away. The number of runes is 171, besides three partly obliterated, with room for half-a-dozen more. The alphabet is old Northern, yet with several remarkable and scarce peculiarities. Until they were favoured with fresh runic finds from the same local district, he thought we should not be able, with any certainty, to fix its approximate age. He ventured on the approximate date—with a little elbow-room on either side—about A.D. 550–600. It might be a century older. Generally speaking, the writing was wonderfully well preserved, but it was often not easy to read. The letters are rather small, lower down still smaller and more crowded, and are not so much cut as rubbed in with a pointed tool, so that there is little depth and sharpness. Then there are no divisional points—at least none are now distinctly left. From various causes he offered the reading with reservation. Generally speaking, he believed the reading trustworthy. The whole is clearly twelve lines in simple stave-rime verse, and it is here recapitulated:—

INGALANG IN BUCKENHOME  
BIGGED (built) this-the-CUMBLE-BOO (grave-kist)

of-GIMOKOM, ALH'S QUENE (wife);  
 OK (but), TEEMED (born) IN ECBY,  
 ON (at) ACLEIGH  
 AILY (hail, holy) IN (into, to) RYRE (ruin, destruction) she-WALKT (went).  
 The-HOW (grave-mound) OSCIL, OSBIOL,  
 CUHL and OEKI FAWED (made).  
 My-LECAM (body) ALL-WENE (the All-friend, all-loving) CHRIST  
 YOUNG-again REACHES (brings back, shall renew) AFTER BROOK (death),  
 OK EKE (but indeed, and truly) CARING'S  
 WOOP (sorrow's tear-flow)  
 NOT (never) shall-QUECK (move, afflict) (me more).

Whatever the date, all will admit that this remarkable block has belonged to the grave-cross of a Christian lady—most likely a Christian martyr—in very far-off days, and is written in a venerable and peculiar Old-North-English (Westmoreland) folk-speech. The last four lines are a general echo of 1 Cor. xv., Rev. vii. 17, and xxi. 4.—The Rev. H. Whitehead, vicar of Brampton, read a Paper on "Old Church Plate in Brampton Deanery." The subject of the preservation of the old church plate is mentioned in the "Bishop's Christmas Pastoral," and the attention of the clergy and others is being prominently drawn to it. Mr. Whitehead's Paper is the first local contribution to the literature of the subject. He began by saying that his Paper was not written under any impression that the church plate in Brampton Deanery was exceptionally worthy of notice, but rather in the hope that it may suggest the publication of similar papers from other deaneries, so that eventually there may be formed a complete inventory of all old church plate still remaining in the diocese of Carlisle. The archaeological interest of the church plate in the Brampton Deanery chiefly centres in the old silver communion cups, which date from a period of which probably no specimens of silver secular plates are extant in the same district. The old patens and flagons are mostly pewter, but are not without interest. *Cups:* At Hayton there is an old communion cup, 4 inches high and weighing 3 oz. 12 dwt. 22 gr., with band of lozenge-shaped ornament round the bowl, but without any hall mark, maker's mark, or date letter. It appeared to be Elizabethan. Its probable date was about 1560. The stem was very short, and without a knop. At Cumwhitton there is a cup which stands 6 inches high, and weighs 7 oz. 2 dwt. 7 gr.; no mark on the bowl but the maker's, a fish; two leaves, four times repeated, on the knop. The Cumrew cup was plain, on baluster stem; height, 8½ inches; weight, 10 oz. 0 dwt. 12 gr.; marks, leopard's head crowned, lion passant, maker's initials, G. K., with a key between them, and date letter, the Lombardic S (with external cusps), indicating 1615-6. The Irthington cup has an engraved belt round the bowl, and belts of lozenge-shaped ornament on knop and foot. Height, 7½ inches; weight, 5 oz. 10 dwt. 12 gr.; marks, half a fleur-de-lis, and half a double-seeded crowned rose, conjoined in a circular stamp; maker's initials, F. T., in a plain oblong, and date letter, the old English J of 1616-7. The hall mark has been recently identified as beyond doubt that which was anciently used at the York Assay Office.

The Walton cup is plain; 7 inches high; weighs 6 oz. 12 dwt. 4 gr.; inscription on bowl, "Ex dono John Addison, 1624;" marks, leopard's head crowned and lion passant (London); date letter, the italic *k* of 1627-8, and maker's initials, C. B., in plain shield. Bewcastle, plain cup; 7½ inches high; weighs 9 oz. 2 dwt. 7 gr.; inscription on bowl, "R (Rectory?), Bewcastle, 1630;" marks, York rose and fleur-de-lis; maker's initials, C. M., and date letter, the old English Y of 1631-2. Lanercost, plain cup, described as "a fair challis" by the churchwardens in their "answer to the articles of inquiry given in charge in the year of our Lord 1710;" marks, the York rose and fleur-de-lis; maker's initials, R. H., and date letter, the italic *f* of 1638-9. It had a pewter stem until the late vicar in 1874 caused the present silver stem to be fitted to the ancient bowl and foot. The Stapleton cup has a plain bowl, now without stem or foot, stands 3½ inches high, and weighs 4 oz. 2 dwt. 1 gr.; inscription, "The Parish Church of Stappellton, 1638;" no hall mark or date letter; maker's mark, a bird beneath initials on a shield. The first initial is undecipherable, the second is M. It is evident that the bowl has had a stem. Castlecarrock, a plain cup; height, 5½ inches; weight, 5 oz. 9 dwt. 9 gr.; rudimentary knop on stem. He remarked, in passing, that the stems of all the other cups in the deanery, except at Hayton and Cumrew, have the usual knop, varying in size, but complete. Brampton: plain cup, reported by the churchwardens in 1703 as "a very good chalice;" not in use since 1871. Hall mark, three towers or castles, being the arms of the town of Newcastle-upon-Tyne, twice repeated on shields of irregular outline. This cup has the merit of extreme rarity, as but little remains of the work of the Newcastle goldsmiths. The maker's initials are W. R. Over Denton: a pewter cup, 7½ inches high, plain and unmarked; probable date, 1674-5. The Paper then proceeded to describe the *flagons and patens* in the various churches of the Deanery. There is at Stapleton a plain silver communion flagon, or rather tankard, 4 inches high, 3 inches in diameter, and weighing 10 oz. 18 dwt. 18 gr.; inscription, "Presented to St. James's Church, Stapleton, by James Farish, of the Dormansteads." At Bewcastle there is a plain silver paten, 3½ inches in diameter, and 2 oz. 0 dwt. 3 gr. in weight, with the same marks and of the same age (1631-2) as the Bewcastle cup, of which it is apparently the original paten cover. The foot has been broken off and lost. The Cumrew and Irthington patens, and also those at Bewcastle, Walton, Cumwhitton, Lanercost, Castlecarrock, and Over Denton, have been preserved. The only pewter flagons which have been preserved to this day in Brampton Deanery are those of Lanercost, Farlam, Irthington, Walton, and Brampton; of which the first three are ordinary tankards, each 8½ inches high.—Mr. Robinson laid before the meeting a Paper on a Roman site which has been discovered near Wolsty Castle. The remains are situated a little under a mile to the north-east of the Beckfoot Camp, and a little over half a mile to the west of Wolsty Castle. They are in a field owned by Mr. Saul, of New House, and farmed by Mr. Edgar. Excavation of the sand-hill at this place brought to light the foundations of a square building, from which the whole of the freestone

courses had been removed. The foundations left are of cobbles and clay. The corners of the building face the cardinal points exactly, and the wall facing north-east is perfect, measuring 20 feet 6 inches outside by 4 feet in width. The wall to the south-east was followed 15 feet, when it abruptly ended, but the ground having been disturbed, the excavation was continued to a depth of 5 feet, and ample proof obtained that this wall originally had measured 20 feet 6 inches also, as the lowest course of cobbles was left, and beyond this limit the sand retained its original firmness. The foundations were found to be no less than 3 feet 3 inches in depth, consisting of eight courses of cobbles mixed with clay. The walls facing north-west and south-west have been removed. The interior has measured 12 feet 6 inches each way, and has been rather disappointing in the results obtained from it. It has not been flagged or paved, and its surface has been about a foot below the present one. There was not much pottery, but specimens of Samian, Upchurch, and Salopian ware were found, and a fragment of an amphora. Pieces of coal and iron occurred in the interior of a few lumps of mortar outside the north-east wall. In only two places did he find traces of anything resembling a burial. The most distant one was opposite to where he had assumed the doorway to have been. The sand for 8 or 9 inches was very black, mixed with charcoal, and contained a few pieces of bone covered by pieces of a dish of Upchurch ware two inches in depth. The building he had described closely resembles in dimensions those at Risehow and Bowness.—Mr. R. S. Ferguson read a Paper on the mark in Carlisle Cathedral, which Precentor Venables supposes to be the Labarum, or Christian Monogram, but which Mr. Ferguson makes out to be merely an instance of the hour-glass mason mark, laid prone on its side, with a vertical mark through the centre.—Mr. R. S. Ferguson submitted a Paper on "The Carlisle City Arms," with numerous illustrations. Mr. Ferguson adduced proofs from the city munitments that the Carlisle city arms were a red cross patee and five roses on a golden field.—Mr. R. S. Ferguson read a Paper on the result of the digging at the stone circle at Raisbeck, Gamelands, Orton, some time ago.—Mr. Goodchild read a Paper on "Traditional Names of Places in Edenside." He submitted a long list, stating that the greater number of the names had been taken down on the spot by himself direct from the mouths of the dialect speakers. He mentioned the various kinds of speech which were to be found in the district. The greatest obstacle hitherto met with in a task like this, had been the defective and unscientific means available for regarding the results. Some idea of the difficulty might be had, when it was stated that in Edenside there were fifty-seven distinct speech elements—seventeen simple vowels, nine pairs of pseudo-diphthongs, and thirty simple consonants. Of the fifty-seven elements, only twenty symbols are available. The list was arranged according to the phonetic character of the names.—Sir George Duckett contributed a Paper, the materials of which were drawn from the State records, illustrative of proceedings in Cumberland and Westmoreland during the period of 1641–9.—The Rev. T. Lees read a short Paper on the allegorical representations of the legends of the saint to whom the Church at Long Marton is

dedicated.—The Rev. Canon Simpson read a Paper on the "Stone Circles at Shap."—The Rev. H. Whitehead read a Paper on "The Transcripts of the Bampton Registers."—Mr. Ferguson read a Paper, prepared by Mr. W. Thompson Watkin, describing a Roman stone found at Brough.

DERBYSHIRE ARCHÆOLOGICAL AND NATURAL HISTORY SOCIETY.—January 25.—The Annual Meeting was held at Derby, the Very Rev. the Dean of Lichfield, V.-P., in the Chair.—Mr. Arthur Cox, the Honorary Secretary, read the Annual Report, which stated that a Committee of Vigilance to inquire into any case of demolition of monuments of antiquity, or restoration, or alteration, had been appointed. No work of excavation in the past year had to be reported, but the Council trusted that some fresh work would be taken in hand before the next anniversary. During the year there had been expeditions to King's Newton and Melbourne, Norbury, and Ashborne, and to Haddon Hall and Bakewell. There was also a general winter meeting, at which Papers by Mr. Alfred Wallis and the Rev. J. C. Cox were read. The balance-sheet showed the Society to be in a good financial position. The Society had been presented with an ancient key, and with a specimen of pottery discovered when digging the foundations of Messrs. Compton and Evans' Bank. Notwithstanding several deaths and a few resignations, the Society now numbered 347, against 298 at their last anniversary.—The Hon. F. Strutt moved the adoption of the Report, and Mr. Thomas Evans seconded the motion.—The Chairman said he had listened to the Report with very great attention, particularly to that part which referred to that to which Mr. Strutt had very properly alluded—the watchful care that the Society took in old and venerable remains. He held the post of President of a similar Society in Buckinghamshire, of which county he was Archdeacon, and he knew how much that Society strengthened his hands in endeavouring to preserve the most interesting remains of antiquity. He regarded these as a most precious inheritance, and he thought they ought to hand them down unimpaired to their successors. To fill vacancies on the Council, there had been nominated Mr. T. W. Charlton (Chilwell, Notts), Mr. E. Cooling, jun., and Mr. J. Gallop. The meeting ratified these nominations, and re-elected the retiring members of the Council, and Mr. Arthur Cox, Hon. Secretary, Mr. Cade, Hon. Secretary of Finance, and Mr. Newton, Treasurer, continue their services.—Mr. W. H. St. John Hope then read a Paper (illustrated with excellent rubbings) entitled: "On a Palimpsest Brass in Norbury Church, Derbyshire; with some Remarks on the Monumental Brasses of Derbyshire." Brasses may conveniently be divided into (1) those of Ecclesiastics, (2) Military brasses, (3) those of Civilians. Of the first division Derbyshire has but four examples—viz., Ashover, Phillip Eyre, Rector (c. 1510); Dronfield, Thomas Gombrey, Rector (1399), and his brother Richard, Rector of Tatenhull—both on same slab; Tideswell, Robert Pursglove, Prior of Gisborough and Suffragan Bishop of Hull (1579); Walton-on-Trent, Robert Morley, Rector (1492). The dates given are those of the probable date of the brass. The second division furnishes us with about twenty figures of knights and esquires, dating from 1451 to 1570. The best

examples are at Ashborne, Chesterfield, Hathersage, Morley, Mugginton, Sawley, and Staveley. Eight of these effigies have tabards or "coats of arms" over their armour, namely, those at Ashborne, Chesterfield, Etwell, Hathersage (2), Staveley, and Wilne (2). The effigy of Robert Bothe, at Sawley (1478), has the Yorkist Collar of Suns and Roses, and that at Mugginton of Nicholas Kniveton, the Lancastrian Collar of SS with the Portcullis Badge of the Beauforts as a pendant. The last-named figure has the helmet beneath his head, surmounted by a most remarkable crest, representing a wolf regarding its own reflection in a mirror. With one exception all these military figures are accompanied by those of their ladies. Sir John Porte, at Etwell (1557), and Sir Thomas Stathum, at Morley (1470), however, have each two wives, and Henry Stathum, also at Morley (1481) has three. The chief examples of the third class, or brasses of civilians, exclusive of the figures of ladies on the military brasses, are a curious little plate at Crich with a child in swaddling clothes of seventeenth century; Richard Blackwall and wife, at Taddington (1505); Robert Lytton and wife, at Tideswell (1483); and Sir Anthony FitzHerbert, Justice of the Common Pleas, at Norbury (1538). Of the singular class known as "palimpsest" or re-used brasses, we have three examples—one, an inscription at Ashover; a second, a portion of the brass found at Dale Abbey; and the third, an entire brass at Norbury. There is also a palimpsest slab at Morley—that to which are affixed the effigies of Sir Henry Sacheverell and his lady; the other side bearing the indent of a most elaborate brass of an Ecclesiastic, doubtless part of the spoil from Dale. The Norbury palimpsest brass lies in the centre of the chancel between the two FitzHerbert tombs, on a slab of blue stone measuring ten feet five inches, by four feet three inches. Its original position was in the gangway of the nave. It commemorates Sir Anthony FitzHerbert, Knight, Justice of the Common Pleas, who died May 27th, 1538—his two wives, Dorothy Willoughby and Maud Cotton—and his ten children by the second wife. When entire it consisted of the figures of Sir Anthony and his second wife, with a shield above their heads, and an inscription in fourteen lines of Latin verse beneath their feet. Below this were the figures in two detached groups of their five sons and five daughters, and the composition was completed by a marginal inscription with the evangelistic symbols at the angles. The most curious feature about this brass—viz., that, so far as can be at present ascertained, almost the entire memorial has been made up of portions of two older brasses, which have been turned over and re-engraved. The figures of the judge and his daughters, the large inscription beneath the principal effigies, and two strips of the marginal legend are loose; and the author was, therefore, able to exhibit rubbings of the more ancient engraving. Sir Anthony's figure displays on the reverse the lower half of a full-sized effigy of a lady in gown and mantle, the latter being gathered up under the right arm, her feet resting on a lion. The date of this is *circa* 1320. It should be compared with the figure of Lady Creke, at Westley, Waterless, Cambs, 1325. On the reverse of the larger of the two plates on which the daughters are engraved, is a monk beneath a canopy with a

fretty background, and on the edge part of an inscription in separate Lombardic capitals, LLA : SI. The two strips of the marginal legend also bear portions of the same inscription, but are unfortunately not continuous nor sufficient to give any clue as to the person commemorated. These three fragments are evidently part of the brass of the lady on the reverse of the judge's figure, and which, when complete, probably consisted of a central figure beneath a canopy, with smaller figures in niches at the sides.

GLASGOW ARCHÆOLOGICAL SOCIETY.—January 20.—Professor Young, President, in the Chair. Three new members were elected. The President addressed the meeting on "The Origin of Certain Forms of the Grotesque;" and two Papers on "Hand-washing before Meals, and the use of Forks," and "Medical Practice and Theories in the Seventeenth Century," by Mr. James Napier, F.R.S.E., were read in his absence.—Mr. Galloway, secretary for foreign correspondence, read part of his report on foreign archæology.

YORKSHIRE ARCHÆOLOGICAL AND TOPOGRAPHICAL ASSOCIATION.—January 24, 1881.—The Sixteenth Annual Meeting of the above Association was held at Huddersfield, the Rev. Canon Hulbert, Vicar of Almondbury, in the Chair.—Mr. T. Brooke read the Annual Report, which stated that the financial position, as shown by the balance-sheet, was sound, and it was a source of gratification to the Council that they have so good a Report to present on this head. The double Part XXIII. and XXIV., due to the subscribers for the year 1880, was in the press, and will very shortly be issued. The only feature calling for notice in the forthcoming Number was the commencement of the Notes out of Dodsworth's MSS., which relate to Agbrigg; it is intended to print in due course the volumes devoted to the other Wapentakes, and thus to form eventually a valuable series of notes for inquirers about any part of the country.—The members of the Council elected were, Messrs. H. J. Moorhouse, F.S.A., Joseph Wilkinson, Edmund Wilson, A. S. Ellis, and Rev. J. T. Fowler, M.A., F.S.A.—The Chairman proposed, Mr. Armytage seconded, and it was resolved that the Report be adopted. All the officers of the Society were re-elected, excepting one of the Hon. Secs. (Mr. Fairless Barber, of Brighouse), and Mr. S. J. Chadwick was chosen in his place.—On the proposal of Mr. Brooke, seconded by Mr. Armytage, the Rev. Canon Raine, of York, was elected an honorary member in consideration of his long and valuable services to the Association.—It was determined, on the proposal of Mr. Armytage, seconded by Mr. F. Greenwood, that the Council consider the best means of dealing with the library, and report thereon to the next general meeting.

## Obituary.

THOMAS CLOSE, F.S.A.

*Died 25th January, 1881.*

Mr. Close was well known in England and on the Continent for his research in archæology, genealogy, and heraldry. He gave most important evidence in many peerage cases, notably in that of the Shrews-



bury and Talbot succession. He was a Chevalier of the Order of Leopold in Belgium, and of other foreign orders; was Past Deputy Grand Master of the Masonic Province of Nottingham; was one of the founders and original members of the Reform Club in London, and was intimate friend of many celebrities of years gone by, among whom may be named the Duke of Newcastle (grandfather of the present Duke), the Earl of Shrewsbury, Sir John Cam Hobhouse, Macready, Charles and Mrs. Kean, and others. He was eighty-five years of age.

JOHN MURRAY GRAHAM.

*Died 18th January, 1881.*

Mr. Graham died suddenly at Murray's Hall, Perthshire. His antiquarian works were *Literature and Art in Great Britain*, from the accession of the House of Hanover to the commencement of the present reign, and *Annals and Correspondence of the Viscount and First and Second Earls of Stair*, published in 1875. They contained much historical matter of considerable value in connection with the history of Scotland.

AUGUSTE EDOUARD MARIETTE

(MARIETTE BEY).

*Born 1821. Died 19th January, 1881.*

M. Mariette was born at Boulogne in 1821, and began life as a teacher of grammar and drawing in that town, occupying his leisure in the unaided study of Egyptian hieroglyphics. In 1848 he was attached to the Egyptian Museum at the Louvre, and two years later he was first sent to Egypt on a scientific mission, the object of which was the search for Coptic manuscripts preserved in the monasteries of the country. He discovered the site of the Serapeum, the temple and enclosure dedicated in ancient times to the worship and custody of the sacred bull Apis, as well as the long range of dated and inscribed tombs in which the bulls were buried, and which furnish a check and a verification of Egyptian chronology derived from independent sources. During his visits to Egypt, Mariette excavated the buried part of the Sphinx, and demonstrated anew the fact that that stupendous monument is hewn from the solid rock. In the course of his first works in Egypt he unearthed the no less celebrated table of Manéthon. The history of the primitive times which Manéthon wrote is lost. Mariette reconstructed with the table of Manéthon the history of Egyptian royalty, remounting to the first dynasty. His chief works are *Denderah* (1873-75), in five folio volumes; *Monuments Divers* (1872); *Abydos* (1870); *Karnak* (1875); *Deir-el-Bahari* (1877); *Liste Géographique des Pylones de Karnak* (1875); and many more of smaller, but scarcely less important, works.

## The Antiquary's Note-Book.

THE CHURCH OF BROU AND MARGARET OF AUSTRIA (vol. i. p. 259).—Mr. B. L. Lewis sends an additional note upon this subject:—The farewell letter of Margaret to the Emperor, mentioned in

the former Paper, received, after her death, a kind of publicity. Its substance was given in a contemporary poem entitled *Carmen Sepulchrale in funus illustrissima Principis, Dne Margaretæ, Archiducis Austriae, &c.*, printed at Louvain in 1532. The author was Nicolas Grudius, a Belgian Councillor, and also Secretary to Charles V. This *Carmen* takes the form of an autobiography, Margaret herself reciting the events of her life from her birth to her death. The account there given of her last impressions—her last thoughts—not only in effect embodies the letter to Charles, before spoken of, but it confirms the nature of her death; and is, as including it, another (negative) testimony against the account of the accident, so minutely and circumstantially described by the long-received tradition.

Vis quoque seve gravis subiit mea corpora morbi,  
Pressit et assiduo magis ac magis. Illicet illam  
Sensi instare diem, curis quo solvere acerbis  
Una semel posset, largiri que optata tuta.  
Gaudeo sed magnum à nobis Germanica regna  
Cæsare tam procul, et longum quod lenta morantur  
Dispicit; et quod non illi sua sceptrâ referre  
Præsens præsentî potui, atque extrema voluntas  
Quæ foret exprimere et sacris premere ultima labris  
Oscula, vale! et tremulâ supremum dicere voce.  
Id quando haud licuit, per tristia scripta locuta  
Regna beata opibus cum fœnore justa rependi,  
Multa orans, prudensque iterumque monebam  
Ut rara devincto servaret fœdera Franco,  
Commendans longamque et in omnia tempora pacem.

After much else in the same strain, the poem continues, with words even more to the purpose of this Paper—

Mors quoque tranquillæ non absimilanda quæti  
Nostra fuit, nocte in mediâ atque silentibus umbris.

This may, at least, be adduced as the evidence of a competent contemporary, and given by him as if out of Margaret's own mouth. The columns of THE ANTIQUARY are hardly suitable for any reflections on the character or misfortunes of Margaret, or her place in history. Her misfortunes followed her even after death, so far, at least, that in Belgium, where her heart was buried, her remains did not rest in peace, and, as we have seen, they did not in Bresse. Her own melancholy strophe seems almost the accents of a presentiment—

Il est bienheureux qui est quitte  
Du grief de fortune contraire;  
Mais, las, je ne puis m'en defaire,  
Il faut qu'en regrets me delitte!

Never was a motto more true than her own, as applied to her life, or one more characteristic of her own history, though wrapped up in these jingling words—

Fortune. infortune. fort. une.  
Fortuna infortunat fortiter unam.

In quite another way, Margaret of Austria ranks with Mary Queen of Scots, as one of the most touching historical personages of Europe. We have spoken of Notre Dame de Brou only to recount the story of a well-supported tradition, confronted with irrefutable facts, and refuted by them;

but before dismissing the subject, the magnificent church itself deserves one word. It is of high interest, not only for its magnificence, but as a monument standing on the confines alike of the rising Renaissance and the expiring Gothic of France; its wealthy burden of decoration almost unites them; or at least it marks the advent of the new era. The "Gothic motive," as Mrs. Pattison terms it in her work on the Renaissance, has moved on; the precedents of Gothic structure and outline are not indeed departed from, nor its fashions of ornamentation mainly varied; but on the minor details are engrafted, *e.g.*, surface patterns, and faint foliated traceries, and the delicate arabesques in low relief, which men were beginning to love. The tomb of Philibert is an example; the tomb of Margaret, a later work, shows it still more; the border of her dress, her pillow, all patterned with interwoven Renaissance ornament. The columns, too, have with every shaft or hollow curve, threadings or figured subtle lines, varying and enriching their surface. Michel Columbe attempted no modification, indeed, of the structure of Notre Dame de Brou, but Michel Columbe and Jean Fouquet, who together designed the two tombs, show evident signs of the rising influence of the time, as well as the new ideas of the famous painter and sculptor; it is the moment of transition, and the church of Brou marks a date in its chronology. The tomb of Philibert of Savoy affords, too, an example of the care for portraiture in an effigy. Michel Columbe, employed by Margaret to design the tomb of "Monseigneur le Duc Philibert de Savoie," was enjoined to follow "le pourtrait et tres belle ordonnance faicte de la main de Maistre Jehan Perréal de Paris, peintre et varlet de chambre ordinaire du roy;" that same Perréal who was sent to England by that same King, Louis XII., to arrange and superintend the trousseau of Mary Tudor, his bride, sister of Henry VIII., and who was styled in France in his day "nostre second Zansis ou Apelles."

COPY OF A DOCUMENT PRESERVED IN THE CHURCH CHEST OF THE PARISH OF SOUTH CADBURY, SOMERSET (communicated by the Rev. J. A. Bennett). — Whereas divers complaints are made unto us, the Committee of this County appointed by Ordinance of Parliament, that very many disorderly inconveniences do accrue unto this county by reason of the multiplication of alehouses, these are therefore to will and require you, the next Lord's Day after the receipt hereof, to give public notice in every several parish within your tithing, that no person or persons whatsoever from the time of the said notice do presume to keep any common alehouse, or to sell any ale, beer, cider, or perry, in their house or other where, without warrant first had for the same under the hand of the standing committee of this county, or the major part of them, unless it be in garrison towns, or the headquarters of the armies now being or to be in this county, or to or for the only use of the said armies. And if any person or persons shall after notice hereof offend in the (*illegible*) . . . . . this Committee will proceed against such offender or offenders according to the laws and statutes of this land. And you are hereby straightly charged and commanded to present unto this Committee from time to time all (*illegible*) . . . . . in your tithing against this present order, and hereof we

require you not to fail as you will answer the contrary at your utmost peril. Given under our hands at our Committee chamber in Axbridge, the 7th of October 1645.

To the Tithingman of South Cadbury.

JOHN PALMER WILL<sup>m</sup>. STRODE.

ALEX. PYM TH<sup>o</sup>. HODGES.

TH<sup>o</sup>. HIPPLESLY LISLY LONGE.

JOHN BARNARD.

W<sup>m</sup>. ROWE, Constable.

THE RAISING OF THE STANDARD AT NOTTINGHAM (communicated by J. P. Briscoe). — The following account of the Raising of the Standard at Nottingham is taken from *A true and exact Relation of the manner of his Maiesties setting up of his Standard at Nottingham*, a copy of which has recently been placed in the collection of local literature in the Nottingham Free Public Library. It is incorrectly quoted by Bailey in his *Annals of Nottinghamshire*. — "Munday being the 22. of August, in the morning his Majesty left his forces before Coventry, and with some Lords and others in company rode to Leicester, where he dined that day at the Abbey house, the Countesse of Devon-shires house, however so many printed intelligences doe falsely, though with much confidence aver (much like there other relations) that the King was with his army in the field at the time of the battell betweene them and the Lord Brookes forces, which was not untill the day following. Presently after dinner the King againe took horse, and with his company rode to Nottingham, where was great preparation for the setting up of the Standard that day as was formerly appointed. Not long after the Kings coming to Towne the Standard was taken out of the Castle, and carried into a field a little on the back side of the Castle wall. The likeness of the Standard it is much of the fashion of the City streamers used at the Lord Majors show, having about 20. supporters, and is to be carried after the same way; on the top of it hangs a bloody flag, the Kings Armes quartered, with a hand pointing to the Crowne which stands above, with this Motto—*Give Caesar his due*. The names of those Knight Baronets who were appointed to beare the Standard, viz. the chiefe was Sir *Thomas Brookes*, sir *Arthur Hopton*, sir *Francis Wortley*, and sir *Robert Dadington*. Likewise there was three troope of Horse appointed to waite upon the Standard, and to beare the same backwards and forwards, with about sixe hundred foot souldiers. It was conducted to the field in great state, his Majesty, the Prince, Prince *Robert* (whom his Majesty had lately made Knight of the Garter), going a long with divers others Lords and Gentlemen of his Majesties traine, beside great company of Horse and Foot, in all to the number of about two thousand, who came more to see the manner of the thing than any waies to offer assistance to his Majesty, as did afterwards evidently appeare, for that upon the taking downe of the Standard there were not above thirty of the trained bands that offered to come in to his Majesty, which because their number was so inconsiderable, his Majesty refused to accept of. So soone as the Standard was set up, and his Majesty and the other Lords placed about it, and a Herauld at Armes made ready to proclaime a Proclamation, declaring the

ground and cause of his Majesties' setting up of his Standard, namely, to suppress the pretended Rebellion of the Earl of Essex in raising forces against him, to which hee required the ayde and assistance of all his loving subjects. But before the Trumpeters could sound to make Proclamation, his Majesty called to view the said Proclamation; which being given him, he privately read the same over to himselfe, and seeming to dislike of some passages therein called for Pinne and Inke, and with his owne hand, crossed out and altered the same in diverse places, (a thing well worthy the noting), and then gave it to the Herald who proclaymed the same to the people, though with some difficulty after his Majesties corrections; after the reading whereof, the whole multitude threw up their hats, with other such like expressions, *God save the King*. Not long after the reading of the said Proclamation, it being towards night, the Standard was taken downe, and againe carried into the Castle; with the like state as it was brought into the field. And the next day it was again set up, and his Majesty came along with it, and made proclamation as the day before, and the like also was done on *Wednesday*, his Majesty being also present. But since that it hath been set up with lesse ceremony there being not a hundred persons, as are yet heard of, that have offered themselves to his Majesty since the first setting up of his Standard." On the title-page is a curious woodcut representing the banner being borne.

ORIGIN OF PARISHES.—Parishes were constructed out of the ancient manors. The ecclesiastical district of a parish takes its commencement, as an area for rating for the relief of the poor, from the Act of 43 Eliz., cap. 2, which constituted the overseers of the poor. It directed "that the churchwardens of every parish, and four, three, or two substantial householders therein," should be nominated as overseers of the poor, to undertake the relief of the poor and to provide a poor-rate for the maintenance of the poor. The "parish" there is the then ecclesiastical parish. For the most part the parishes were well defined; but experience has shown that at that time there were places which, although not distinctly parishes, were so far divided for ecclesiastical and a few other purposes, that they have since been recognized as parishes within the operation of this clause of the statute of Elizabeth; but generally the term "parish" applied to places which were under the ecclesiastical control of a "parson," which is the very word used in the statute itself. (*Select Committee on Boundaries of Parishes, &c.*, 1873; questions 3, 14, 313.) But in recent legislation the definition of "parish" for the purposes of the statutes has embraced an ecclesiastical parish, a township, a chapelry, a hamlet, and every other place that separately maintained its own poor, until the time when the union chargeability was created, and then it became necessary to alter the definition of the term "parish," for the purposes of the Poor Laws, to be a place for which a separate poor-rate can be levied or a separate overseer appointed (*ibid.* 17). But it was not until the maintenance of the poor was made a legal charge upon the parishes that the parish boundaries assumed their fixity of position (*ibid.* 589).

OBSTRUCTION IN JAMES I.'S REIGN.—Professor

Thorold Rogers and Lord E. Fitzmaurice send a joint letter to the *Times*, from which we extract the following: On April 14, 1604, Sir Edward Phelips being Speaker, Sir Henry Jenkins and other members of the Court party in the House of Commons appeared to have commenced a course of obstruction against the Bill touching the abuses of purveyors. The end of the contest was, that Sir Henry Jenkins was at last interrupted by the Speaker, and thereupon the House, in order, as stated on the Journals, "to prevent the idle expense of time," resolved that "if any man act impertinently or beside the question in hand it standeth with the order of the House for Mr. Speaker to interrupt him and to know the pleasure of the House whether they will further hear him." Three days after—viz., on April 17, 1604—the House agreed to a general rule, "that if any superfluous motion or tedious speeches be offered to the House, the party is to be directed and ordered by Mr. Speaker." On the 9th of May, 1604, "Sir Robert Litton offering to speak, it grew to a question whether he should speak any more in the matter, and overruled that he ought not." On the 19th of May, 1604, Sir William Paddy, entering into a "long" speech, it was agreed for a rule that "if any man speak not on the matter in question, the Speaker is to moderate." On May 2, 1610, when a member made "what seemed impertinent speeches, and there was much hissing and spitting, it was resolved that Mr. Speaker may stay impertinent speeches." The period of history in question is, it may be needful to observe, one of the best in our Constitutional annals.

## Antiquarian News.

The American Archaeological Institute talk of excavating at Assus, in the Troad.

An Archaeological Map of Gloucestershire is being prepared by Mr. George B. Wits.

The Annual Meeting of the Archaeological Institute will be held at the end of July at Bedford.

It is intended to hold monthly meetings of the Glasgow Archaeological Society on the third Monday of February, March, and April.

It is said that the Home Government have suggested to the Government of India that a Curator of Antiquities in India should be appointed.

Messrs. Waterston & Sons, of Edinburgh, are about to issue, by subscription, *Ancient Scottish Weapons*, by the late James Drummond, R.S.A., very fully illustrated with coloured plates.

We understand that *The Bibliography of Thomas Carlyle* is being prepared by Mr. R. H. Shepherd, and will be published uniform with his other Bibliographies, immediately, by Mr. Elliot Stock.

A cast of the head of the colossal lion sejanant at Charonea, which has been deposited for a considerable time under the shed in the portico, has been placed in the centre of the great hall in the British Museum.

We may draw our readers' attention to Mr. W. J. Thoms's interesting and learned pamphlet on *The Death Warrant of Charles I.*, and to the letters con-

tributed thereon to the *Athenaeum* by Mr. Reginald Palgrave.

The next meeting of the Society of Biblical Archaeology will be held on 1st March, at 8.30 p.m., when the following Paper will be read:—Rev. A. Löwy:—"A Few Notices in Ancient Jewish Writings on the Sagacity and the Habits of Ants."

The *Cyprus* says that a Museum of Antiquities is to be formed at Larnaka. Meanwhile, Mr. Richter, the correspondent of the *Neue Freie Presse*, is busy excavating in the island on behalf of the Government, and seems to have met with considerable success.

The Catalogue of Second-hand Antiquarian Books issued by Mr. Henry Gray, of Manchester, is worthy of imitation. It is in quarto size, and is printed on one side of the page only. It is arranged according to counties, and most of the counties are represented.

The next meeting of the Folk-Lore Society will be held at the rooms of the Royal Asiatic Society, 22, Albemarle Street, on Friday, 11th of March, when the Paper to be read will be "On the Oratory, Songs, Legends, and Folk Tales of the Malagasy," by the Rev. J. Sibree, jun.

The first number of *The Palatine Note Book*, edited by Mr. J. E. Bailey, is very good. In the article on "The Three Jovial Huntsmen" the author appropriately comments upon the alterations in the old song made by Mr. Caldecott in his child's book, but cannot trace out the origin of the song.

In *Byegones Relating to Wales and the Border Counties* (October to December, 1880) we have three very good contributions to mention—namely, those on "Moated Mounds of the Upper Severn," the "Cardiganshire Tradition of the Bell, Book, and Candle," and "Electing Bailiffs at Welshpool."

M. G. Duplessis, Keeper of the Prints in the Louvre, has been fortunate enough to discover, says the *Chronique des Arts*, one of the miniatures which Jean Fouquet executed for the celebrated *Book of Hours* of Etienne Chevalier, of which the greater portion is found in the collection of M. Brentano, of Frankfort.

Before Sir Bartle Frere left the Cape he induced the Cape Parliament to endow a Colonial Philologist, and the selection being referred to Professor Sayce and Professor Max Müller, Dr. Theophilus Hahn was chosen to fill this appointment, and also that of librarian to the Grey Library at the Cape, in succession to the late Dr. Bleek.

With January of this year commenced the first number of the *Bradford Antiquary*, the Journal of the Bradford Historical and Antiquarian Society. It contains some interesting and useful articles, among which we may mention the "Bibliography of Bradford and Neighbourhood," and "The Early Registers of Bradford Parish Church."

A great sale of autographs took place at the Hôtel Drouot last month. Among them were, it is reported, autographs of Charles VII. and Charles VIII. of France; a letter of Louis XIV.; and some letters of Louis Philippe about Belgian independence; a great many autographs of diplomatists, generals, and men

of letters, including a letter of Gonzalvo de Cordova &c.

The vigorous young society, the St. Paul's Ecclesiological Society, held their Annual Meeting at the Chapter House, on Saturday the 29th of January. After the business had been disposed of, the members adjourned to the Cathedral for Divine service, and by the kind permission of the President, the Very Reverend the Dean, seats in the choir were reserved for the members.

A valuable series of Papers on the Eton College Library is being published in *Notes and Queries*. The first Paper appeared in the issue of February 5, which gives a general account of the formation and growth of the library; and subsequent Papers will be devoted to the chief characteristics of its contents. We understand that accounts of the libraries of some of the colleges at the two Universities will follow.

A Memorial Church has recently been erected at Durrow Abbey, Diocese of Meath, by the Hon. Otway Toler, from designs by Mr. J. F. Fuller, F.S.A., of Brunswick Chambers, Dublin. We believe it is Mr. Toler's intention to present the church to the parish of Durrow. The style of the building is Early Decorated. The east and west windows contain some fine glass by Heaton, Butler and Bayne.

The Zürich Historical Museum has received a valuable addition to its collections, consisting of objects found in the course of dredging operations in the bed of the Limmat at Zürich. There are ancient coins (including fifty gold pieces of Brabant), swords, and the skeleton of a stag of a species now extinct in Switzerland; and it is said that the piers of a Roman bridge which once spanned the river have also been laid bare.

The *Building World* for February gives a drawing of "The Old House," Hereford. This picturesque building, situated in one of the main thoroughfares, and standing by itself quite isolated by a street on each side of it, is one of the chief objects which at once attract the attention of the visitor to Hereford. The general design of it is very pleasing, and the oak carving with which it is ornamented, especially on the barge-boards and porch, is remarkably well executed. There are rumours that this "remnant of ancient domestic architecture" will ere long be pulled down.

The National Literary Association held a conference on Saturday, the 12th of February, at the rooms of the Royal Asiatic Society. The Board of Trade having submitted the draft of a proposed international copyright treaty between the United States and Great Britain, together with the modifications and additions suggested by the British Government, to the Chairman of the English Committee of this Association; it was resolved by the Committee to call together a conference of English authors and publishers to take the whole subject into consideration, and resolutions were passed, which are to be conveyed to the Government by a deputation.

The Louvre has lately acquired several noteworthy examples of early art, among which may be noted a seated statue of Pallas, antique, three-quarters the

size of nature ; a bas-relief belonging to a series known as the Visit of Bacchus to Icarios ; many fragments of sculpture, including a fine head of Apollo ; many monuments of ancient Oriental civilization, among which is a seated female statue of the Greco-Cypriote character, besides terra-cotta tablets with cuneiform inscriptions ; four remarkable Renaissance sculptures (including a bust of F. Strozzi by Benedetto da Maiano, and a St. John the Baptist by Mino da Fiesole), a fresco by Fra Angelico, a portrait by Ghirlandajo, and two bas-reliefs, Italian, dated from the end of the fifteenth century, representing the Virgin and Child.

An interesting MS., containing an account of the conquest of Siberia by Yermak, has been preserved for more than a hundred years in the library of the St. Petersburg Academy of Sciences. Attributed to a certain Remezof of Tobolsk, it was discovered in that city in 1740 by Professor Müller, who made use of it in compiling his *Opisanie Sibirskago Tsarstva*, or *Description of the Kingdom of Siberia*. Each of the 154 pages of the MS. contains a picture, accompanied by a few lines of text, and the whole has been reproduced in facsimile by means of photolithography. The editor, Mr. A. Zost, states that he has been induced to undertake the work just now by the fact that next year (1882) will bring with it the three hundredth anniversary of the annexation of Siberia to Russia.

The Athens correspondent of the *Débats* writes about the supposed work of Phidias of which we spoke in last month's issue, that "c'est décidément une œuvre médiocre de quelque obscur praticien de l'époque romaine plus préoccupé de plaire à sa clientèle que dévoué à l'art."—The *Athenæum* says that the Rev. S. S. Lewis, who has just returned from Greece, reports that the free treatment of the drapery seems to point to Early Roman imperial work—perhaps during the reign of Nero ; the archaic stiffness of the head is faithfully reproduced from some pre-Phidias original. The statue, with all the fragments hitherto discovered, is exhibited in the house of the Demarch, and will be photographed as soon as the missing head of Nike is recovered. Careful search has been stimulated by the offer of 500 drachmæ.

The current part of *Gloucestershire Notes and Queries* contains some interesting Papers, among which may be particularly mentioned "Extracts from the Cheltenham Parish Registers," "The Largest Oak in Britain," "Index to Monumental Inscriptions, Sapperton," "Extracts from Tutbury Parish Registers." Although late in the day to express it, we must confess to a little disappointment at the title of this most useful publication. Our old friend, the *Notes and Queries* of Mr. Thoms, deserves to stand unchallenged even by a local contemporary. But this opinion of the title in no way affects our opinion of the work of this little booklet. It picks up and records from time to time much information which would be otherwise unknown, and we congratulate the editor, Mr. B. H. Blacker, upon the well-sustained continuation of his efforts.

The Princess of Wales took part in an antiquarian ceremony in January last, while on a visit to Lady Grace Lowther, at Normanton Hall, Lincolnshire. Her Royal Highness visited the ancient castle, on

the walls of which are all manner of horseshoes, in pursuance of an ancient Norman custom, through which the lords of the castle were entitled to demand from every baron on his first passing through the town a shoe from off one of his horse's feet. There are several shoes over 200 years old, the most notable being one given by Queen Elizabeth, one by George IV., and one by Queen Victoria. In harmony with this custom a gilt shoe, with the name of the Princess of Wales inscribed on it, will be fastened to the castle wall. The church was also visited, and her Royal Highness was shown the Lady Well, to which pilgrimages used to be made before the Reformation.

Battle Church, Breconshire, has just been reopened after a complete restoration, undertaken at her own expense by Lady Cleasby, widow of the late Sir Anthony Cleasby, who is buried in the churchyard. The church is a small plain structure of the Perpendicular or Tudor date ; the chief features being a good segmental oak roof, with well-moulded intersecting ribs and cornice, and a good Perpendicular east window. The roof has been repaired where necessary ; the whole of the windows and stone dressings carefully renewed ; a porch with oak roof and traceried barge-board added to the north doorway ; a small vestry added on the south side. The whole of the old fittings have been removed and replaced in pitch-pine varnished. The chancel floor has been raised two steps, and an open screen in pitch-pine on a plinth of Forest of Dean stone erected between it and the nave.

Wynard's Almshouses, Exeter, standing just without the site of the city's ancient south gate, have been restored. They were built by William Wynard, the third Recorder of Exeter, in 1436 ; but some of the original buildings were destroyed during the sieges of the city in the civil wars of the seventeenth century. The group consists of a chapel and houses for twelve indigent men, built in a square with an open courtyard in the midst. The north front of the quadrangle has been nearly all reconstructed in Heavitree stone, and the chimney-shafts of the dwellings are rebuilt in brick and Bath stone. The walls have been raised eighteen inches, thus giving additional comfort in the heretofore low-ceilinged bedrooms ; the roofs of the north, east, and west sides of the quadrangle have been reconstructed of new timber. The coating of rough-cast has been beaten off the fronts of the houses, and the facing of Heavitree stone repaired and made in conformity with the chapel. The bell-turret and the labels and string courses have been made good where need be.

Our political troubles in Africa have brought into prominence an interesting example of archaic customs. In the House of Lords, on Monday, February 7, the Earl of Kimberley read a telegram from the Lieutenant-Governor of the Gold Coast, dated January 24 :—"It is with the deepest regret I have to state to your Lordship my belief that the Ashantees intend to force another war on the Gold Coast colony, and that they may commence hostilities at any moment. On January 18 an Ashantee prince who had escaped from Coomassie entreated British protection ; next day a messenger from the King of Ashantee, bearing his Gold Axe and accompanied by Ambassadors,

requested an audience, when they demanded that the refugee should be given up to them. I declined, whereupon they stated that if I did not surrender the man, the King of Ashantee would attack Assin. The refusal of a demand from Ashantee, accompanied by the Gold Axe, means war on the part of the Ashantees—that they will cut their way to the accomplishment of their purpose. The Gold Axe was sent down in 1873, and war followed. All chiefs, public officers, and respectable merchants warned me to prepare for war with the Ashantees, and that it is imminent. I am very loth to believe it, but, nevertheless, I am taking every available measure and precaution in my power for the protection of the colony."

Four interesting bronze statuettes found in the last excavations at Pompeii have lately been added to the Naples Museum, an account of which we obtain from the Naples correspondent of the *Daily News*. One is a magnificent work about two feet high, representing a Cupid holding a dolphin on his right shoulder, the head of which he grasps with his left hand. This figure was found on a pedestal at the side of the entrance to the peristyle of a newly-excavated house, and was a fountain. From the mouth of the dolphin water fell into a beautiful marble vase placed on a marble column. In a niche on the right of the atrium of the same house were found three other bronze statuettes. The one in the middle was placed on a square base. It represents the Goddess of Abundance, having in her right hand a silver plate, in the left a cornucopia full of fruits and flowers. It is draped with a long tunic with short sleeves and a mantle, and is seated on a cushioned chair with magnificently ornamented arms, each of which has a triton at the extremity. The feet of the goddess are sandalled, and rest on a footstool decorated with two sphinxes. The two lateral statuettes represent two *lari*, each with a *ryton* in the right and a plate in the left hand. They are clothed in short sleeveless tunics, clasped by a belt at the waist and floating free below. The feet are sandalled, and rest on cylindrical pedestals, inlaid with silver, with quadrangular plinths ornamented with little feet at the angles. Over the cornice of the niche which contained these statuettes was found a nail, on which was suspended by means of a ring and bronze chain a lamp of the same metal as the statuette of the goddess. This lamp is shaped like a human foot, and has a single wick which passes through a little tube between the great toe and the one next it. On the top of the foot is a small ring, to which the chain was attached, and on the heel was a larger ring, which served as a handle when the lamp was taken down. The niche, with its three statuettes and hanging lamp, exactly resembled the Catholic niches used in the present day, where a lighted lamp is kept constantly burning before the image of a saint.

A discovery which has excited a deal of interest among local antiquaries, has recently been made at Leighton Buzzard, in the house for many years owned and occupied by the late Misses Willis, in the High Street. The house is at the present time being converted into a shop, and Mr. Thomas Gibbs, the contractor, removed an old canvas screen from the west wall in the front part of the building, when there

came to light a full-length and life-sized water-colour portrait, drawn upon the wall, of a public bellman of perhaps from 150 to 170 years ago. The picture is that of a comely-looking and well-proportioned man of thirty to thirty-five years of age, about six feet in height, and clad in the livery of public office, in the style peculiar to the time of the reign of Queen Anne. When the remnants of a thin coat of white-wash and the accumulated dirt of ages had been removed, the face and upper portion of the figure were found to be in an excellent state of preservation, and the general outlines and surroundings very distinct. The bellman, or town-crier, is represented with his right hand uplifted, holding aloft the symbol of his office, while in his left hand is clutched a long staff, set upon the ground. He wears a three-cornered hat and wig, long blue coat with scarlet facings, braid, and yellow buttons, knee-breeches, and buckled shoes; and just in the rear of him sits a large white dog. There appears on one side of the picture a Corinthian pillar, with cap, which evidently forms one portion of the original frame to the portrait. Unfortunately, before the discovery was made, a wall had been built up so as to prevent search being made for the other side of the frame, although certain marks are visible which seem to indicate the edge of its outline. The house has been in the possession of the Willis family, as a private residence, over a hundred years. That it is the portrait of a bellman of the "good old times" there can be no doubt; and it may be conjectured that it represents one who secured for himself an honoured distinction among those who caroused at the "Cock," when the present shop premises formed one of about seven or eight hostels standing in the High Street. An attempt is being made by Mr. Piggott, of High Street, to obtain a good photograph of the picture.

## Correspondence.

### THE PEDIGREE OF SHELLEY.

The statement (vol. iii. p. 53) that "not even an extract from the Pedigree had been printed before Mr. Tucker had it copied for Mr. Forman, and certified it for issue to the public," is entirely erroneous. A most elaborate pedigree of Shelley will be found in Berry's *Sussex Genealogies*, pp. 62-70. This pedigree bears internal evidence of being a copy of the College records.

GEORGE W. MARSHALL.

### A CORPORAL OATH.

In answer to Mr. Hussey's query (vol. iii. p. 95) Mr. T. W. Henson writes:—"A corporal oath, *corporaliter jurare*, is so called because the party when he swears touches the Gospels with his naked right hand. It anciently ended with the words:—"So help me God at his holy dome and by my trowth."

"The name distinguishes it from another form in swearing—where the right arm with the hand open is stretched heavenward, and the Almighty called upon as witness to the truth of the speaker—as is the practice in Scotland."

Mr. Walhouse also writes:—"I would suggest that,

rather than being derived from an idea of bodily punishment, or from a witness touching the Holy Scripture, it arose from a witness, on making oath, laying his hand on the Corporale, or cloth thrown over the *Corpus Domini*—the consecrated elements."



### "OLD GLASGOW."

#### THE AGE OF THE CATHEDRAL.

In reply to the strictures in the December number of *THE ANTIQUARY*, it was understood by the reviewer that ample justice had been done to Mr. Honeyman in the credit accorded to his protest against the absurd attributions, for the last half-century only too intimately associated with Glasgow Cathedral. A protest so uttered might well have satisfied the ambition of any one.

In the previous remarks Mr. H.'s line of argument was strictly followed, and the same order will be observed now. Let us glance, then, at the admittedly Transitional "isolated fragment" No. 1.\* It is part of an *engaged* capital, in fair order, save that one side and the lower part of the bell are gone. The carved work terminates on an unmoulded member, square in section and *in plan*, three inches in depth and one foot across. Be the name denied to it or not, it is the abacus, the only abacus of classical architecture, through various modifying influences the distinct prototype of this fragmentary capital; and if, as we shall see is quite probable, it formed part of an arcade, the arch mouldings may have terminated upon it, without any other intervention. The depth of the existing fragment is nine inches, and as the major part of the bell still remains, the entire depth, neck moulding inclusive, cannot have exceeded say twelve inches—a very different thing from twenty-one. The bell is concave, with so quick a curve that at the lower (fractured) edge it falls three and a half inches within the line of the abacus. Deduct this amount on each side, and it is clear to demonstration that the shaft cannot have exceeded say *five or six inches*. It is equally clear, from the form of the bell, that the shaft was *circular*. We have thus a capital and a shaft of dimensions occurring universally in arcading, Norman, Transitional, Early English, &c.

At this point, Mr. H. having interpolated the preserved base, let us glance at it also. Why, for the purposes of his argument, Mr. H. should say, "*fortunately* such a base has been preserved," I do not know, because the use he makes of it is really so *unfortunate* that I had no idea these two fragments would have been associated by any one calling himself an architect. The base-plinth measures just twenty-one inches broad, by thirteen and a half inches in projection. The mouldings it carries have been wrought for a wall-shaft, beyond all sophistication, keel-edged, fifteen inches broad at its wall attachment, by eleven inches in projection. We are thus asked to believe that a slender circular shaft, *almost certainly free*, was fitted to such a base—a dwarf standing in a giant's shoes. That the Transitional capital would have a square base goes without saying—griffes it might or might not have. Beyond what the fragment abso-

lutely tells me, I have no wish to create adjuncts for it, and Mr. H.'s attempt to do so is a pure fiction; while, in addition to the above absurdity, we are informed that the mouldings crowning the square abacus were octagonal.

The preserved base, and that still *in situ*, while corresponding so far "both in size and section," differ materially for all that. In direct contradiction to what is stated, the base *in situ* does *not* possess angle ornaments; the plinth is quite plain, it has not even the delicate chamfer on the upper edge of its analogue. The griffes in the latter are mere flat elongated tongues, nerved and ribbed like the "stiff-stem foliage" of the Early English. Mr. Honeyman seizes on these bases as if their existence were a discovery! I never denied that his "small pillar" had a square base, nor wished to do so; in fact, all the wall-shafts in the nave, both original and restored, have *square bases*, with exception of the extreme western angle-shafts, which, as restored, are circular.

From this interpolated base-question we turn to the second "isolated fragment," the "*small pillar*," reappearing in the comments as the "*small vaulting shaft*." This epithet is Mr. H.'s own, and would not have been so applied by me. Far from saying it does not differ from those to the west of it, I infer it does when I say "its most distinctive characteristic" is the Early English carved work adorning it, the other capitals being truly "circular groups of elaborate First Pointed mouldings." When, however, it is stated that in plan it is "more nearly circular" than the others, I emphatically say that the case is *exactly the reverse*. The said shaft is twelve inches in projection by fifteen inches in breadth, being an increment of only *one-fourth*, while the two western shafts are eight inches in projection by twelve inches in breadth, an increment of *one-half*, and a material approximation towards being "more nearly circular."

The "small capping at the impost" of the adjoining arch "is said to run eastward in *continuation* of the abacus" of the shaft in question—only by Mr. H.; I neither said it nor inferred it, but the reverse. I say it "*runs round the caps*, not only of this presumably early portion of the crypt, but also of the *later and more florid piers*." Now, the majority of these piers are *isolated*, and so occurring, the natural inference also is, that it would be "a delicate Early Pointed moulding." That "it is at quite a different level" from the abacus, no one denies. The spring of the arch falls below the spring of the vaulting, like the ground itself, the fall of which is the *raison d'être* of the crypt. At the same time, the variation in the abacus of the "small pillar" neither constitutes it an "isolated fragment," nor alters its style from that of the "earliest Lancet."

Again, that the arch in immediate juxtaposition with it "has been formed *long after the old shaft*" is an assertion for which there exists no proof, but rather the reverse. If it be examined close enough, it will be found that part of the abacus is *actually continued* along the entire breadth of the first splay, and further, that for six inches above the abacus both *splays* are cut back an inch deep, the recessed parts finishing with a small cavetto. Is it at all likely that delicate adjustments like these would have been effected "*long after*" the erection of the "old shaft." The natural

\* See *antea*, vol. ii. p. 50.

inference would rather be, that, if not contemporary, of the two the arch is the oldest.

It would be interesting also to learn what "the piece of wall to which it (the old shaft) is attached" really includes. On one side the first arch-splay just clears the abacus, on the other there is just a foot between this shaft and the southern choir-wall, with its abjured western shafts.

In relation to this "old shaft," the phrase "from the floor to the keystone of the vaulting" is literally devoid of meaning. The floor is Blore's or Board of Works pavement. A keystone at this point *does not exist*. All that the shaft carries is a short diagonal rib, dying upon a transverse rib. Keystones proper (which are mere intersections of the rib-mouldings) exist only in the two western bays, borne by the aforesaid abjured shafts.

The points noted, however, are mere trifles compared with what, from its importance, may well be termed interpolation No. 2. Introduced as a sequel to the post-dating of the arch, it runs in these terms:—"The foliage on the capital of this shaft has also evidently been carved *some time after the capital was in its place*." For this argument to have any consistency, the "some time" must include say forty or fifty years of continuous change—time enough to admit of the "old shaft" being erected, as is asserted, coeval with fragment No. 1 in the Transitional Period, and carved in the First Pointed. To this end one of two things must have happened—either the earlier builders conveniently left the capital *en bloc*, fitted, even in its crude state, with wonderful prescience, to the peculiarities of a style of which they had as yet no idea; or, more marvellous still, after adorning it in their own fashion, it must have been rehewn by their successors. Either supposition is equally impossible and absurd. The carved work in question is no subordinate feature; it is a full, even a turgid, circular crown of foliage in the "old shaft," "forming its most distinctive characteristic."

We accept this desperate makeshift as an admission that the foliage is really what we claim it to be—"Earliest Lancet." Of the alleged posteriority there is no evidence discernible, save the writer's determination that this "small pillar" shall rank as one of "two isolated fragments," "comparative barbarities of the Transitional," in spite of itself. The truth is, that instead of being linked analogues, these "fragments" are "characteristically different . . . in every particular and detail, without exception." The attempt to supplement No. 1 with the abacus, shaft, and base, special to No. 2, only proves that, in Mr. Honeyman's estimation, "matters of opinion," too absurd for ordinary belief, are synonymous with "matters of fact." To convict me of inaccuracy, and "correct some" of my alleged "mistakes" (!), he commits blunders of his own; at the same time, in his amended argument, laying bare the illogical basis of a delusion fondly cherished for more than a quarter of a century. I am extremely sorry to have been thus inadvertently brought into collision with Mr. Honeyman, but his unqualified charges and dogmatic assertions leave me no alternative. In a purely literary publication I also regret having trespassed so far, in points of professional detail, on the indulgence of its readers.

W. G.

## ARCHÆOLOGICAL TOUR IN NORFOLK.

With reference to Mr. Hill's interesting "Archæological Tour in Norfolk," recorded in your January and February numbers, may I be allowed to make a few remarks? The celebrated priory of Augustinian Canons, so long a favoured shrine of pilgrimage from all quarters of mediæval England, and so amusingly described by Erasmus, was situated at Little, or New Walsingham, not at Great, or Old Walsingham, as Mr. Hill states. The fact that Little Walsingham is a small town, while Great Walsingham is but a village, probably accounts for this confusion of the two places. Considerable remains of the monastic buildings are well preserved in the grounds of Mr. Lee Warner at New Walsingham, together with the great gateway opening into the main street of that picturesque little town, on whose outskirts are the interesting remains of another convent formerly occupied by Franciscans, the foundation of which, in 1346, was much opposed by the Augustinians of the previously existing and more famous house.

I would ask whether the inscription on the screen at Horsham S. Faith may not be read as follows:—"orate pro aiatz" (animabus), " . . . et pro quitz" (quibus), "i'lli deprecare" (deprecare), "tenentur." It is not unusual to find on brass and other inscriptions, in Norfolk more than anywhere else, the expression after the names of the persons directly commemorated, "et pro quibus tenentur" (*orate* being understood), and I would suggest that here is a slight variation or amplification of the ordinary local phrase—at least, I am unable to understand the meaning of the inscription as printed on p. 27 of your January number without some such emendation.

At Cawston, one of the figures upon the rood-screen is that of the curious personage, Master John Schorne, with his boot and devil, for a further account of whom I will refer to a Paper on this effigy by the late Rev. James Bulwer, in the second volume of the *Norfolk Archaeology*, 1849. This church was visited by the British Archaeological Association in August, 1879, and in the last volume of their Journal the inscription upon the rood-beam is thus given:—"God spede the plow, and send us ale enow, our purpose for to make, at the sign of the Plow leet in Sygate. Be merry and glad, what good ale this work made"—there being, perhaps, a reference to some manorial custom, Church Ale, or Guild Festival, as there were six guilds in Cawston Church, one in honour of S. Agnes, the patron saint, of whom in the south transept is an interesting mural painting, also described by Mr. Bulwer in volume iii. of the *Norfolk Archaeology*. The Norfolk and Norwich Archaeological Society have also published an accurate description, enriched with careful illustrations, of the splendid screen at Randworth, visited by Mr. Hill.

I can assure Mr. Hill that he has by no means exhausted the archæological resources of Norfolk, even upon the route over which he sped his rapid course, and if, as an archæologist, and more especially as a *brass-rubber*, he will place himself in communication with me, I shall have pleasure in assisting or accompanying his researches, though I should be unable to adopt his special method of locomotion.

C. G. R. BIRCH.

Brancaster Rectory, King's Lynn.



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(Several items are omitted through want of space.)



# The Antiquary.

APRIL, 1881.

## The Game of Pall Mall.

By HENRY B. WHEATLEY, F.S.A.

**I**T is strange that the history of a game so largely played at one time as pall mall should have been almost entirely overlooked. Pall mall (Italian, *pallamaglio*; French, *palemaille*) was popular from the end of the sixteenth to the beginning of the eighteenth century, and then went out of fashion. At one time there were few large towns without a mall or prepared ground where the game could be played, and in London there is still the Mall in St. James's Park, and the famous street which was built on the site of a still older mall—viz., Pall Mall. There is reason to believe that the game was introduced into England from Scotland on the accession of King James VI. to the English throne, because the king names it in his *Basilicon Dörön* among other exercises as suited for his son Henry, who was afterwards Prince of Wales; and about the same time Sir R. Dallington, in his *Method of Travel* (1598), expresses surprise that the sport was not then introduced into England.

The game was played in long shaded alleys and on dry gravel walks. The mall in St. James's Park was nearly half a mile in length, and was kept with the greatest care. Pepys relates how he went to talk with the keeper of the mall, and how he learned the manner of mixing the earth for the floor, over which powdered cockle shells were strewn. All this required such attention that a special person was employed for the purpose, who was called the cockle-strewer. In dry weather the surface was apt to turn to dust, and consequently to impede the flight of the ball, so that the cockle-strewer's office was by no means a sinecure. Richard Blome, writing in 1673, asserts that this mall was "said

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to be the best in Christendom," but Evelyn claims the pre-eminence for that at Tours, with its seven rows of tall elms, as "the noblest in Europe for length and shade." Pall mall is praised by Sir R. Dallington "because it is a gentlemanlike sport, not violent, and yeelds good occasion and opportunity of discourse as they walke from the one marke to the other;" and Joseph Lauthier, who wrote a treatise on the subject entitled *Le Feu de Mail*, Paris, 1717, uses the same form of commendation when he writes:—

It is certain that of all the athletic games that of mall is the most agreeable, the least troublesome, and the best for the health. It is not at all violent; indeed one may at the same time play, talk, and walk about in good company. We get more exercise from it than in an ordinary walk; the exertion that we make in driving a ball from space to space has a marvellous effect on the transpiration of the humours, and there are no rheumatics or other similar illnesses that we may not prevent or cure by this game, taking it in moderation, when the weather is fine and there are conveniences for it.

And again in another part of his treatise he adds:—

This game has been always regarded as one of the most innocent and most agreeable amusements of life, since the player unites in it strength with address, and derives from it a more robust health than from any other exercise of the body, and may engage in it, without toil, from childhood to the most advanced age.

For a knowledge of this very rare work we are indebted to Dr. Prior, who quotes largely from it in his researchful and excellent little book entitled *Notes on Croquet and some Ancient Bat and Ball Games related to it*.\* Lauthier's *Le Feu de Mail* is not in the British Museum library, and is not registered in the ordinary Bibliographical Dictionaries. The description and the illustrative plates given by the author are great helps to the proper understanding of the game. The late Mr. Albert Way's essay upon Pall Mall in the eleventh volume of the *Archæological Journal* is of considerable interest, but we think that the facts hardly bear Dr. Prior out when he says that it "leaves little to be added, and nothing to be contradicted," for Mr. Way gives us little or no idea how the game was played, and, moreover, thinks it possible that an illustration in Knight's *London* and in the

\* London: Williams & Norgate. 1872. Dr. Prior has kindly allowed his illustrations from Lauthier to be copied for this Article.

*Pictorial History of England* (taken from Smith's *Antiquities of Westminster* and Carter's *Westminster*), representing four men holding hockey sticks, one of whom is in the act of striking a ball through a ring at the top of a high pole, could represent this game. We do not know what it was meant to represent, but assuredly not pall mall.

The chief requisites for the game were mallets, balls, two arches, or hoops, one at each end of the mall, and a wooden border marked so as to show the position of the balls when played. The mallets were of different size and form to suit the various players, and Lauthier directs that the weight and height of the mallet should be in proportion to the strength and stature of the player.

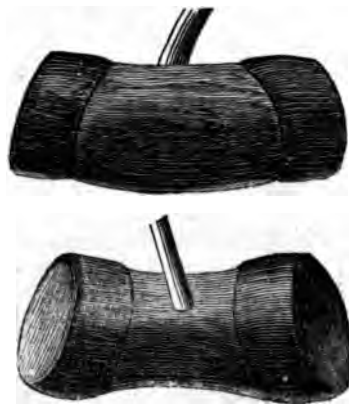
If it is too long or too heavy, it catches the earth ; if it is too short or too light, it does not give sufficient force, and we are apt to take the ball at the top, or, so to say, *by the hair of the head*. . . . As to the handles of the mallet, in Provence and in Languedoc, they do not keep any that are at all longer than from the waistband downwards, because one is better master of such, and more sure, and less incommoded in playing one's ball from where it lies without removing it. But as at Court and in Paris we may put out our ball to get a fair stroke at it, except when we are shooting at the "Pass," it has been found that a length of handle measured up to the armpit is the most exact that we can take for making the longer strokes. Those that go beyond this are over-long, and the player will have some trouble to accommodate himself to them, and without a great deal of practice will only make long strokes at hap-hazard. We must, therefore, advise those who wish to play at mall to commence with one that does not come up higher than the waistband.

A few years ago several mallets were found in Mr. Vulliamy's house in Pall Mall, and a pair, with one of the balls, was presented to the British Museum. Mr. Way describes the mallet as measuring "in length, including the mallet-head, three feet ten inches, the handle being wound round with soft white leather for a space of about fourteen inches. The head measures about six and a half inches, by about two and a half inches, its form irregularly oval and slightly curved, the flat ends also being cut obliquely, and strongly hooped with iron" (fig. 1).

"No two examples," he adds, "are precisely similar." The character of the balls appears to have been the cause of even more solicitude than that of the mallet. They were of various sizes and weights, and each size had

its distinct name. In damp weather when the soil was heavy a lighter ball was required than when the soil was sandy. A gauge was used to ascertain its weight, and the weight

FIG. 1.



of the mallet was adjusted to that of the ball. The specimen of the latter in the room of British antiquities in the British Museum measures two and a half inches in diameter. Lauthier gives some very curious information about the balls, and writes:—

It is a pure accident of nature that forms them and so to say kneads them ; but it is the tact of the clever player who finishes them by playing them well, to recognize such as are suitable to his purpose. These balls are made from the roots of box. The best come from warm countries, and are found in the rents and small hollows of rocks, where they form knots. They are cut and allowed to dry for a certain time, and after that are turned in a lathe and beaten to a proper surface. At first they are only played with light strokes of the mallet on a gravelly soil ; afterwards with harder : and they are always to be rubbed with pellitory before they are put away after being used. At last by dint of blows from the mallet and rolling them about, they become hard. We notice those that go best, that is to say, which do not jump or turn from their track, or to use the language of mall, which do not take the wind. These we must gauge when so finished, and store them in a bag with dirty linen, which is the best place, being neither dry nor damp, to keep them sound.

One ball obtained a great renown and passed through the hands of several celebrated players : this was named *La Bernarde*.

A ball merchant of Provence brought a large bag of them to Aix. The players, who were in great number in this town, bought them all at thirty sous a piece, except one only, which not being so pretty as the others was rejected. A good player, named Ber-

nard, came the last, and bought this waste ball, for which he would give but fifteen sous. It weighed seven ounces and two drams, and was of ugly wood, the half of it reddish. He played it a long time, finished it, and it became so excellent that when he had a long stroke to make it never failed him at his need and led infallibly to his winning the match. It was called *La Bernard*. The president of Lamanon,

FIG. 2.



who has had it since, has refused a hundred pistoles for it several times. Louis Brun, one of the greatest mall-players that have ever been in Provence, who on a smooth ground, without wind or slope, used to drive a ball as many as 405 paces, wished to make trial of the Bernard. He played it several times with five other balls of the same weight and the

same size, and his stroke was so equal that the five others lay nearly all together, with only a foot or two of difference. But the Bernard was always found fifty paces farther off than any of them; which led him to say in joke one day that with the Bernard he would play at long-shots with the devil.

The arch or pass was about two feet

FIG. 3.



high and two inches wide. The one at the west end of the Mall in St. James's Park remained in its place for many years, and was not cleared away until the beginning of the reign of George III. In playing the game the mallet was raised above the

ball was brought down with great force so as to strike the ball to a great distance (fig. 2). The poet Waller describes Charles II.'s stroke in the following lines :—

How a well polished mall gives us joy,  
 'Twas our prince his matchless force employ.  
 No wonder has he touch'd the flying ball,  
 For 'twas already more than half the mall;  
 And such a fury from his arm has got,  
 As from a smoking culverin 'twere shot.

Considerable skill and practice were required in the player, who while attempting to make the ball skate along the ground with speed had to be careful that he did not strike it in such a manner as to raise it from the ground. This is shown by what Charles Cotton writes :

But playing with the boy at mall  
 (I rue the time and ever shall),  
 I struck the ball, I know not how,  
 (For that is not the play, you know,)  
 A pretty height into the air.

Lauthier lays great stress upon the proper position and attitude of the player, and gives several directions to be observed by him, at the same time animadverting severely upon the bad form of some players.

We may add, on the ground of decorum, that nobody likes to see people of quality playing in public without waistcoat or jacket, or without a wig. We may be lightly and comfortably clothed, but not wear those checkered waistcoats of two different stuffs; we may have small wigs, either flowing or knotted, and a hat which always looks becoming, and is much more youthfully before company than wearing caps, however well shaped and magnificent they may be. We must not forget that we always ought to play with gloves on, which, besides looking better, enable us to hold the mallet firmer when we deliver the stroke, and at the same time saves the hands from getting palish (fig. 3).

Lauthier describes four ways of playing at mall, viz. (1) The *quer*, or pool game; (2) *le tiré*, a match game; (3) *le jeu de balle*, at long shots; and (4) *le jeu de balle*, or hockey. And moreover, he proposes a new game to be played like billiards.

The cause that has led the once favourite game of pall mall to be neglected is not far to seek, and we think it may be found in the fact that a prepared ground of great length was required, such as could not well be obtained in private, and change of habits

made players object to the publicity of a place where they might be crowded by the populace. A very different history is that of golf, and two causes seem to have been at work to retain this game in public favour :—

(1) It is a national game; (2) it does not require a prepared ground. Golf was a favourite game at the same time that pall mall was most popular, and it still retains its hold upon the Scotch. It was played by Henry, Prince of Wales, Charles I., and James II.; and the following anecdote of Prince Henry is quoted by Strutt from an Harleian MS. :—

At another time playing at golf, a play not unlike *palemaille*, whilst his schoolmaster stood talking with another, and marked not his highness warning him to stand farther off, the Prince, thinking he had gone aside, lifted up his golf-club to strike the ball; mean time one standing by said to him, "Beware that you hit not master Newton," wherewith he, drawing back his hand, said, "Had I done so I had but paid my debts."

Here golf is said to resemble pall mall, and although neither mallets nor arches are used, yet there are points of likeness. Extensive space is required in both games, and golf is played on those sandy grounds covered with short grass known in Scotland as "*links*." The long stroke is the same in both: the players at golf attempt to place the balls in certain small holes, and at pall mall to send them under an arch. Both games have been praised because they allow time and opportunity for talk, and are not exciting and exhausting. A set of clubs required for golf consists of five—viz., a play-club, a scraper, a spoon, an iron-headed club, and a short club called a *putter*. In pall mall a special club called *la live*, or spoon-mace, was used when the ball was situated near the pass, and Cotgrave explains it as "a mallet hollowed like a salt-cellar at both ends, wherewith the bowle is raised and cast through the *passee* at *pallmaille*."

The whole subject of ball games is one of great interest, but it is of too much importance to be dealt with at the end of the present article: as, however, Lauthier mentions *chasse* or hockey, we will say a few words about this game in conclusion. The word *chasse* is derived from the French *chasser*, a shepherd's crook, the diminutive of old



French *hoc*, a hook ; but the game apparently came from the East, and the name *chicane* is derived from the Persian *tchaugan*.\* In illustration of this origin may be mentioned the story in the *Arabian Nights*, of the King of Persia, who was cured of leprosy by a foreign physician. This doctor, by name Doobán, made a goff-stick with a hollow handle, and selected certain drugs, which he introduced into it, and then presented it to the king, saying, "Take this goff-stick, and grasp it thus, and ride along the horse-course, and strike the ball with all thy force, until the palm of thy hand and thy whole body become moist with perspiration, when the medicine will penetrate into thy hand, and pervade thy whole body." Lane's illustration of this game of hockey on horseback, exactly agrees with Ducange's description in his notes to Joinville's *Life of St. Louis*. We cannot better end this article than by a short extract from Dr. Prior's *Notes on Croquet*, where the author points out the difference between that game and some other games of ball—

A certain general resemblance to those in which a ball is driven with a mallet is obvious, but we must not overlook this very essential difference between it and them ; that croquet is a game of positions, and

that it is chiefly by the action of ball on ball, as in billiards, that those of the respective parties are placed and displaced. In pall mall, hockey, and kindred games, there is no combination, no science of position possible. It is by the direct blow of the mallet that balls are propelled, and only accidentally by the contact of one of them with another. At the first introduction of croquet this, its distinguishing feature, was not so pronounced as it became upon its fuller development.



## Rome.

### ROADS AND AQUEDUCTS.—ENGINEERS AND ARCHITECTS.

**T**HE architects and engineers of the first century in Rome were probably equal to any that the world has ever seen. Their roads, their aqueducts, their bridges, are still among the wonders of the world. I have purposely said architects and engineers, because the same person was usually both, and this custom is still maintained in modern Rome ; they are all educated together at the excellent school in the Ripetta, supported by the Municipality and the Government. When in practice they act either as architects or engineers as wanted ; and they have shown as much skill in our own days as their predecessors, or as the over-conceited English architects and engineers ever do. In making the new *Via Nazionale* from the railway station on the high table-land on the east side of Rome to the *Piazza di Venezia* at the lower end of the Corso, on the low level of the Pontifical city, always liable to any great flood of the Tiber, wonderful skill has been shown. They have now made an easy carriage-road at a gentle incline, always trotting-ground, up or down. To do this the road had to be cut down to an enormous depth, in many parts quite fifty feet deep, but in this manner they have avoided the steep hill, to draw an omnibus up which extra horses were always wanted, and in coming down horses were daily falling, sometimes with serious consequences. In another instance, in levelling the great road that runs along the tops of the hills in the region that was called *Alta-Semita*, or the "high paths," in the time of the Empire, they had to cut off the top of the hill on which the great church and monastery of St. Maria Maggiore stands. Fortunately, the street by the side of it was wide. On the opposite side

\* Mr. Danby P. Fry kindly supplied me with the following note :—

Littre gives the true origin of the word. It is the Persian *tchaugan*, "raquette, et jeu de mail." Both the game and the name, having travelled from Persia into Greece, were brought by the Crusaders from Greece into France :—

Persian . . . .	tchaugan
Greek . . . .	tzukanion
French . . . .	chicane.

Ducange, in his Dictionary, says :—

**TZTKA'NION**, Ludus pilae in equis (de quo dissertationem instituimus ad Joinvillam).

**TZTKANI'ZEIN**, Pila in equis ludere.

**TZTKANIETH'PION**, Locus in quo Pila ludeban in equis.

Zucanistrum (Latin form of the word).

That chicane, in the sense of "legal tricks and quibbles," is a secondary application of chicane, in the sense of "hockey on horseback," is extremely probable, if not absolutely certain. The suggested derivation from "chic" = small, does not account for the second syllable "ane."

Dr. Prior wrote to me in December, 1880, that he had been informed by Dr. Murray, late Inspector-General of Hospitals in India, that the Tibetan name for Polo is *chaugan*.—H. B. W.

of the street is a row of stone houses, substantially built, and when built three storeys high. All of these houses are now four storeys high, the additional storey not being built at the top but made at the bottom—each house having been propped up with timber whilst the new storey was built under it. This was a piece of architectural or engineering skill which would rather astonish Londoners.

In the first century there must have been a staff of architects and engineers in the public employ, and they formed great plans for the improvement of Rome, which were carried out gradually under different emperors, each of whom had the credit for the work done in his time, the real merit of which belonged to this "Board of Works," as it may be called. Their ideas enlarged rapidly in proportion as the extent of the Empire enlarged. In the time of Augustus they were comparatively modest; but for two or three centuries afterwards they went on enlarging. They thought no buildings could be too magnificent for the capital of the civilized world. It has been said of Augustus that he "found Rome of brick and left it of marble," but if this is *literally* true, it was because he put a very thin veneer of marble over the brick walls. But according to Dion Cassius this is a popular delusion. In the ruins of the Temple of Concord, which is of his time, we see the thin veneer of marble, not more than half an inch thick. In his time it is evident that marble was scarce and expensive; but before the end of the second century it became superabundant, because the African provinces paid their tribute in marble, as being their most valuable produce. So abundant was it, that a large quantity was left on the *Marmorata*, or landing-wharf, on the bank of the Tiber, and was buried in the mud of one of the great floods, where it remained until the time of Pius IX., who had a large number of blocks, of many tons weight, excavated and given to the churches to which additions were then being made. By the second century marble must have become tolerably common, for in the celebrated Temple of Antoninus and Faustina, built about A.D. 140, we have the monolithic columns of marble twenty feet high; at the same period we have mention of porphyry columns being used in private houses.

Augustus himself was either extremely modest, or affected to be so; he bought the house of a private citizen named Hortensius, and refused to leave it when urged to do so by the Senate, who wanted to build him a more magnificent palace; and we are told that he continued to sleep in the same bedroom for forty years; the Senate were obliged to be content to add State apartments to the house of Hortensius. Considerable remains, both of the house of Hortensius and of the State apartments added to it, were excavated in the time of Pius IX. by Signor Rosa, for Napoleon III., and left open, but not understood by Rosa, and called by other names. We do not find walls actually built of marble before the third century, but at that period we do find them. The arch of Janus as it now stands is of the third century, and is chiefly of marble. The Column of Trajan is faced with marble covered with sculpture, but the winding steps inside of it are of travertine, which is, however, reckoned as a kind of marble. The marble columns to the portico of the Pantheon are not of the time of Agrippa and Augustus, as is commonly supposed, but were added by Septimius Severus in the beginning of the third century as recorded by an inscription on the front of it. In the time of that emperor, marble was abundant and freely used for columns, but the mass of a wall of the Romans after the time of the Kings was almost invariably of rubble stone or concrete, for which no unskilled labour was wanted; this was faced either with *opus reticulatum* or with brick, upon which the slabs of marble were fixed. In the fourth century, layers of brick were also introduced at intervals in the concrete walls, to prevent them from splitting when the lime grouting of the rubble work cooled.

Modern engineers are apt to boast that no work of the ancients can compare with their railways; it is not quite certain that this boast is strictly correct; the roads, and bridges, and aqueducts, of the Romans, will by many be considered as greater works than the railways. What modern engineer or architect, or both combined, has brought the branch of a river from a rocky gorge in the hills forty miles off, where the water is generally clear and never fails, to

supply London with water as the architect engineers did to supply Rome? This water was conveyed in a stone pipe five feet high and two feet wide, by a gradual, gentle descent, sometimes on the top of a lofty bank by the side of the river Anio (from which the water was taken) when its course was sufficiently direct from east to west, but at intervals the line of the river had to wind considerably to the north or south round the base of a hill, in those cases the engineers pierced their pipe through the foot of the hill, sometimes for two or three miles, until it met the bed of the river again, then, when they had arrived at the foot of the hills on the level ground called the *Campus Romanus*, in which Rome stands, and through which the Tiber winds its course, they carried their stone pipe called a *specus* (because it was at first subterranean), upon a magnificent arcade five miles long, varying in height according to the level of the ground, gradually emerging from the hill on a level at first, and then arising sometimes gradually, sometimes suddenly, to a height of forty or fifty feet, where they had to cross the small streams that run across the country. And this arcade was either built of stone or faced with stone almost throughout. The *specus* of Claudius is carried on an arcade of cut stone; that of Nero, which is on the top of that of Claudius, is faced with the beautiful brickwork of his time, the finest brickwork that has ever been made. The celebrated aqueduct-bridge called the *Pont du Gard*, in the south of France, is a Roman work of the third or fourth century, with a carriage road by the side of it, as was usual in aqueduct-bridges.

When the English engineer-architects have supplied London with water as abundantly as Rome was supplied in the second and third centuries, and can show as fine brickwork as that of Nero, they may pretend to rival the engineer-architects of ancient Rome, but not before. The arcades and aqueducts that we have mentioned are perhaps the finest of all, but are by no means the only ones; there are others equally fine and nearly as perfect, but both were much damaged, first by the Goths when they besieged Rome, and still more by the ignorance of the architects and engineers of the sixteenth century, in the time of Sixtus V.,

the founders of modern Rome, and yet they thought themselves as much superior to the old Romans as the architects and engineers of Queen Victoria do now. That wonderfully energetic Pope, who did such marvels in his short reign of five years, ordered them to restore the celebrated Aqua Marcia to use, and to repair the arcade, of which only a few arches near Rome had been destroyed by the Goths, but they did not know which was the Aqua Marcia, the springs of which are near Subiaco, and nearly forty miles from Rome, instead of this they brought the very inferior water from springs about twelve miles from Rome that was first brought by Hadrian, but in consequence of a petrifying spring being one of those which were used in his time, the *specus* was quite choked up with stalactite in less than a century. It was restored to use by Aurelius Commodus, and was then called Aurelia; but although those very clever (!) engineers of the sixteenth century had mistaken the water, they still tried to use the Marcian arcade as the Pope had ordered, but when they reached it after two or three miles from the spring, they found they had mistaken the levels, and that their *specus*, or stone pipe, was some feet lower than the top of the arcade. The Pope insisted on their contract being fulfilled, and they actually pulled down that magnificent arcade for seven miles, to make use of the materials for rubble stone to build the new arcade which they erected on the line of the old one, which still brings the Aqua Felice into Rome. It was so called by order of the Pope, from his own Christian name, which was Felice, his surname being Piretti, but as Pope he took the name of Sixtus V.

Would the engineer-architects of modern Rome have made the same blunder? Those of the time of Pope Felice had just as good an opinion of themselves as our modern engineer-architects have, and were as highly thought of by their friends. They were the most celebrated engineers of their time, and it is difficult even now for the modern Romans to believe that such a great man as Fontana could have made such a blunder.

It has frequently been observed that our English architects of the time of Queen Victoria are a very conceited race, and al-



though they have done me the honour of making me an honorary member of their Institute, I fear there is a good deal of truth in this. I have always protested against the employment of a London architect to build an Anglican church in Rome. According to my ideas such a church should have been a standing protest against the errors of modern Rome, which only began in the sixth century. It is often said, with great truth, that Roman Catholicism consists of two parts: whatever is Catholic and not Roman is true, whatever is Roman and not Catholic is not true. I would have had the Anglicans erect such a building in Rome as the early Christians would have built in the time of Constantine, when the peace of the Church was first declared—that is, a *BASILICA*. The peace of the Church was proclaimed by Constantine as a matter of State policy. The Christians had become so numerous, and the wonderful success of the Christian legion in the Roman army had given them so much power and importance, that it was necessary to place them on an equality with the other subjects of the empire. Half of the population of Rome had then become Christian, and yet although peace and liberty were then given to them, we have no record of a single Christian church being built in Rome in the fourth century, nor any remains of one, which we must have had if one had been built. Why was this? Because they found it more convenient to make use at once of some of the numerous basilicas or great halls that there were in Rome; these were admirably calculated for congregational worship, and could not have been more so if they had been built on purpose. At one end was the semicircular apse, or tribune, with its concha vault, with three tiers of seats ranged round it and a throne in the centre at the back; this was separated off from the body of the building by a low screen of pierced marble, called *transenna* or *cancellus*; just within the screen was an altar, used for the administration of oaths when the hall was used as a law-court or magistrate's court; for there was a basilica in every market-place, and magistrates appointed to keep order and settle trifling market disputes; in such cases, what we should call the judge and jury, or magistrate and barristers, sat in the apse. There

was also a basilica attached to every imperial palace, and in that the emperor heard appeals and administered justice, seated on the throne with his chief officers of State seated round the tribune.

When the Christians took possession of a basilica, nothing was more easy than to put the bishop on the throne, and his canons on the seats of the apse or tribune, and he settled any ecclesiastical matters in dispute with the help of their advice.

There are considerable remains of the Basilica Jovis belonging to the great palace of Domitian on the Palatine Hill; all the lower part is perfect; the apse, the cancellus, the site of the altar is easily seen; there is a very wide nave, with some of the mosaic pavement remaining. There are sufficient remains to show that this has been very lofty, although the roof is gone; on each side is a narrow aisle of two storeys, that is, two arcades of equal height, one over the other; over these enough remains at one end to indicate that there has been a row of clerestory windows to give light; enough also remains at that end which is opposite to the tribune, to show that the roofing tiles have been carried upon a semicircular brick vault, which was probably the most economical covering over so wide a space, but as this would have been ugly in the interior, there was probably a flat ceiling of ornamental stucco at the springing of the vault, as in the church of S. Agnes outside the walls, which is of the sixth century, and is the earliest church of the basilica type that we have remaining. In the Basilica Jovis there are remains of a stone staircase with the entrance from the exterior, leading to the gallery or upper arcade at the end next the tribune. At the opposite end, which is flat, are remains of a handsome colonnade or arcade, called *porticus*. It is obvious that this word is the origin of our name porch, and that the *cancellus* was the origin of our name chancel. The great central space in which the faithful were assembled we call the nave, from *navis*, a ship. In the twelfth and thirteenth centuries this idea of the nave, or *navis* was carried so far that the high pitched roof was considered as the keel, and the body of the church was the ship turned upside down. In many instances the walls are built two feet thicker at the

bottom than they are at the top, sloping outwards on the inside, because in a ship the widest part is just where the keel begins, and the deck is narrower, and this corresponded to the floor of the church. I have seen many instances of this arrangement being followed when there are no aisles, and I have known modern architects deceived by it and have fancied that the walls have been thrust out by the roof, as this sloping of the walls from the bottom to the top on the inside gives exactly that appearance. In the small church of Noke, about six miles from Oxford, which was being restored in 1880, the walls are built on this plan, and have so much that appearance that the architect condemned them as dangerous, and said they must be rebuilt. I happened to be acquainted with the vicar, and showed him that these walls are perfectly vertical on the outside, and have buttresses of the thirteenth century built up against them, the walls not having moved an inch since those buttresses were erected. Thirty or forty years since I remember the very pretty little Early English Church of Westwell, near Burford, being condemned by the architect as dangerous, and rebuilt, I believe, for no other reason than because the walls were purposely splayed in that manner when they were built in the thirteenth century, and that the exterior was perfectly vertical as at Noke. But the architect *saw at a glance* that the walls were pushed out by the roof, and did not see that it was necessary to look any farther, and was in a great hurry, as our great London architects always are. In some instances this idea of a ship was carried still farther, the floor being made in wavy lines to imitate the waves of the sea; this is still the case in St. Mark's at Venice, unless the modern restorers, not understanding the idea, have made the floor flat, which may be the case. In the very remarkable church of St. Clement at Rome, good Father Mallooly, originally an Irish monk, had no idea that this wavy line could be intentional, and attributed it to the unequal settlement of the earth on which the pavement was laid. There is reason to believe that this was a delusion, but it was a fortunate one, for in undermining the floor of the twelfth century, he came to the original church of the eighth, the level of the church having been altered when it was partially rebuilt in the

twelfth after the roof and all the woodwork had been burnt by Robert Guiscard and his Normans at the end of the eleventh.

But this is a digression. What I wish to lay stress upon is, that the Christians in the fourth century would have built a basilica, and would have built it of brick, as all the other basilicas are, ornamenting it richly with stucco, according to the Roman fashion, or facing it with marble if they could afford it, or probably they would have used *scagliola*, which is a superior kind of stucco, and can hardly be distinguished from marble, and is about half the cost. In such a case a chaplain would naturally have employed a Roman architect and builder, telling him to copy exactly the ground plan of the Basilica Jovis, in which there could have been no mistake, and would have acted as his own clerk of the works. By this arrangement half the cost would have been saved, and a basilica would have been a much more appropriate Anglican church in Rome, than an imitation of a French Gothic church of the thirteenth century. When the American church in Rome was built four or five years ago, the American chaplain acted as his own clerk of the works, which he found very necessary for preventing fraud, although he employed a great London architect, and built his church in the French Gothic style, and brought the stone to build it with from France, from quarries near the River Rhone, as water carriage is always the cheapest. The cost of that church altogether was not less than £20,000. The English are not likely to raise half that sum. There are not more than one hundred English people resident in Rome, and most of them are poor, and the visitors for a week or two, or for two or three months, do not feel called upon to contribute largely to a church for their use. For this reason amongst others I have always wished to have a basilica only.

In making the railways by English engineers all over the Continent of Europe, an immense deal of money was thrown away by their ignorance, not indeed of their profession, but general ignorance on other subjects. They thought they had a right to treat the natives of other countries with supreme contempt. In Italy, where I happen to have seen most of this, the custom was

perhaps worse than in other places. It is a common saying that you cannot believe a word an Italian says; this is going rather too far, although people who have been educated by the Jesuits are not generally truthful, but the English engineers generally did not understand a word of Italian, and when they were told anything, even by well-informed people, and in kindness, they treated it with contempt only, often to the loss of many thousand pounds of the money of their employers. For instance, in making the railway from Bologna to Florence, they made their survey towards the close of the dry season, and laid down their line of railway at the bottom of the wide bed of a river which was quite dry; the contractors were obliged to carry out the orders of the engineers, although they must have seen the folly of it, and when the wet season came, the railway was entirely swept away for several miles. When bridges were built over the streams, no flood arches were provided at either end; the consequences were what might have been expected, the traffic was suspended for half a year, and in all this part the railway was rebuilt on a much higher level; the same thing occurred in numerous instances near the mouths of streams on the line that skirts the Mediterranean.

In bringing the railway into Rome, the English company insisted upon bringing it to a certain point, which they fancied most convenient, in spite of the remonstrances of well-informed Pontifical authorities. Permission was, indeed, refused for several years, and was only obtained at last by the pressure of the English Government. The Baron Visconti, especially, was most strenuous in his opposition; he was perhaps one of the best informed antiquaries in Rome at that time, and he protested strongly against the folly of cutting through the great earthen rampart of Servius Tullius, which was fifty feet high and a hundred feet wide at the base, and was faced with a massive stone wall also fifty feet high, in which every stone was a ton weight; outside of this was the great fosse, one hundred feet wide and thirty feet deep. Notwithstanding these strong protests, the English engineers insisted upon carrying their railway, not merely straight through these obstacles, but in an oblique line, so that

they had to remove these obstacles for ten times the distance that they would have done if they had carried it straight through. It was in vain that Visconti pointed out to them that by keeping outside the line of this ancient fortification they would have arrived at a good road which had already passed through an aperture in the ancient fortifications; they would not have had to carry the railway a yard farther, all they would have had to do was to make a slight deviation of the line at its terminus. The omnibus coming up the hill from the city would have had two minutes farther to go, and that would have been all; but then these bumptious engineers would not have had it all their own way, which was the point they insisted on; and they would not have had the pleasure of building their station in part of the great thermæ of Diocletian, the largest in Rome, and so they could not have had the pleasure of laughing at Visconti and the antiquaries; and for that pleasure they wasted at least £100,000 of the money of their employers, and put the municipality of Rome to an enormous expense besides, and all for nothing; the more remonstrances were made, the more determined they were to have their own way—they considered that as a point of honour.

J. H. PARKER, C.B.



## Lord Ronald in Italy.

**T**O this day you may count upon finding a blind ballad-singer in every Italian city. It is not, perhaps, a great exaggeration to say that, had there been no blind folks in the world, there would have been few ballads. Who knows, indeed, but that Homer (in whose existence we are old-fashioned enough to believe) would not have earned his bread by bread-making instead of by enchanting the children and wise men of all after-ages, had he not been "one who followed a guide?" Every one remembers how it was the singing of a "blinde crowder, with no rougher voice than rude style," that moved the heroic heart of Sidney more than the blare of trumpets.

Every one may not know that in the east of Europe and in Armenia, "blinde crowders" still wander from village to village, carrying, wheresoever they go, the songs of a former day and the news of the latest hour; acting, after a fashion, as professors of history and "special correspondents," and keeping alive the sentiment of nationality under circumstances in which, except for their agency, it must almost without a doubt have expired.

But just now our business is not with them. We have to present to the readers of THE ANTIQUARY a certain *Camillo, detto il Bianchino, cieco fiorentino*, who sang ballads at Verona in the year 1629, and who had printed for the greater diffusion of his fame a sort of rhymed advertisement containing the first few lines of some twenty songs that belonged to his repertory. Last but one of these samples stands the following:—

Dov' andastú jersera,  
Figlioul mio ricco, savio e gentil;  
Dov' andastú jersera?

"When I come to look at it," adds Camillo, "this is too long; it ought to have been the first to be sung"—alluding, of course, to the song, not to the sample.

Later in the same century, the ballad mentioned above had the honour of being cited before a more polite audience than that which was probably in the habit of listening to the blind Florentine. On the 24th of September, 1656, Canon Lorenzo Panciatichi reminded his fellow-academicians of the *Crusca* of what he called "a fine observation" that had been made regarding the song:—

Dov' andastú a cena figlioul mio  
Ricco, savio, e gentile?

The observation (continued the Canon) turned on the answer the son makes to the mother when she asks him what his sweet-heart gave him for supper. "She gave me," says the son, "*un' anguilla arrosto cotta nel pentolin dell' olio*." The idea of a roasted eel cooked in an oil pipkin offended the academical sense of the fitness of things; it had therefore been proposed to say instead that the eel was hashed:—

Madonna Madre,  
Il cuore stá male,  
Per un anguilla in guazzetto.

Had we nothing to guide us beyond these fragments, there could be no question but

that in this Italian ballad we might safely recognize one of the most spirited pieces in the whole range of our own popular literature—the song of Lord Ronald, otherwise Rowlande, or Randal, or "Billy, my son":—

"O where hae ye been, Lord Ronald, my son?  
O where hae ye been, my handsome young man?"  
"I hae been to the wood; mother, make my bed soon,  
For I'm weary wi' hunting, and fain would lie down."

"Where gat ye your dinner, Lord Ronald, my son?  
Where gat ye your dinner, my handsome young man?"  
"I dined wi' my love; mother, make my bed soon,  
For I'm weary wi' hunting, and fain would lie down."

"What gat ye to dinner, Lord Ronald, my son?  
What gat ye to dinner, my handsome young man?"  
"I gat eels boil'd in broo; mother, make my bed soon,  
For I'm weary wi' hunting, and fain would lie down."

"And where are your bloodhounds, Lord Ronald, my son?  
And where are your bloodhounds, my handsome young man?"  
"O they swell'd and they died; mother, make my bed soon,  
For I'm weary wi' hunting, and fain would lie down."

"O I fear ye are poison'd, Lord Ronald, my son!  
O I fear ye are poison'd, my handsome young man!"  
"O yes, I am poison'd! mother, make my bed soon,  
For I'm sick at the heart, and I fain would lie down."

This version, which we quote from Mr. Allingham's *Ballad Book* (Macmillan & Co., 1864), ends here; so does that given by Sir Walter Scott in the *Border Minstrelsy*. There is, however, another version which goes on:—

"What will ye leave to your father, Lord Ronald, my son?  
What will ye leave to your father, my handsome young man?"  
"Baith my houses and land; mither, mak' my bed sune,  
For I'm sick at the heart, and I fain wad lie down."

"What will ye leave to your brither, Lord Ronald, my son?  
What will ye leave to your brither, my handsome young man?"  
"My horse and my saddle; mither, mak' my bed sune,  
For I'm sick at the heart, and I fain wad lie down."

"What will ye leave to your sister, Lord Ronald, my son?  
What will ye leave to your sister, my handsome young man?"  
"Baith my gold box and rings; mither, mak' my bed sune,  
For I'm sick at the heart, and I fain wad lie down."

"What will ye leave to your true love, Lord Ronald,  
my son?  
What will ye leave to your true love, my handsome  
young man?"

"The tow and the halter, for to hang on yon tree,  
And let her hang there for the poisoning o' me."

Lord Ronald has already been met with, though somewhat disguised, both in Germany and in Sweden, but his appearance two hundred and fifty years ago at Verona has a peculiar interest attached to it. That we share many of our ballads with the Northern nations is a fact familiar to all; but, unless we are mistaken, this is almost the first time of discovering a purely popular British ballad in an Italian dress.

It so happens that to the fragments quoted by Camillo and the Canon can be added the complete story as sung at the present date in Tuscany, Venetia, and Lombardy. Professor d'Ancona has taken pains to collate the slightly different texts, because few Italian folk-songs now extant can be traced even as far back as the seventeenth century. The learned Professor, whose great antiquarian services are well known, does not seem to be aware that the song has currency out of Italy. The best version is one set down from word of mouth in the district of Como, and of this we subjoin a literal rendering:—

"Where were you yester eve?  
My son, beloved, blooming, and gentle bred,  
Where were you yester eve?"

"I with my love abode;  
O lady mother, my heart is very sick:  
I with my love abode;  
Alas, alas, that I should have to die."

"What supper gave she you?  
My son beloved, blooming, and gentle bred,  
What supper gave she you?"

"I supped on roasted eel;  
O lady mother, my heart is very sick:  
I supped on roasted eel;  
Alas, alas, that I should have to die."

"And did you eat it all?  
My son beloved, blooming, and gentle bred,  
And did you eat it all?"

"Only the half I eat;  
O lady mother, my heart is very sick:  
Only the half I eat;  
Alas, alas, that I should have to die."

"Where went the other half?  
My son beloved, blooming, and gentle bred,  
Where went the other half?"

"I gave it to the dog;  
O lady mother, my heart is very sick:  
I gave it to the dog;  
Alas, alas, that I should have to die."

"What did you with the dog?  
My son beloved, blooming, and gentle bred,  
What did you with the dog?"

"It died upon the way;  
O lady mother, my heart is very sick:  
It died upon the way;  
Alas, alas, that I should have to die."

"Poisoned it must have been!  
My son beloved, blooming, and gentle bred,  
Poisoned it must have been!"

"Quick for the doctor send;  
O lady mother, my heart is very sick:  
Quick for the doctor send;  
Alas, alas, that I should have to die."

"Wherefore the doctor call?  
My son beloved, blooming, and gentle bred,  
Wherefore the doctor call?"

"That he may visit me;  
O lady mother, my heart is very sick:  
That he may visit me;  
Alas, alas, that I should have to die."

\* \* \* \* \*  
"Quick for the parson send;  
O lady mother, my heart is very sick:  
Quick for the parson send;  
Alas, alas, that I should have to die."

"Wherefore the parson call?  
My son beloved, blooming, and gentle bred,  
Wherefore the parson call?"

"So that I may confess;  
O lady mother, my heart is very sick:  
So that I may confess;  
Alas, alas, that I should have to die."

\* \* \* \* \*  
"Send for the notary;  
O lady mother, my heart is very sick:  
Send for the notary;  
Alas, alas, that I should have to die."

"Why call the notary?  
My son beloved, blooming, and gentle bred,  
Why call the notary?"

"To make my testament;  
O lady mother, my heart is very sick:  
To make my testament;  
Alas, alas, that I should have to die."

"What to your mother leave?  
My son beloved, blooming, and gentle bred,  
What to your mother leave?"

"To her my palace goes;  
O lady mother, my heart is very sick:  
To her my palace goes;  
Alas, alas, that I should have to die."

"What to your brothers leave?  
My son beloved, blooming, and gentle bred,  
What to your brothers leave?"

"To them the coach and team;  
O lady mother, my heart is very sick:  
To them the coach and team;  
Alas, alas, that I should have to die."

"What to your sisters leave?  
My son beloved, blooming, and gentle bred,  
What to your sisters leave?"

"A dower to marry them;  
O lady mother, my heart is very sick:  
A dower to marry them;  
Alas, alas, that I should have to die."

"What to your servants leave?  
My son beloved, blooming, and gentle bred,  
What to your servants leave?"

"The road to go to mass;  
O lady mother, my heart is very sick:  
The road to go to mass;  
Alas, alas, that I should have to die."

"What leave you to your tomb?  
My son beloved, blooming, and gentle bred,  
What leave you to your tomb?"

"Masses seven score and ten;  
O lady mother, my heart is very sick:  
Masses seven score and ten;  
Alas, alas, that I should have to die."

"What leave you to your love?  
My son beloved, blooming, and gentle bred,  
What leave you to your love?"

"The tree to hang her on;  
O lady mother, my heart is very sick:  
The tree to hang her on;  
Alas, alas, that I should have to die."

At first sight it would seem that the supreme dramatic element of the English song—the circumstance that the mother does not know, but only suspects, with increasing conviction, the presence of foul play—is weakened in the Lombard ballad by the refrain "Alas, alas, that I should have to die." But a little more reflection will show that this is essentially of the nature of an *aside*. In many instances the office of the burden in old ballads resembles that of the chorus in a Greek play: it is designed to suggest to the audience a clue to the events enacting which is not possessed by the *dramatis persona*—at least not by all of them.

In the Northern songs Lord Ronald is a murdered child: a character in which he likewise figures in the Scotch lay of "The Croodlin Doo." It is not easy to decide which was the first version of the story. If ever the hero be found foreshadowed upon the heights of the Hindu Kush, it is most likely that the love-tale will turn out to be an after-thought. Meanwhile, it is plain that there is an absolute identity between the English and the Italian songs. It is not a case of a mere similarity of general ideas: mother, son, sweetheart, dog, and eel, appear as much in the one as in the other. The

versification of the Lombard ballad has a slightly exotic air with it; still, it is more likely, on the whole, that Lord Ronald came from Italy to England, than that he went from England to Italy. How he got into Italy is a question which for the present we will not attempt to solve.

EVELYN CARRINGTON.



## Dr. Parr on Bells and Bell-Ringing.

AN INEDITED LETTER.



OR several years prior to 1834 the Dean and Chapter of Lincoln were much perplexed as to the best course to adopt with regard to the Bells of their Cathedral. "Great Tom" had lost his voice, being cracked; the "Lady Bells" required rehanging; and the ring in St. Hugh's steeple was thoroughly out of repair, and had not been heard for many years.

So early in 1763 a tender for rehanging the "Lady Bells" was sent in by a local bell-founder, but, with occasional consultations, the matter drifted on until the year 1828, when much correspondence took place between the Cathedral authorities and several bell-founders as to the best course to pursue.

At that time William Dobson was working a not very successful foundry at Downham, in Norfolk. He was most anxious to be employed to recast "Great Tom," and to augment his size by adding some of the metal of the "Lady Bells" to be broken up. He wrote several times, sending several tenders, and had interviews with the Dean. In a letter, dated the 27th of July, 1829, he tried to stir up the Dean to have a great bell cast, whose note should "reach the turrets of Belvoir." "Altho'," he wrote, "humility is a great virtue, there is a possibility of carrying it too far, and, I think, that the most fastidious would acquit you of presumption were you to introduce a bell weighing something more than the mighty Tom of Oxford."

A few months previously he had sent certain proposals to the Dean, enclosing, at the same time, testimonials or letters addressed

to himself by Sir Robert Smirke, R.A., E. Kelvington, the Churchwardens of Poole, and Dr. Parr. These letters are preserved, with Dobson's proposals, amongst the muniments belonging to Lincoln Cathedral. It is the last-mentioned letter which I am now, by the kind permission of the Dean and Chapter, enabled to contribute to THE ANTIQUARY.

Dr. Parr, writing from Hatton, had previously held a benefice in Lincolnshire, being presented to the Rectory of Asterby in the year 1780. He was fond of bell-ringing, and, being considered an authority on the subject of bells, Dobson had written to him requesting his opinion of a new ring of bells lately put up by him at Liverpool. Omitting the opening of his letter, this was his reply:—

. . . . . You are right in supposing I am extremely fond of Bells, and you will not be wrong in assuming that neither in practice nor in theory I am quite a novice. To this hour I, with unusual dexterity, can set either a large or a small bell, so balanced, as not to require a stay, and I can ring in a round peal of six or eight, the treble, the fifth, and the tenor, and these three, you know, are the trying situations for the ringer; but my experience with eight bells goes only to round ringing, though my theoretical knowledge extends much farther in changes. When a schoolboy I was the first person known in the parish to raise, without aid, and to ring a tenor which weighed 23 cwt., 3 qrs., and 2 lbs., but I understood the compass, the hunt, dodging, snapping, and place-making, and I disliked what the College Youths call firing. We had only six bells, and I performed pretty well upon the grandsire six in the College single, the Oxford double Bob, the Court Bob, and the Treble Bob. This was the boundary of my practice in changes, but my speculations extend to Triples, and ringing the observation or second Bell, on a peal of seven, to the double Bob major, the Bob major reverse, the London Court Bob, the Norwich Court Bob, the Oxford Double Bob upon eight, and to the Bob of 5,120 with a produce of fifteen courses on tenor twelve, to the London Court Bob upon ten, and even to the Oxford treble Bob maximus upon twelve.

You see that I have not forgotten the language of ringing; and now I will tell you the books to which I am chiefly indebted for my knowledge in Bells, and some of which, if I point them out to you, cannot fail to be of service to you. It is useless to enlarge upon two Latin books which have great celebrity among learned men if they are fond of Bells; one is very generally known among scholars, and was written merely from memory, by an unhappy man who worked as a slave among Turks in a stone quarry, the book is called *Magius de Tintinnabulis*\*—it is a duodecimo. There is another duodecimo not very

generally known, but replete with curious history, and written by a learned and most zealous member of the Church of Rome: his name was John Baptista Pacichellius,\* and his work was printed at Naples in 1693. These books will be of no use to you, but if you have any scholar in the neighbourhood fond of ringing like myself, you may mention them to him. Now I will tell you of a book which I read when a boy, which I continue to read with great pleasure, and which I earnestly advise you to read if you can borrow from any of your neighbours the English translation of the French original;† you must inquire for the seventh volume. The English title of the book is *Nature Displayed*, the name of the ingenious author was Abbé de Pluche, and sixty or seventy years ago his work was in high estimation, though he had a strong leaning to the Cartesian Philosophy. You would do well to read his admirable chapter upon Bells in their materials, their proportions, the founding of them, &c., and as in the account of the preparation for casting there are some intricate calculations, you should desire the schoolmaster of your town to assist you in understanding them. Pray attend to the two scales proposed by Father Mersenne. You will be much interested by a curious tale of the vibratory effects produced on pillars standing at a distance by one of the bells which hung in the south tower of St. Nicaise at Rheims. What is there said upon the cannons of a bell, the waist, &c., the diameter, the thickness, and the weight of the clapper, I have often had occasion to compare with what occurs in other books.

\* \* \* \* \*

I was pleased with what you said upon the degree of warmth which is so advantageous in casting, and I am sure that even the note as well as the *tone* of the Bell must very much depend upon the skill of the founder in his choice of good materials, of good strong earth, of well regulated fire and smoke, and yet more, perhaps, in the shape which he gives to the mould. One or other of these circumstances has enabled me to account for similarity of sound in Bells, the weight of which is unequal. Lincoln Great Tom is in A, and so is St. Paul's, and so is Christ Church, Oxford, but the weight of Lincoln is less than St. Paul's nearly by a ton, and less than that of Oxford Bell by three tons or more, if the common representations be accurate. Again, at Lavenham, in Suffolk, there is a peal of six bells, the tenor does not weigh more than twenty-three hundred, and yet the note is not very distant from D in the Cambridge tenor, which weighs 30 cwt.

\* \* \* \* \*

The clock bell at Canterbury which weighs more than 7000 lbs.‡ is far superior to the great bell at Gloucester, which weighs three tons and a quarter, and as you will have only a single bell you will run no

\* Pacichelli (Ab. J. B.), *De Tintinnabulo*, Nolano Lucubratio Autumnalis. Neapoli, 1693.

† Pluche (l'Abbé), *Entretiens*, xxii. vol. vii. (Ellacombe's *Bibliotheca Campanologica*, p. 2) has a treatise on Bells. 12mo. Paris. 1762.

‡ This bell is seventy inches in diameter, and weighs seventy hundredweight.

\* *Magius* (Hieronymus) *de Tintinnabulis*, cum notis F. Swertii et Jungermanni, 12mo. Hanovix et Amstelodami, 1608, 1664, 1689.

risk in employing a large quantity of metal, for the dominant note will be invigorated by it.

I am, Sir,  
Your obt. hbl. Sert.,  
S. PARR.

Hatton, Jan. 22, 1816.

Dobson sent in another proposal in March, 1830, urgently pressing the Dean's acceptance of it. Considering the tone of his letters, it need create no surprise that the Dean replied putting off the matter indefinitely.

THOMAS NORTH, F.S.A.



## "The Garb of Old Gaul."

**U**NDER ordinary circumstances the various uniforms of the regimental system of our army do not provoke antiquarian discussion or call for review. But to their plaids and kilts, their bonnets and trews, our Scotch regiments are passionately attached. The traditions of centuries render well-nigh sacred to them a costume in which, for nearly two hundred years of loyal service to the country and the Crown, their unyielding bravery and self-sacrificing patriotism have been displayed. Few but Scotchmen, perhaps, can realize the intensity of this national feeling, but its results have contributed to our conquests in every quarter of the world. The radical changes which are contemplated in the dress of our Highlanders must touch the sensibilities of the most prosaic of antiquaries, assuming—what I cannot for a moment admit—that such a person as an unsentimental antiquary exists.

To carry out the latest scheme for territorial regiments—into the merits or demerits of which I shall not enter here—the authorities at the War Office announce that not only will one or two tartans disappear, but some Highland regiments will be melted away as well, whilst their distinguished "numbers" must at the same time be sacrificed. It were out of place to dwell in these columns upon the individual achievements of our nine Highland regiments. But many points connected with their several antecedents and traditions may not unprofitably engage our attention.

The 72nd and 78th are the earliest example of the enrolling of the members of any one particular clan in the military service of the sovereign.

According to the *Record of Icolmkill*, and in terms of a charter\* bearing date "Kincardine, January 9, 1266," a grant of the lands of Kintail, county Ross, erected into a free barony, was made to Colinas Fitzgerald, son of the Earl of Kildare (or Desmond), of Ireland, and who settled in Scotland in 1262, for his defeat of Haco, King of Norway, at the battle of Largs, in the reign of Alexander III. The lands are enjoyed by his posterity to this day. The Geraldine's followers rose, upon the downfall of the MacDonalds, Lords of the Isles, and the Earls of Ross, to acknowledged supremacy in the North. The barony passed from father to son, from Kenneth to Kenneth (whence Mackenneth became corrupted into Mackenzie), to the twelfth feudal baron, who, in 1609, was made Baron Mackenzie of Kintail. His son Colin was created, in 1623, Earl of Seaforth, and the third Earl is celebrated for his loyalty to Kings Charles I. and Charles II. He married Isabella, daughter of his kinsman, Sir John Mackenzie, Bart., of Tarbat, father of the first Earl of Cromarty. This lady put to death the old seer of the family who, in virtue of his gift of "second sight," had revealed the infidelity of her husband, then absent in Paris. In his last moments the "Warlock" predicted the misfortunes and ill fate of the house in terms which have been actually fulfilled. "I see," he says, "into the far future, and I read the doom of this race. The long descended line of Seaforth will, ere many generations have passed, end in extinction and sorrow. I see a chief, the last of his house, both deaf and dumb. He will be the father of three fair sons, all of whom he will follow to the tomb. He will live careworn and die mourning, knowing that the honours of his line are to be extinguished for ever, and that no future chief of the Mackenzies shall bear rule at Brahan or in Kintail.

\* Some doubts are thrown upon the authenticity of the charter by W. W. F. Skene (see his *Celtic Scotland*, vol. iii. Edinburgh: David Douglas, 1880). He would deduce the descent of the chiefs of Kintail from Gillean-Og (Colin the Younger), a son of the ancestor of the Rosses.



Lamenting over the last and most promising of his sons he himself shall sink into the grave, and the remnant of his possessions shall be inherited by a white-hooded lassie from the East. . . . And as a sign by which it may be known that these things are coming to pass, there shall be four great lairds in the days of the last deaf and dumb Seaforth—Gairloch, Chisholm, Grant, and Rasay—of whom one shall be buck-toothed, another hare-lipped, another half-witted, and the fourth a stammerer.\* . . . When he looks around him and sees them he may know that his sons are doomed to death, that his broad lands shall pass away to the stranger, and that his race shall be no more." Kenneth, the third Earl, died in 1678. His eldest son, Kenneth, the fourth Earl, accompanied King James II. to France, who there created him Marquis of Seaforth. His only surviving son, William, was attainted for being "out in the 'Fifteen," and forfeited his title and estates; a portion of the latter were, however, subsequently restored to him. His grandson, Kenneth (my ancestor, to whom the honours also had been restored), seventh and last Earl of Seaforth, when England was at war with the American colonies, and was menaced by France, Spain, and Holland together, raised from his own clansmen, which included the MacRaes, a regiment for general service. Of this he was appointed lieutenant-colonel commandant by a commission dated December 29, 1777. The regiment, at first the 78th, is now the 72nd (Duke of Albany's Own Highlanders). "We passed through Glensheal with prodigious mountains on each side. We saw where the battle was fought in the year 1719. . . . We soon afterwards came to Auchnasheal, . . . we sat down on a green turf seat at the end of a house. . . . We had a considerable circle about us, men, women, and children, all McCraes, Lord Seaforth's people. Not one of them could speak English. . . . The poor McCraes, whatever may be their present state, were of considerable estimation in the year 1715, when there was a line in a song,† 'And aw the brave McCraes are

\* I do not quote this prophecy, or rather malediction, *in extenso*, as some members of the family are yet living.

† The line is thus printed in Hogg's *Jacobite Relics*, vol. i.: "And the wild MacRae's comin'." It was

coming.'" So writes James Boswell when, on the 1st September, 1773, he and Dr. Johnson, in their tour to the Hebrides and Western Isles, were journeying from Glenmorison to Glenelg, where they were to take boat for Skye. Amongst the men of the then 78th who mustered at Elgin on the 15th May, 1778, were the descendants of those MacRaes, call them savages if we will, who, with the fidelity that is commonly ascribed to a dog and—a Highlander, carried their wounded chief to the Spanish ships from the disastrous field of Glensheal;\* and who, in 1732, had marched down to Edinburgh, more than four hundred strong, to lodge a large sum of money, a portion of their rents, to be remitted to him in France. The MacRaes who, in July, 1778, seduced from their allegiance to the king by Richard Parker, the mutineer of the *Nore* of ten years later, and his fellows, encamped for days upon Arthur's Seat, and could only be quieted with formal articles of capitulation, were the same who fought and won our battles at Cudalore, Palacatcherry, Coimbatore, at Seringapatam, in the Carnatic and the Mysore. Embarking for India with his regiment, in 1783, the Earl of Seaforth died on the voyage, and, leaving no male issue, was succeeded in the chieftainship of the clan by Major Francis Mackenzie, a descendant of Kenneth, third Earl. In 1793, Major Mackenzie embodied, from his own people on the family estates, a regiment of Highlanders—the 78th, or "Ross-shire Buffs"—to which he subsequently added two more battalions, since disbanded. Amongst the first list of officers were George, first Earl of Erroll; the Hon. George Cochrane, son of the Earl of Dundonald; and Thomas, Lord Cochrane. In September, 1794, they joined Lord Mulgrave's force in Walcheren, and the next year went to the Cape. In 1797 they arrived at Calcutta, and in June, 1803, came under the

on this occasion that Dr. Johnson delivered his well-known apophthegm upon the few and little pleasures of the indigent poor.

\* In 1719 Spain destined a large force, under the command of James, second Duke of Ormond, for the invasion of Scotland. Owing to reverses at sea, only three frigates reached the west coast of Scotland. Here the Spaniards, about 400 in all, were joined by William, fifth Earl of Seaforth, and the Marquis of Tullibardine. They were ultimately surrounded and overpowered by the King's troops under General Wightman.

command of General Wellesley (Duke of Wellington). With the 74th, they shared in the memorable victory of Assaye. But their chiefest glory is the leading part they took in the Indian campaigns, under Havelock, of 1857-58.\* Coming back to Scotland in 1858, they had, by the name of the "Saviours of India," such a reception as had never before been given to troops. Their first Colonel, Francis Mackenzie, had been raised to the peerage of the United Kingdom, in 1797, with the title of Lord Seaforth, Baron Mackenzie of Kintail. It was this nobleman who exemplified the truth of the Warlock's prediction. By his genius and energies he overcame the disabilities under which he lay. In course of time he acquired the faculty of speech, but the sense of hearing was partially denied to him. He filled several high offices of State; and was Governor of the Barbadoes and Demerara in 1800-8. Returning to Scotland he was made a Lieutenant-General and appointed Lord-Lieutenant of the county of Ross. At his death in 1815 (he was born in 1754) he left six surviving daughters, his three sons having died before him, and the titles again became extinct. Of those ladies the eldest, Mary,† married, for her second husband, Alexander Stewart, a grandson of the seventh Earl of Galloway, who thereupon assumed the name of Mackenzie and settled upon that lady's extensive possessions at Brahan Castle, in Ross, the home of her forefathers. Here, in September, 1858, the "Ross-shire Buffs" being at Fort George, a banquet was given by her and her husband to the corps her father had raised, and a numerous gathering of the Mackenzies assembled to do honour to those heroes. On entering Inverness, Colonel MacIntyre halted his men

before the house of General John Mackenzie, the oldest officer then in the British army, who had originally equipped and commanded the light company of the 78th. They gave three cheers for the gallant veteran, and proceeded along the streets appointed for the procession to the Castle. Of the twenty-one officers, forty-four sergeants, thirty corporals, and 424 privates, only fifty-nine in all were left of those who had gone to India in 1842. That year the colour of the pipers' uniform was changed from buff to a dark green. The regiment wear the Highland dress, including the philabeg, or kilt, and have buff leather appointments and buff facings. Their tartan—as is that of the 71st, who, however, wear the trews—is of the Mackenzie pattern, composed of green, black, and blue chequers, with red and white streaks. Their motto is *Cuidich 'n Rìgh*, which means "aids or defenders of the King." The 72nd, who were called the "MacRaes" for many years, wear the feathered bonnet, and trews of the MacRae tartan, which has black, green, and blue chequers on a red ground, picked out with yellow and red lines. Their facings are yellow; their jackets, like those of all our Highland regiments, are scarlet. Their badge is the Duke of York's cipher, "F," and a royal ducal coronet. They were designated the "Duke of Albany's Own Highlanders" in 1823 (after H.R.H., who was Duke of Albany in Scotland), by the express authority of King George IV.

With the 78th the authorities had linked the 71st, the Highland Light Infantry. The third Earl of Cromarty, a descendant of Sir John Mackenzie of Tarbat, was attainted and actually condemned to death, though his life was ultimately granted, for his share in the "Forty-five." His eldest son, John Mackenzie, Lord Macleod, went to Sweden, and rose to high command in the army of that country. Having come back to England in 1777, he was given to understand that the Government, who were then in sore straits for recruits, would gladly profit by his efforts to embody a regiment. Lord Macleod had no difficulty in doing this, and raised a battalion, which was long known as "Macleod's Highlanders." He was their first Colonel, and a portrait of him in his uniform may be seen at Tarbat House, the old home

\* For their services before Lucknow the Victoria Cross was conferred upon Privates James Halliwell and Henry Ward, Colour-Sergeant Stewart Macpherson, and Lieutenant Macpherson. It was also bestowed upon the 78th as a body, who resolved that the Cross should be worn by Surgeon McMaster for his intrepidity and humanity in succouring the wounded.

† She was the "white-hooded lassie from the East"—as the wife of Admiral Sir Samuel Hood, her first husband, she resided for some while in India. See the verses which Sir Walter Scott sent to this lady, beginning "So sang the old bard in the grief of his heart," upon the death of Mackenzie, last chief of Kintail.

of the Earls of Cromarty. Together with those of the 74th (Highlanders), the colours of the 71st are resplendent with the names of all our great victories in India and the Peninsula, whilst to the latter are added "Waterloo," "Sevastopol," and "Central India." The 71st, though at first numbered the 73rd, must not be confused with the regiment now bearing that number, and of which I shall speak in its turn. The badge of the Mackenzies is the *Caber Feigdh*, a stag's head and antlers, in heraldic phrase, caboshed. This they derive from the circumstance that a very remote ancestor of the sept rescued the King of Scotland from an infuriated stag which he had wounded. "In gratitude for his deliverance," says Stewart of Garth, "the king gave him a grant of the castle and lands of Castle Doonan, and thus laid the foundation of the clan Mackenneth or Mackenzie."

In the year 1787, four new regiments were ordered to be raised for State purposes, to be numbered the 74th, 75th, 76th, and 77th. The latter two were to be raised in the south, and the former two in the north of Scotland, as Highlanders. The 75th are now the "Stirlingshire" Infantry of the Line. The 74th was styled the "Argyll Regiment of Foot," with the full Highland dress of kilt, &c., a "Lamond" tartan, very like that of the 42nd, and white facings. In 1809 they were deprived of their Highland costume, which was restored to them as a special honour, the trews being substituted for the kilt, in 1842; and a white strand was inserted in the tartan to distinguish it from that of the 42nd and 93rd. More glorious, if possible, than the names of the battles inscribed on their colours is the list, on the monument at Chelsea Hospital, of names of the men who were drowned at the wreck of the *Birkenhead* on the 27th of February, 1852. There were on board 499 soldiers, including sixty-six of the 74th, going out as reinforcements to the troops then engaged in the Kaffir war. The *Birkenhead*, a paddle troop-ship of 1,400 tons and 556 horse-power, Captain Robert Salmond, struck on a sunken rock off Point Danger. Lieutenant-Colonel Seton, of the 74th, in command of the detachments, paraded the men on deck, told off one party to work the pumps, another to help the sailors, 132 in number, to lower the boats, and

another to throw the poor horses overboard. All obeyed in silence and in perfect order. The women and children were passed into the second cutter. In ten minutes after she had first struck the ship broke in two at the foremast. An eye-witness, speaking of the captain and Colonel Seton, says: "Side by side they stood at the helm, providing for the safety of all who could be saved. They never thought of themselves." As the vessel sank forward those on board clustered on the poop, but without the least disorder. Colonel Seton told the men that if they jumped overboard they would swamp the boats. They remained by his side. The officers shook hands, bidding one another and the men farewell. The ship broke in two again abaft the mainmast, when all were plunged into the sea. "Until the vessel disappeared there was not a cry or a murmur from soldiers or sailors." Of the 631 souls on board 438 were drowned, and in twenty minutes from the hour the ship struck nothing of her was visible but wreckage and floating timber. Colonel Seton, Ensign Russell, and forty-eight men of the 74th, perished. The boats were picked up at sea by the *Lioness*, a coasting schooner, which also found about forty-five men clinging to the wreck. Drafts of the 73rd and 91st were also amongst those on board. The 74th are now linked with the 26th (Cameronians), the regiment of the Covenanter Richard Cameron, of Glasgow.

The 91st (Princess Louise's Argyllshire Highlanders), who have yellow facings and wear trews, of the Cawdor Campbell tartan, of blue and green chequers with light blue and red fine strands, were embodied by the Duke of Argyll upon letters of service issued to him on February 10, 1794. They were raised as the 98th. Captain Wright and forty-one privates of this corps were on board the *Birkenhead*. The 92nd (Gordon Highlanders) were recruited on the Gordon estates in 1794. Their first colonel was the young Marquis of Huntly, the "Cock of the North," eldest son of the fourth Duke of Gordon. His mother, Jane Maxwell, the beautiful Duchess, enlisted her tenantry, adding the bounty of a kiss to the customary guinea. The 92nd have yellow facings, and wear a kilt of blue and green chequers striped with yellow—the Gordon tartan. Their linked corps, the

93rd (Sutherland Highlanders), were raised on the estates of the Countess of Sutherland in 1800. She was the heiress of the ancient earldom of Sutherland. This corps, with the 78th, shares the honour of saving India during the Indian Mutiny. The tartan of their kilt is almost identical with that of the 42nd, though somewhat higher in shade.

As early as 1725 some Highlanders were taken into the service of the Crown, when Marshal Wade was appointed Commander-in-Chief in Scotland. Four years later a number of loyal Highlanders were embodied as a quasi-military police to keep order in the mountain districts. They formed six companies, under the command of officers selected from the Campbells, Grants, Munroes, and other leading families who had embraced the principles of the Revolution. These "Independent Companies" were known as *Am Freicadan Dhu*, or Black Watch, from their sombre and new tartan of black, green, and dark blue, as compared with the brighter uniforms of the *Seidaran Dearag*, or red soldiers. In October, 1739, their strength was augmented to ten companies, under the command of the Earl of Crawford and Lindsay. From this date commences the career of a regiment which is a household word with our nation. The mutiny in their ranks, and their march back for Scotland from London in 1743, under the leadership of Corporal MacPherson, have by some been compared with the Retreat of the Ten Thousand. Overtaken in Lady Wood, near Brig Stock, in Northamptonshire, they were induced to submit and return to London. The ringleaders of the mutiny, Farquhar Shaw, and Corporals Malcolm and Samuel MacPherson, were shot on Tower Green; the fears and distrust of the rest were dispelled. The regiment went to Flanders. From that day the "Black Watch" have proved one of the most gallant and invincible battalions of which Her Majesty's Government can boast. The now 73rd Infantry of the Line was at the outset incorporated as the second battalion of the 42nd, in the year 1780, under the command of Lord John Murray; but nine years afterwards this connection ceased, their Highland dress was abolished, and they were enrolled as the 73rd or "Perthshire" Line Regiment. The 79th—the Queen's Own Cameron High-

landers—derive their name from Colonel Alan Cameron, of Erracht, who was nominated their first colonel in August, 1793. Their beadroll of engagements is no less honourable than those of the 92nd and 93rd together, ranging as it does from "Egmont-op-Zee," "Egypt," through all our great wars down to the relief of Lucknow. Their facings are blue, their kilt is of black, green, and blue chequers, having bright red lines interspersed. They are linked with the 42nd.

These are the men, with such a history, who were recently threatened with the last indignity—the crowning contumely—of the deprivation of their distinctive tartans. But against such proposals a remonstrance has been made too forcible to be disregarded. Though unable, in pursuance of their scheme of Army Organization, to preserve the unity of the several Highland corps, the War Office have, within the past few days, agreed upon the following compromise:—The 73rd will revert to their former position of second battalion to the 42nd, resuming the dress of the latter; and the two are to constitute the Royal Highlanders (The Black Watch), stationed at Perth. The 71st and 74th will form the Highland Light Infantry, at Hamilton, wearing trews of the Mackenzie tartan. Fort George is to be the depôt of the Seaforth Highlanders, composed of the 72nd and 78th. The 72nd are thus assured of the kilt of the Mackenzie tartan which it was contemplated to restore to them for their late services in Afghanistan. With the 92nd are to be fused the 75th, as the Gordon Highlanders, with kilts of Gordon tartan; the 75th (Stirlingshire) thus returning to their former status as Highlanders. Aberdeen will be their depôt. The 91st and 93rd, at Stirling, are to become the Argyll and Sutherland Highlanders. They will wear the kilt of a new tartan, reproducing the colours of the Sutherland and Cawdor Campbell patterns. The 79th, at Inverness, remain intact, with the addition of a second battalion, as the Queen's own Cameron Highlanders. The 26th (Cameronians) and 90th (the Clydesdale Regiment) are to be re-constituted, at Hamilton, as the Scotch Rifles (Cameronian), with a uniform of green and black facings. The Highland Regiments are shortly to relinquish their black ostrich-feather headdress

for the true national covering—the bonnet ; and, the "Royal" regiments excepted, will all adopt buff-coloured facings.

W. E. MILLIKEN.

## The Battle of Trafalgar.

**T**HE following account of the battle of Trafalgar is from a contemporary MS., which has lately come into my possession, copied from the narrative of a purser's clerk on board the *Naiad*. The *Naiad* was a frigate, one of the class of ships which Nelson used to call the "eyes of the fleet," and which had the useful but comparatively unexciting duty of closely watching the movements of the enemy and reporting them to the commander-in-chief. During the action they had little to do except in cases of emergency, and no doubt afforded the best position for observing and describing the course of an engagement. Towards the end, however, when many of the ships of the line were disabled, they were of the utmost use, both for taking charge of helpless vessels of their own side and for cutting off the retreat of the enemy. Their absence at the battle of the Nile prevented a decisive victory from being absolutely complete: "If the frigates belonging to the squadron had been present, not one of the enemy's fleet would have left Aboukir Bay." At Trafalgar the *Naiad* seems to have been a signal-repeating ship, but was never in the action, being last but two in Nelson's column when it advanced to the attack and afterwards stationed to windward of the opposing fleets.

A few remarks suggested by the somewhat illiterate but detailed and careful account subjoined may be reserved to the end:—

"Remark &c. H.M.S. '*Naiad*' off Cadiz commencing 19th October 1805.

Our in shore squadron, consisting of the *Euryalus*, *Sirius*, *Naiad* and *Phæbe* Frigates, *Weasle* Brig & *Pickle* Schooner Cruising off the Harbour of Cadiz, at 7 A.M. observed several of the enemies ships getting under weigh, at 8. Cadiz bearing ENF. ab<sup>1</sup> 3 Leag<sup>s</sup>, the *Weasle* received orders to proceed

off Carthagea to acquaint Admiral Louis & squad<sup>n</sup> of the Enemy coming out, the Schooner to Cape Spartel, Tangiers and Tetuan to acquaint all cruisers & to return off Cadiz, the Frigates Extended from each other so as they may understand each others signals and alarm our fleet which was cruising off Cape S<sup>t</sup> Mary, fired several Guns and Repeated Various signals from the *Euryalus* to the *Phæbe*, at Noon Calm a [*sic*] Eleven line of battle ships outside S<sup>t</sup> Sebastion Lighthouse, it bearing East 11 or 12 miles Obs<sup>d</sup> three sail in the WNW.—P.M. Light airs and cloudy Emp<sup>d</sup> Repeating Various signals from the *Euryalus* to the *Phæbe*, at 4.50 Cadiz NE. b E½E. 5 or 6 Leagues at 5.30 wore and stood towards the *Euryalus* at 11.40 Burnt a blue light, at 12 *Euryalus* and *Sirius* E b S, at day light saw 12 of the Enemys ships under Weigh off Cadiz, and 23 Sail of Lord Nelson's fleet on our w<sup>t</sup> Quarter, ans<sup>d</sup> Various signals from the *Euryalus*, at 8 Fresh Breezes & Cloudy, Enemys fleet coming out as fast as Possible, at 10 fresh Breezes & thick hazey w<sup>t</sup> with Rain, saw a strange sail on the Lee beam about 4 miles distance and She being a Ship of the Line supposed an Enemy, saw her fire 2 Guns Quick and One slow with signals, which she Repeated, set T. G<sup>t</sup> sails, at 10.45 Tacked and lost sight of the strange sail, at noon strong Breezes with Continual Rain and very thick w<sup>t</sup> part of our fleet in sight at times,—P.M. D<sup>o</sup> W<sup>t</sup> at 4 the w<sup>t</sup> Clearing up Enemys fleet on our Lee bow formed in three Lines, Our fleet on the w<sup>t</sup> Quarter, Repeated several Blue lights and Sky Rockets from the *Euryalus* and *Phæbe*, and kept Between both fleets all night—at 1.30 A.M. spoke His Majesty's Ship *Colossus*, at day light saw the Enemy in Line of Battle Bearing from SSE. to East Our fleet ahead steering towards the Enemy, the Combined Fleets of France and Spain consisting of one 4 Decker 2 Three Deckers, Thirty two Deckers 6 Frigates and two Brigs, Under the Command of the French Admiral Villeneuve and Spanish Admiral Gravina—Our fleet of 27 sail of the Line 4 Frigates a schooner and Cutter, Commanded by Lord Nelson. P.M. at 12:10 Light Breezes Observed the *Royal Sovereign* Commence action, as did several other ships of the Lee Line at 12:30, at 12.50 the Spanish Admiral commenced firing and the action

TABLE OF SIGNALS.

No. of Signal.	Telegraph Admiralty Accompanying flags or Pendants.	Purport.	By whom made.	To whom made.	Day of the month.	At what time made. H <sup>s</sup> M <sup>s</sup>	Remarks.
13	Adm <sup>y</sup>	Prepare for Battle	Com <sup>r</sup> in chief	General	21st Oct <sup>r</sup>	6 40	Ans <sup>d</sup> by the fleet immedy which was complied with.
76	Adm <sup>y</sup>	Bear up sail large on the course steered by Admiral or that pointed out by Compass signal	Victory	General	"	6 50	Ans <sup>d</sup> & complied with imm <sup>y</sup> .
	Naiad pendants	Sig <sup>l</sup> for Captain Dundas	Victory	Naiad	"	7 50	Ans <sup>d</sup> & comp <sup>d</sup> with Imm <sup>y</sup> .
76		Bear up sail large on the course steered by Admiral or that pointed out by Compass signal	Victory	Prince	"	8 40	Ans <sup>d</sup> by the Prince Immedy.
92	Adm <sup>y</sup> & S. Pends	Shorten sail & carry as little sail as possible	Victory	General	"	10	Ans <sup>d</sup> & comp <sup>d</sup> with Immedy.
420	Adm <sup>y</sup> & R. Sovereign Pendants		Victory	R. Sovereign	"	10 50	Do.
642	Adm <sup>y</sup>	The Chace or strange sail is a vessel of war	Victory	R. Sovereign	"	10 50	Do.
307	Adm <sup>y</sup> & S. Pts Red with white flag over [yellow] Telege	Make all sail possible with safety to the masts	Victory	not known suppd Thunderer.	"	11 5	Rep <sup>d</sup> this sig <sup>l</sup> to the Thunderer with her N <sup>o</sup> Immedy.
		England Expects that Every man will do his duty	Victory	General	"	11 35	Rep <sup>d</sup> by the Naiad Imm <sup>y</sup> .
63	Adm <sup>y</sup> Preparative	Prepare to anchor	Victory	General	"	12	Rep <sup>d</sup> by the Naiad Imm <sup>y</sup> and complied with.
8		The above sig <sup>l</sup> to take place Imm <sup>y</sup> after the close of the Day					
16	Adm <sup>y</sup>	Engage more closely	Victory	General	22nd Oct <sup>r</sup>	12 20	Rep <sup>d</sup> by the Naiad Imm <sup>y</sup> .
307	Adm <sup>y</sup> & S. Pts Red with white flag over yellow	Make all sail possible with safety to the masts	Victory	Africa	"	12 30	Rep <sup>d</sup> twice by the Naiad.
	Naiad's Pts & Comp <sup>s</sup> Sig <sup>l</sup> Adm <sup>y</sup>	To take a Disabled Ship in tow	Euryalus	Naiad	"	3	Ans <sup>d</sup> & comp <sup>d</sup> with Imm <sup>y</sup> .
101		Come to the wind on the L. Tack	Euryalus	General	"	3 20	Repeated by the Naiad Imm <sup>y</sup> .
99	Adm <sup>y</sup>	Come to the wind on the S. Tack	Euryalus	General	"	3 30	Do.
101	Adm <sup>y</sup>	Come to y <sup>e</sup> wind on the Larb <sup>d</sup> Tack	Phoebe	General	"	4	Do.
101	Adm <sup>y</sup>	Come to the wind on the L. Tack	Phoebe	General	"	4 35	Do.
99	Adm <sup>y</sup>	Come to the wind on the Starb <sup>d</sup> tack	Adm <sup>l</sup> on Bd the Euryalus	General	"	5 25	Do.
58	Adm <sup>y</sup>	Take possession of ships that struck	Adm <sup>l</sup> on Board the Euryalus	General	"	5 40	Do.

became Very General, at 1 a Spanish three Decker haul down her Colours to the *Royal Sovereign*, at 1:30 all the same three Deckers masts gone over y<sup>e</sup> side, at 1:35 Obs<sup>d</sup> a Spanish two Decker haul down her Colours, at 1:50 a French two Deck ship and the French Admiral Ship both strike to the *Victory* and *Temeraire*, at 2 Obs<sup>d</sup> the Main & Mizzen masts of a French two Decker go over the side at 2:10 Observed several of the Enemys Ships Dismasted One of ours with her fore and mizzen masts gone at 2:30 Obs<sup>d</sup> the *Neptune* Dismast the Spanish four Decker,

and likewise several of D<sup>e</sup> strike their Colours, at 2:40 the Action became General from Van to Rear at 2:45 the Main and Mizzen masts of the *Royal Sovereign* went by the Board, at 3:35 Bore up to take one of Our Ships in tow, she being without a mast or Bowsprit, at 4 Took the *Bellisle* in tow, Obs<sup>d</sup> one of the French Line of battle ships on fire, at 4:20 out boats and sent them to the assistance of her distressed Crew, at 5 the firing ceased from all the Ships, at 5:10 Observed the ship that was on fire to blow up with a Dreadful Explosion at 6 four of the French

Ships of the Line retreating with their starboard tacks on board to Windward of us, and 14 Spaniards with Gravina's flag to Leeward, Trafalgar bearing E b S. abt 10 miles, Sent an officer to the *Victory* for Orders respecting the *Bellisle* who Returned with the Melancholy News of the Death of our Commander in chief—*Bellisle* still in tow, at 10.30 Received on Board 95 Prisoners and sent a petty Officer and 30 Men to the *Achille*, the 3 Boats that went to take the men out of the French Ship as above mentioned, were under the Direction of Lieutenant Mainwaring Hugh Montgomery mate & Mark Anthony Mid<sup>d</sup>, which saved abt 190 amongst which was the Surgeon who informed, Mr. Anthony that there was nearly 300 wounded below when he left the Ship, A female was saved by Mr. Montgomery floating by the assistance of the Ships Quarter Bill Board, we put those unfortunates On Board the *Pickle* schooner & *Intrepénante* cutter, which Vessels has been reported to have saved them by their activity; Our Boats did not leave the fragments of the wreck until 8 O'clock, Lieutenant Mainwaring and Mr. Anthony was within a Cable length when the Explosion took place, and did not reach us until 1:30 A.M., which we were happy to see as we had Despaired of seeing them any more, they Returned unhurt—The *Bellisle* still in tow sent the surgeon to assist the wounded men, the Carpenters Crew to help the wounded Ship:—24<sup>th</sup> October at 4 P.M. it came to blow strong and squally with rain at times, at 5 the stream Cable parted from a Messenger We had bent to it, Out boats and endeavoured to take her in tow again in attempting which she fell on board of us, cut away Our Jolly boat and the starboard Quarter Gallery with part of the Quarter found it impracticable, the wind shifting in the night and blowing strong with a high sea running, at 3.30 A.M. lost sight of the *Bellisle*, at 5.40 more moderate saw the *Bellisle* Very near the shore of Trafalgar seemingly in a Perilous situation bore down for her and took her in tow a Battery fired several shot at us,—25<sup>th</sup> at 1.30 P.M. cast off the *Bellisles* towrope and came to an anchor in Gibraltar Bay, Was Received with a *fue-de-joy* and three Cheers all round the Garrison, and that night

a Lumination took place in consequence of the Glorious action and Victory."

With the aid of the above account, and especially the list of signals, we may both add some details of the action not hitherto brought forward, and also remove more than one inaccuracy in the received accounts. A general knowledge of the facts may be assumed in our readers.

To begin with, it may be doubted whether Southey's and Alison's "light winds from the south-west" at the commencement of the fight are possible. For though there *had been* S.W. winds, yet the mere fact that our line of attack was almost due east, and that Collingwood calls his column the *lee* column, shows that the wind was north rather than south of west. It could be described as "westerly," as Collingwood denotes it, but certainly not south-westerly.

There are traces of a mysterious ship, perhaps one of the enemy's frigates, hovering about our fleet; it was seen signalling at 10 A.M. on the 20th to leeward of the *Naiad*, and attracted the attention of Nelson and Collingwood on the following morning, but there is no clue to its name or real character.

From want of attention to the exact order and wording of the signals Alison has made some strange mistakes. He says (*Hist. of Europe*, Edinb. 1836, vol. v. p. 356) Nelson "made signal for the British fleet to prepare to anchor at the close of the day, and when it was given asked the captain whether he did not think there was another wanting: and after musing awhile he fixed what it should be, and the signal appeared at the masthead of the *Victory*, the last he ever made . . . 'England expects that every man will do his duty.'" The plain facts of the case destroy this story; for the famous signal just quoted preceded the former one, and so far from being Nelson's last was succeeded by three others from the *Victory*. Even Collingwood seems in the excitement to have forgotten the number of signals which preceded the actual conflict. But Alison's next error is more egregious and has not the excuse of being romantic. "Nelson," he says, "in bearing down made signal when the ships entered into action to cut away their canvas, in order that no hands might be lost in furling the sails. The loss to the

fleet in a few minutes was nearly £200,000." Is there any foundation for this idea except a misconception of the signal for shortening sail?

The first signs of the wind dying away appear in the special signals to the *Prince of Wales*, *Thunderer* and *Africa* which were lagging behind; we know that the action commenced in an almost dead calm.

Our readers will note other points of interest in the narrative, the use of the *Euryalus* as a signalling ship after Lord Nelson's death, for the excellent reason that it had some masts still standing on which to hoist the signals, while the *Royal Sovereign* had not; the change, unexplained in extant accounts, from the *Euryalus* to the *Phæbe*; and the apparently double account of the disaster to the *Achille*. But the whole account bears marks of genuineness too unstudied to be doubtful and too careful to be despised. Any criticisms and elucidations of the incidents narrated would be welcome.

F. MADAN.

Oxford.



## Some Early Briefs.

By S. R. BIRD, F.S.A.

### PART I.

**T**HAT the practice of granting Letters Patent under the Great Seal, authorizing individuals for a longer or shorter period to solicit the alms of the benevolent, was of considerable antiquity, is proved by the existence, amongst the early Chancery proceedings and elsewhere, of many very curious petitions having for their object the grant of a "Patent of Alms." These documents, for copies of which, as well as of other public records herein referred to, I am indebted to the courtesy of Mr. Stuart A. Moore, F.S.A., are generally addressed to the Lord Chancellor, and are for the most part written in Norman-French, from which circumstance, combined with the character of the handwriting, they appear, although undated, to belong to a period not later than the earlier part of the reign of Henry VI. The first of these petitions is addressed to the "very reverend father in God and most gracious Lord, the Chancellor of England," and states that the suppliant

was wounded in the right hand "in the wars of the most noble Prince your father, that is to say, in his expedition into Spain." The Chancellor for whom it was intended was therefore, in all probability, Henry Beaufort, Bishop of Lincoln, and afterwards of Winchester, who held the Great Seal on three several occasions between the years 1403 and 1426, the expedition referred to being evidently that undertaken by his father, John of Gaunt, Duke of Lancaster, in prosecution of his claim to the Crown of Castile. The tenor of this document, which seeks the grant of a "Patent of Alms" to last for one year, and is a very fair specimen of its class, is as follows:—

"A tresreverent pere en Dieu et tresgracions  
"seigneur le Chauceller Dengleterre.

"Supplie treshumblement votre povere orateur  
"William Whitby, Taillour de Loundres, que come il  
"estoit mahemme sur son mayn destre en les guerres  
"de tresnoble prince votre pere que Dieu assoille,  
"cestassavoir en son viage de Espagne, et unqore  
"tresreverent pere en Dieu le dit suppliant est deve-  
"nuz si povere a cause de son dit mahemme issint qil  
"nad rien dont vivre si non par almoigne de bones  
"Cristiens, Que plese a votre tresreverent paternite et  
"tresgraciouse seigneurie de graunter a votre povere  
"orateur une patente dalmoigne durant un an, qar a  
"este en prison pur ij ans pour la dette de xl li. et ceo  
"pour Dieu et en oeuvre de charitee."

A similar petition by Johan Sayer, of the county of Kent, "un lige homme de notre seigneur le Roy," sets forth that whilst the said Johan was engaged in the wars of the "most puissant prince the king's grandfather," in which he was "meschiefousement et cruelment maheyme," his houses were suddenly burnt, together with all his goods and chattels, so that "il ne sciet autre remedie sinon de aler el pays mendisant," for which purpose he prays the letters patent of our lord the king "priante as bons gentz du pays de lour almoigne dont vivre."

Another, by "Johanne" the wife of Henry Goderych, begs for a "protection dalmoigne" under the King's seal to enable her to collect the alms of good Christians towards the ransom of her husband who had been taken prisoner on the seas by the French, and conveyed to Boulogne, his ransom being fixed at twenty pounds; and similar petitions in aid of their ransom are preferred by "William Robynson de Rothebury," wounded and taken prisoner by the Scotch, by whom



his ransom is fixed at ten marks, and by "John Man," taken prisoner by the French in a "crayere" sailing to Harfleur, and imprisoned in the Castle of Crotoy, his ransom being fixed at ten livres.

The latter prays for a "protection dalmoigne, directe sibien as gentz spirituelxx comme temporelxx," which, from the special mention made of the clergy, would seem to approximate more nearly to the modern "brief."

The following document is very curious, as showing the value set upon his "Commission" by the petitioner, from whom it had been stolen by his "hiredman," along with other goods and chattels:—

*"To the Right Reverent Fader in God my  
"worthy and gracious lorde The Archebisshop of  
"Caunterbury, Chaunceller of Englande.*

"Besecheth mekly pore bedman Thomas Glase-  
"broke of the Towne of Westmynster in the countee  
"of Midd. that hath ben in the werryys in Fraunce  
"with Kynge Henry the Fyfte, that God assoille his  
"sowl, and also with ourre Souverain lorde that now  
"ys, of longe tyme duryng in the grounde of Fraunce,  
"and ther he hath ben taken prisoner and ofte tymes  
"distrussed, and there strykyn thorough the hede with  
"a quarell wherby he ys empeired and *hindred of his*  
"*hiringe*, and the quarell hede left in the nekke  
"bone; and so was brought by John of Bury and  
"other gentilmen to Stalworth and so by the grace of  
"God he gatte oute the quarell hede oute of hys nek-  
"bone or ellys he hadde ben dede; and sithe after-  
"ward stryken thorough the lefte arme with a spere  
"bitune the elbowe and the shulder; and Maister  
"Thomas of Conynghapelane heled up the wounde,  
"but yet he ys mayhemed for ever; and the seid  
"Thomas hath solde his londes and his goodes and  
"yet they suffise not to paie his dettes ne his  
"finaunces, but he have helpe of you and Cristen  
"peuple; And wheras ye of youre high and good  
"grace graunted to the seid Thomas a *Commission*  
"*for to gedir almons*, the same commission *was stolyn*  
"*from hym by Richard Helyer his hiredman*, and  
"other goodes. The (which) Richard ys now  
"arrested by the diligent labour of the seide Thomas  
"and emprisoned in Maydeston, Wherefore like it to  
"yourre holy faderhode and gracious lordshippe to  
"send downe to your Steward of Maydeston charg-  
"inge and comaunding hym that the seid Richard  
"be kepte stille in prison unto the tyme that he hath  
"contented and agreed the seid Thomas for taking  
"away of his Commission and other goodes, *whiche*  
"*takyng away of his seid Commission ys perishinge*  
"*and destruction of hym and his wyfe*, For, and he  
"*hadde hadde ys Commission, it wolde by his diligent*  
"*laboure have brought hym an hys wyf oute of dette*  
"*and danger*; And your seid pore besecher and bed-  
"man shal pray for you while he levith."

So many of these petitions were preferred

by men who had been disabled in the King's wars that the issuing of "Patents of Alms" would appear to have afforded the King a simple and inexpensive mode of pensioning his soldiers out of the pockets of the charitable.

Amongst these the following is remarkable, as well for the quaintness of the language and spelling as for the earnestness of the prayer:—

*"Unto oure highe and mooste reverent fader in  
"God and graciouse lord Archbishop of Cawntur-  
"bury and Chaunceller of Engeland.*

"Bisechith mekely youre poure orator and per-  
"petuell bedeman Richard Harrolde dwellynge in  
"Plummouthe that it wolde please un to youre gra-  
"ciouse lordshippe to knowen how that youre saide  
"bisechere is ifalle into grete poverte, standynge in  
"grete age, and he may not helpe hymselfe, for as  
"moche as he hathe ispende his tyme in ye Kynges  
"werres by yende see, there beyng in prison of longe  
"tyme duryng, to his grete undoyng for evermore  
"withoute ye helpe and ye socoure of good men-  
"almes; Wherefore please it unto youre full reverent  
"faderhod and graciouse lordshippe *that ye wolde*  
"*forchesaffe atte the reverens of God and of his dere-*  
"*worth passion to have compassion and pitee over hym*  
"*for ye pite that Criste hadde over Mary Mawdeleyne*  
"graciously to grawnte to youre saide bisechere your  
"lettre of pardon under youre graciouse seale, as he  
"evere more desyareth effectually to pray for yow  
"graciouse lorde, and for alle youre full noble worthy  
"aunsetres, atte the reverens of God and in werke  
"of charitee."

The documents above quoted are all amongst the "Early Chancery Proceedings, Richard II. to Henry VI." The following curious supplication is from the "Privy Seals, temp. Edward IV.," and, as it bears the Royal sign manual, would appear to have been used as a warrant for making out the patent asked for. From this document it seems to have been the custom for a prisoner to leave hostages with the enemy while he went about to collect his own ransom. It is also interesting, as showing the sympathy evinced for those who joined in the crusades against "the enemies of God the Turke":—

*"R. E.*

*"To the right high and mighty Prince the King  
"of England and Fraunce.*

"Piteously sheweth unto your good and gracioux  
"highness Dimitrius de Oryson, Knyght of Constan-  
"tynoble and late Treasurer unto the Emperour of  
"Grece, that where as your said suppliant for the  
"mayntenynce of christen faith hath been taken two  
"tymes by the enemies of God the Turke, that is to  
"say, the first time at Constantynoble and the

"seconde tyme at Negrepoint, and is raunsomed by  
 "the said enemyes at the some of MCCCC Dukats,  
 "and for suretie of payment of the same hath left his  
 "wyf and his v. sonnes in plegge with the said  
 "Enemyes, And it is soo gracioux lord that your  
 "saide suppliaunt is not of pour to quietowte his said  
 "wyf and childrein, to hym grete hevynesse, without  
 "the help almes relief and socour of Christen people.  
 "Please it therfore your gracioux highness the pre-  
 "misses to consider & in wey of almes and pitee  
 "to graunt unto your said suppliaunt and to his  
 "felowe your gracioux lettres patents in due form to  
 "them to be made and to endure the space of a yere,  
 "That they beforce of your said lettres may goo in  
 "this your Realme and receyve the alms of your  
 "subjects in the same toward the quytynowte of his  
 "saide wyf and childrein, And this at the rever-  
 "ence of God and in wey of pitee, And your said  
 "suppliaunt and his said wyf and childrein shall pray  
 "to God for the preservacion of your most noble and  
 "roial astate."

The petitions hitherto referred to have all been requests by individuals to be allowed, for a certain period and for a specified purpose, to collect the alms of the benevolent by means of a personal appeal.

We now, however, come to a memorial presented by an unfortunate palsied clergyman in the reign of Henry VIII., which seems to be in an especial manner the precursor of the more modern brief—that is to say, of a document directed expressly to the clergy, and enjoining on them to exhort their congregations to liberal contributions towards the object of the appeal, in support of which, if they should think it expedient, they were to send round the Churchwardens to make a collection from house to house.

This document, which, from the style given to the Lord Chancellor, appears to have been dated between the years 1538 and 1544, seems to be of sufficient interest to warrant its reproduction in full. It is as follows:—

"To the right honorable Sir Thomas Audley,  
 "Knight of the noble order of the Garter, Lord  
 "Chancellour of England, Denyse Fyll Clerk  
 "wyssech the grace of Almighty God.

"The same self Denyse, being a poor simple  
 "creature and your faithfull oratour, most humbly  
 "besecheth your Lordship forasmuch as he is ex-  
 "tremely taken and vexed with the palsy that he can  
 "scarsely or never a whytt speake, so that he is not  
 "able to celebrate nor say mass nor hath not,  
 "neyther is lyke to have, any substance or goods  
 "wherewith he shall be able to fynde remedy agaynst  
 "povertie, that it may now please your Lordship  
 "to give and graunt unto hym a lycense under the  
 "kyngs brode seall to ask and gether the charitable  
 "almesse and gyftes of the kyngs liege people within

"his graces dominion of this his realme of Ynglond  
 "and Wales duryng the naturall lyfe of the said  
 "Denyse, beseching your honourable Lordshyp that  
 "in the same newe lycence it may be conteyned and  
 "mensioned in exprest words that the curates and  
 "other ecclesiasticall persones be commaunded by the  
 "forme thereof *sub pena contempt* to exorte their  
 "parissches to tendre and regard the Kyngs Majesties  
 "lycense And to move them to devocion, And that  
 "of the churchwardens may go with your said oratour  
 "to help hym, and also to aske and take for your said  
 "oratour every man and womans devocion that be  
 "dysposed to gyve anything, which said clauses were  
 "not thus expressed in myne olde lycence, and there-  
 "fore the curate and churchwardens wold say nor  
 "do anythyng for hym but suffre hym according to  
 "the tenour of the same. In tendre consideration  
 "whereof the same Denyse humbly besecheth your  
 "Lordshyp to pardone his boldness at this tyme for  
 "that he troubleth your Lordshyp agayn. And to be  
 "so good Lord unto hym as to graunt him his said  
 "request, And he shall dayly pray for the good  
 "increase and mayntenaunce of your honorable  
 "astate."

The next mention we find of this class of documents is in the reign of Elizabeth, when, in a petition presented in 1584 to the Lord Chancellor and others of the Privy Council by one John Jackson, a chapman of Ipswich, the suppliant, after setting forth that in consequence of great loss by robbery and otherwise he is unable to pay his creditors, who, "such is their uncharitable and uncontionable mynds," refuse to take yearly payments according to his ability, and "having no regard to his hindrance, nor his charge of wife and six small children," seek daily to arrest him, beseeches them to intervene between him and his said creditors, and also to grant to him "*the collection of well disposed people their charity in Ipswich and in the county of Sussex and Essex towards the payment of his debts.*"



## The St. Clairs and their Castle of Ravenscraig.

### PART II.



HE St. Clairs, as we have seen, held a high place among the more important Scotch families, but the circumstance which chiefly contributed to their elevation was the marriage

of Sir William St. Clair, son of the Sir William previously mentioned, to Isabella, heiress of Malise, Earl of Stratherne and Orkney. This Malise had got the latter earldom by a similar alliance with the daughter of Magnus, Earl of Orkney; but it is singular that his daughter, who in turn took it to the St. Clairs, was not a daughter of his northern wife, but the issue of a subsequent marriage.\* The son of Sir William and Isabella thus became the first Earl of Orkney of the St. Clair line. But they did not enjoy their new honours long. Only for three or four generations, terminating with William, third Earl of Orkney, the founder of Roslin Chapel, and one of the most potent Scottish nobles during the fifteenth century. His wife, Margaret Douglas, was a granddaughter of Robert III., and his daughter Catherine was married to Alexander, Duke of Albany, second son of King James II., but from whom she was divorced in 1488. It was through this royal alliance that the St. Clairs lost the earldom of Orkney and became connected with Fifeshire. In the unhappy differences between Albany and his brother, James III., the Earl of Orkney naturally took the side of his son-in-law, and incurred "forfaultrie," afterwards removed. It afforded the King a colourable excuse for compelling him to resign his northern earldom, for which he received, by way of compensation, the castle and lands of Ravenscraig and other properties in the neighbourhood. That this is the correct account of the transaction is evident from a passage in the Master of Sinclair's *Memoirs of the Insurrection in Scotland*, a work which we shall have occasion again to quote. Referring to this compulsory exchange by his ancestors he thus bitterly writes:—

The melancholie reflection of so great and noble an estate as the Orkney and Shetland Isles being taken from one of them for forfaultrie by James III., after his brother Alexander Duke of Albanie had married a daughter of my familie, and for protecting and defending the same Alexander against the King, who was to kill him as he had done his youngest brother the Earle of Mar; and for which after the forfaultrie he gratefully divorced my forfaulted ancestor's sister.—*Memoirs*, p. 367.

This last and greatest Earl of Orkney had previously acquired the Earldom of Caith-

ness, and although dispossessed of his chief honours, he still held large estates in Midlothian, Fifeshire, Aberdeen, and Caithness. But his own acts did more to weaken the power of his family than anything else. To William, his only son by his first marriage, he seemed to have taken a dislike, and instead of giving him an inheritance befitting his great position, he "cut him off," not with a shilling certainly, but with only the estate of Newburgh in Aberdeenshire, granting the Earldom of Caithness and the Roslin and Fifeshire lands to his two sons by a second marriage. The eldest son, however, instituted a process to annul his father's settlement, and was successful. He received the castle and lands of Ravenscraig, &c., with the title of Lord Sinclair, and was acknowledged by his two brothers as the chief of the house. Thenceforward he lived at the castle whose ruins we have endeavoured to describe—the first of the barons of Ravenscraig. It is a curious instance of retributive justice that Roslin, the headquarters of the family, thus, as we have narrated, unjustly divorced from the rightful heir, should, after two hundred and fifty years of alienation, revert to his descendants. Roslin was sold in 1735 by the last St. Clair of Roslin to the two sons of the eighth Lord Sinclair of Ravenscraig, and it now, as is well known, belongs to Lord Rosslyn.

To Henry, William's son, the title of Lord Sinclair was confirmed after his father's death in 1488. He fell at Flodden. Lady Sinclair, a daughter of the Earl of Bothwell, survived her husband nearly thirty years.\* From a work containing extracts from the burgh records of Dysart, collected by the late incumbent, the Rev. William Muir, we quote an interesting passage relative to this lady. It professes to be taken from the protocol book of a notary public. The

\* Agnes, a daughter of this Lady St. Clair, was third Countess of Bothwell, and mother of Queen Mary's third husband. The marriage of Agnes was dissolved in 1556, as we learn from Professor Schiern's *Life of James Bothwell*, and for this curious reason that Mary of Guise "promest faithfullie be hir hand writ at twa syndrie tymes to tak the said Erle in mariage." It is remarkable that two of his ancestors had also attempted unsuccessfully to win the regard of Dowager-Queens, while his son, James, Earl of Bothwell, married Mary Stuart, Queen of Scotland.

\* *History of Scotland*, by John Hill Burton, vol. iii. p. 163.

formalities and phraseology are peculiar, and it is curious also that a record of such transactions should be made by a lawyer.

11th June, 1542.—On which day Margaret, Lady of St. Clair, being in extreme distress, renounced the devil and his pomp, the world and its works, and betook herself entirely to the mercy of God, before these witnesses—a Reverend Father in Christ, Patrick Hepburn, Bishop of Moray, John Hepburn, Rector of Dalry, Mr. Walter Grote, John Weems, with many others.

These two Hepburns were brothers of Lady St. Clair. Walter Grote suggests a well-known name in English literature. Dysart, with other towns on the east coast, had, at that time, and long afterwards, a considerable trade with the Low Countries, and the various ports adjacent, and it is not impossible that the Dysart Grote may have been a connection of some of the ancestors of the historian, whose father was a burgher of Bremen. The name is certainly not indigenous, and has long since disappeared from the district. Of the third lord we have notices from various sources. He held a curious position in contemporary politics, being both a supporter of the Reformation, and a zealous adherent of Queen Mary.\* Perhaps this unusual combination may account for the almost entire absence of his name in historical records of the time, very likely preventing him from being an active partisan on either side. The Master of Sinclair, in the work already quoted, relates an anecdote of this Lord Sinclair, connected with the assassination of the "bonny Earl" of Moray, at Donibristle, in 1592. Lord Huntly and the Earl of Caithness, after their bloody deed was accomplished, had found their way along the coast to Ravenscraig Castle, and asked for protection and hospitality. To this request Lord Sinclair made answer that "they were very welcome to come to him, but they had been much welcomer if they had gone by." However, his gate was opened to them, and on their departure he gave them a safe escort till they reached the Highlands. Lord Caithness, it will be recollected, was a kinsman.

The relations in which these barons stood to the burghs of which they held the superiority is a point of great interest, on

\* His name appears in the records of the Privy Council from 1573 to 1577.

which some light is thrown by such stray records as those already quoted. In the case of the Sinclairs and their burgh of Dysart, we are bound to say that the extracts on the whole disclose a considerable amount of mutual friendliness and good feeling. But it was inevitable, more especially after the breaking up of the feudal system, and when the inhabitants of towns were gradually groping their way to self-government, that collisions should sometimes take place between them and the old feudal lord, inclined perhaps to stand a little too stiffly on the ancient privileges of his order. The passage subjoined, taken from another compilation, the work of Mr. Alexander Gibson, may be regarded as a specimen of the less pleasant, and, we may add, less frequent, side of the subject. Here is a portrait of my lord sketched with graphic brevity and force :—

8th June, 1592.—In this action of Skeddoway and his brother, seeing they are intrusted in office of bailliary to my Lord Sinclair, ane man of plain bangister\* and oppression against them and anetroublesome man upon sundry times, likeas without any occasion has forgit quarrels against the bailies and neighbours hereof, and daily continues therein, braying and bosting within the town and without. Therefore for avoiding thereof ordains, &c. &c.

The seventh lord, who died in 1676, was a staunch royalist during the civil wars, and was nearly ruined by Cromwell's exactions. He was taken prisoner at Worcester, and did not regain his liberty till 1660. With his concurrence a singular arrangement was made regarding the title.† In the financial embarrassments consequent on his active loyalty, he had been under great obligations to Sir John St. Clair, of Herdmanstoun, a namesake, but no relation. At the instance of the latter, it was arranged that his eldest son should marry Lord Sinclair's daughter, and only child; and that, failing male issue, the title was to go to the house of Herdmanstoun. There was a son of this union, Henry, eighth lord of Sinclair, of whom one rather noteworthy event is recorded. Inheriting his grandfather's devotion to the Stuarts, he carried his feeling against the Orange dynasty so far as to rise in his place in Parliament

\* In Jamieson's *Scottish Dictionary* a "bangister" is defined as "a violent and disorderly person, who regards no law but his own will."

† Burke's *Vicissitudes of Families*, p. 127.

and protest against the decision the House had come to in favour of William and Mary. His family was a numerous one—six sons and five daughters. It might have been thought that this was a sufficient protection against the consequences of the new settlement, but it proved otherwise. Some of the sons died unmarried, and those who did marry had no descendants. On the death of the last surviving son, General Sinclair, in 1762, the peerage title, which had been dormant since the death of his father in 1723, passed, in accordance with the provisions of the new patent, which excluded a female successor, to the St. Clairs of Herdmanstoun, whose descendants still enjoy it. It is a very uncommon circumstance that three peerages should thus have slipped from the grasp of what may be called the original Roslin stock, and that they now hold a fourth in no way connected with the others.

It was somewhere about the last Lord Sinclair's time that the castle was abandoned. Although always inferior in grandeur to Roslin, yet, doubtless, during the 200 years of the St. Clair occupancy the walls of the old fortress witnessed many a scene of baronial splendour. Daughters of several of the great Scotch houses—Bothwell, Leslie, Lindsay, Marischal, Wemyss, and others, had formed alliances with the Sinclairs. During the earlier period the building may have been well enough, but, latterly, to those accustomed in any measure to the comforts and elegancies of life, it must have proved a most ungenial residence. Sibbald, writing about 1700, mentions that Lord Sinclair's seat and ordinary residence was in the town of Dysart; so that the tradition of the dismantling of the castle by Cromwell's forces may be correct, as we know from the terms of the letters patent of Charles II. that he (Lord Sinclair) had suffered loss, and "his estates been seized by the late usurpers." A portion of the ruins was occupied for some time by various servants of the family, but little would be done to keep it in order, and in a short time probably it became uninhabitable.

Before concluding, we must say a word or two regarding the last Master of Sinclair, and his brother, General Sinclair. Of them and their father there are frequent glimpses in

some of the local records already quoted. We find them co-operating with the inhabitants of Dysart in various schemes for the welfare of the people and the improvement of the town. Sometimes it is the repairing of the harbour or the appointing of a minister; at other times the laying of a new "cassey" to a neighbouring village; the procuring of "ane seat in ye kirk" for the magistrates and council; repairing of the streets, and the like. A good deal, in fact, of helpful intercourse, which would tend to keep smooth the relations between them.

The Master of Sinclair was an extraordinary character, and passed through more adventures than many a hero of romance. While with the Duke of Marlborough in the Low Countries, he killed in a duel a brother officer, Ensign Schaw, who had accused him of cowardice; and the deceased's brother having reiterated the charge in another form, the Master, after a short altercation, shot him dead at the head of his regiment. A court-martial condemned him to death, but he escaped into Prussia, and remained there till 1712, having received in that year a pardon from Queen Anne. He actively joined the Rebellion of 1715, serving under the Earl of Mar, for whose military capacity he had small respect. His *Memoirs of the Insurrection* was published, from the manuscript at Dysart House, in 1858, by the Abbotsford Club, with the notes and introductory notice of Sir Walter Scott. It is an astonishing literary performance, trenchant and vigorous in every line. Vituperation was the author's strong point, and his epithets flash through the book like firebrands. He was master of several languages, and an accomplished classical scholar. It comes on one with a sort of intellectual surprise to find on the same page a round of good hard swearing and quotations from Seneca or Virgil. A book altogether *sui generis*, full of force and passion and vindictiveness, and revealing everywhere a strongly marked individuality. The uncomplimentary designation "bangister," in the burgh records, might much more fitly have been used to describe "the Master."

His brother, General Sinclair, also made his mark in the world. The estate was settled on him after the forfeiture of his brother, but

he generously resigned it on the latter being a second time pardoned. He was an officer of much experience and high reputation, although, as the biographer of David Hume remarks, without any great opportunity during his long career of distinguishing himself. Those familiar with the life of Hume will recollect that the philosopher accompanied General Sinclair as private secretary in various military and diplomatic services. The General was upwards of thirty years a member of Parliament, and at his death in 1762 was representative for Fifeshire. Neither he nor his brother ever assumed the title, nor did the first two of the Herdmanstoun family, on whom it devolved. It remained in abeyance till 1782, when Charles St. Clair of Herdmanstoun became the first of the new line of the Lords Sinclair.

The modern history of the family is well known. At the General's death his estates were inherited by his nephew, Colonel James Paterson, and he in turn was succeeded by his cousin (or cousin's son rather), Sir James Erskine, Bart. The latter, on the death of his uncle, the Lord Chancellor, became the second Earl of Rosslyn, and the present peer is his grandson. The latter succeeded to the title and estates on the death of his father in 1866. Earl Rosslyn is well known, in Scotland at least, as the representative (Lord High Commissioner) of Her Majesty for several years at the annual General Assembly of the Scotch National Church. He was also appointed by the Queen as Ambassador Extraordinary at the celebration of the first marriage of the present King of Spain, an office which, it is understood, he filled with much dignity and acceptability. He married, in 1866, the Hon. Mrs. Maynard, a great-granddaughter of the third Duke of Grafton.

About a stone-cast from the castle, around whose ruins we have been lingering, is old Dunnikier House—a residence of the Oswalds—for many generations, and never more so than now, a popular and respected Fifeshire family. To the student of Scotch domestic architecture it is rather an interesting building, both within and without, dating back about two hundred years. A prominent feature is a row of pointed dormer windows on the second floor, each of the tiny gables with similar carved work, but finished at the apex

with a different figure—a rose, thistle, heart, crescent, and so on. Like most buildings of the date, it has a fine high pitched roof which would delight Mr. Ruskin himself.

Two of the Oswalds with whom the house is chiefly identified have gained a more than local reputation. The late Sir John Oswald was a most distinguished officer, in high command in the Peninsular War and elsewhere. He had all sorts of honours and dignities showered upon him, the last being the rank of General, bestowed in 1837. In another sphere, Sir John's grandfather, Mr. James Oswald, M.P., and a Privy Councillor, achieved a considerable position, and was a man of various endowments and acquirements. He filled several responsible offices in the state, and had he lived longer would assuredly have attained greater distinction. He died in 1770, in the prime of life. Up to that time the family house was in the town of Kirkcaldy, and it is interesting to note that the dwelling of a still greater man, Adam Smith, was quite contiguous on the opposite side of the street. Oswald and Adam Smith were intimate friends. The house of the latter was removed many years ago, but Dunnikier House is still extant, a particularly good example of the dignified family house within towns possessed by many county families two hundred years ago.

T. HUTCHESON.



## Reviews.

*The Englishman and the Scandinavian; or, A Comparison of Anglo-Saxon and old Norse Literature.*  
By FREDERICK METCALFE. (London: Trübner & Co. 1880. 8vo. Pp. xxvi.—514.)



THE subject taken up by this work has not hitherto been handled in England—it has been waiting for a long time for an author to come forward, and at last he appears in the person of Mr. Metcalfe. First books upon a subject are always valuable; they may not always realize the expectation of them, but at all events they set men a-thinking in fresh directions, and they direct students to a line of research which may open up a great storehouse of new facts. If for no other reason, then, we must congratulate Mr. Metcalfe upon his work. He traces the study of Anglo-Saxon literature from the time when Archbishop Parker rescued Anglo-Saxon MSS. from present oblivion and impending destruction, down to these

modern days when Professor Skeat occupies a Chair of Anglo-Saxon at Cambridge. Then he takes up Scandinavian and Icelandic literature; and finally he shows when the two streams, differing in many respects, meet at last in a magnificent river fed by the springs of human knowledge.

Such an undertaking as this is necessarily of great magnitude. It takes us into the realms of comparative mythology, where Germany, Scandinavia, and England stand together as modern descendants of a common home; it takes us into the realms of primitive politics, when the Anglo-Saxon laws and charters seem to have been promulgated from the same legal tribunals as Scandinavian laws and charters; it takes us into the ballad-history, the proverb-speaking, and the poetry-making of the two peoples, where, again, we seem to meet on a common platform. Thus the book is interesting to many classes of readers. We do not altogether agree with the arrangement of the materials; there seems to be great gaps left between the English and Scandinavian comparisons, which might have been drawn closer together by a somewhat more elaborate plan of dealing with the subject. Nor do we always think Mr. Metcalfe's style of writing the best suited to the subject he has in hand. Still we would not grudge the expression of high appreciation with which we regard this very important work, and its vast amount of learning and critical research; and we would point out how specially valuable it is to the folk-lorist in those passages where, as in the spell against sudden stitch and the charm for healing the broken foot, pure traditional rhymes in England and Scotland are compared with early manuscript poems found only a few years ago in Germany.

*An Answer at large to a most hereticall traylerous and Papistical Byll, in English verse, which was cast abroad in the streetes of Northampton, and brought before the Judges at the last Assises there, 1570.* Imprinted at London by JOHN AUDELYE. (Reprinted by Taylor & Son, Northampton, 1881.) Pp. 25, 8vo.

This reprint of a curious poem, written by Thomas Knell in answer to some Romanist verses against the marrying of priests, forms one of an interesting series of rare and curious Tracts illustrative of the History of Northamptonshire, which Messrs. Taylor & Son are now issuing.

*A Sketch of the Early History of the Printing Press in Derbyshire.* By ALFRED WALLIS. (Reprinted from the *Journal of Derbyshire Arch. & Nat. Hist. Soc.*) 1881. Pp. 20. 8vo.

Mr. Wallis, editor of the *Derby Mercury*, has compiled a valuable account of Derbyshire printing in the eighteenth century, and we hope local antiquaries in other counties will follow the example he has so well set. It is amusing to read that the proprietor of the *Derby Mercury* in 1732 complained bitterly of the practice of lending the paper from one neighbour to another, and of the still worse one of letting it out to hire at a halfpenny, by which means his sales were diminished.

*The Capitals in the Crypt of Canterbury Cathedral.* Described and illustrated by J. DONKIN. (London: W. H. Johnson.) 4to. 1881.

Mr. Donkin here gives us twenty-four well-executed illustrations of a most important piece of architecture. The work of carving these pillars no doubt extended over a considerable period of time, and its character and execution were left very much to the individual taste and exertions of the monks. In this way we get the rude and essentially grotesque carvings which represented the simple expressions of the faith of their designers, and became a kind of art symbolism by which the illiterate were taught the chief incidents of the Christian religion. Thus it will be gathered that Mr. Donkin has placed within reach of the student a very important contribution to church archaeology. Every plate is highly interesting to the art-lover. We cordially endorse Mr. Donkin's timely exhortation for the proper restoration, from a state of most unaccountable neglect, of the oldest, finest, and most interesting crypt in England.

*Descartes.* By J. P. MAHAFFY. (Edinburgh and London: Blackwood. 1880.) Pp. vi.-211. Cr. 8vo.

This forms the first of Messrs. Blackwood's very useful series of Philosophical Classics for English readers. The aim of this series is to tell the general reader who the founders of the chief systems of philosophy were, and how they dwelt with the great questions of the universe. We are not quite sure whether Professor Mahaffy, in the volume before us, has made a just proportion between Descartes' Life and his philosophy, only about one quarter of the book being devoted to the latter portion of the undertaking. But still Professor Mahaffy has dealt with the subject in his own way, and before we arrive at the chapters dealing strictly with the philosophy of Descartes, we have all along been working up to them by the interesting account of his life and writings, much of which is only the filtration beds through which his philosophy has gradually reached its place. That philosophy is, as Professor Mahaffy says, strictly deductive,—let us, says Descartes, get rid of all books, and see what the light of reason will teach those who use it with unshaded lustre. How opposite this is to modern philosophy, where the researches of the antiquary are among the chief tools of the philosopher, does not need stating. We heartily recommend this first production of a very valuable series of books, and we shall look forward to subsequent volumes with satisfaction—a satisfaction which might be increased, if we were promised an analytical index to each book, an addition that is sadly needed.

*Cuthbert of Lindisfarne, his Life and Times.* By ALFRED C. FRYER. (London: Partridge & Co. 1880.) Pp. 215. Cr. 8vo.

As an essay which might be very well placed in the hands of prize-takers at some of our large schools, we are disposed to speak very highly of this book. There is a certain amount of interest in the new grouping of an old story which comes very well under

this classification of the book; and it will, if thus used, do a great deal of good by stimulating the desire for historical research. But so far as the antiquary is concerned, we would ask why has the book been published? It does not tell us new facts, it does not go to new sources of information, and it certainly does not do as a companion to Canon Raine's *Life of St. Cuthbert*, nor to Eyre's *History*. We do not wish to write discouragingly of the author, but at the rate literature now increases it is the bounden duty of reviewers to say exactly where books which come under their notice ought to be placed.

*A Collection of Gaelic Proverbs and Familiar Phrases.* Based on MACINTOSH'S Collection. Edited by ALEXANDER NICOLSON, LL.D. (Edinburgh: MacLachlan & Stewart. 1881.) Pp. xxxvi.-421. Cr. 8vo.

In 1785 the Rev. Donald Macintosh published *A Collection of Gaelic Proverbs*. It was at that time, and has continued to be, the only collection of Celtic proverbs gathered into a book and translated for the benefit of English readers. In 1819 a second edition by Alexander Campbell appeared, but this was not so good as the original, because of the many mis-translations of the Gaelic. This and other defects, and the comparative rarity of the book, suggested the present edition, and we congratulate Dr. Nicolson most heartily upon the production of a much-wanted book in a manner which is in every way admirable. The additional notes and illustrations serve to make this edition of great value to the folk-lorist in general, as well as to the student of proverbial lore.

It is remarkable to what a considerable extent proverbs are a reflex of the ways of thinking and feeling, of the life and manners, culture and superstition, of a nation. They are the unwritten philosophy of nations, and they contain much of the unwritten history. All who take up this book will dive into it for the purpose of picking up the stray shafts of wit and wisdom; and there are some who will find remarkable survivals of primitive manners and customs. "The first story from the host and tales till morning from the guest," together with "He that's in the corner let him watch the fire," call up the gathering round the central peat fire, when stories were told, riddles proposed and songs sung—stories, riddles and songs that the student now gladly enshrines in his collection of relics of primitive times; for it is thus that fairy tales and songs have been handed down from time immemorial. We cannot linger over these proverbs, or our pages might be crowded with illustrations. We must, however, just mention shortly one or two very valuable examples. "I will not say brother but to my mother's son" looks like a relic of descent through females, instead of through males, a very early phase of society. "As clever as Coivi the Druid" takes us back to early Britain. While "It is not every day that Macintosh holds a court" (mòd); and

The Scottish race shall flourish free,  
Unless false the prophetic,  
Where the sacred stone is found,  
There shall sovereignty have ground—

takes us to that broad and interesting question of local

administration of justice which opens up so many valuable pages of primitive history.

We have naturally touched upon the antiquarian side of this book, but let us add that while the antiquary is going through these pages for examples of his own studies he will often have to pause to laugh or admire the sayings about women, and marriage, and love, and friendship, and kindred, and many other topics of the daily life of one of the most interesting people in Europe.

*The Ancient Coins of Norwich.* By HENRY WILLIAM HENFREY. (Extracted from the *Journal of the British Archaeological Association*.) London: 1880.

Mr. Henfrey here gives us one of those valuable series of papers on numismatics, for which he is so well known in the archaeological world. The earliest coins which can be said with certainty to have been struck at Norwich are the silver pennies of Athelstan. All the Norwich coins, prior to the Norman conquest, bear on the reverse the name of the moneyer who made the die, together with the name of the city. With these two important facts to start with, Mr. Henfrey takes us through many important phases of East Anglian history. Kings who are not known to history are restored to a place in the annals of the country, and many important events are illustrated by the facts brought to light by a careful study of the coinage. But there is no need to dwell upon the important details which Mr. Henfrey here, as in all his Papers, sets out. We are particularly glad to see that he duly records the names—a great many Danish, but a large number also Saxon—of the moneyers of this early period, because we have in these names the only records of the English artists who worked in gold and silver, and these names deserve an important place in history.

*The Churches of Yorkshire.* Vol. I. By W. H. HATTON. (London: Elliot Stock. 1880.) Pp. 144-xiv. 4to.

The churches of the various counties of England form a subject well worth attention from local antiquaries. There is much to be gained from these monuments of the past, which have listened to the religious utterances of our race from the earliest times; for before the church stood upon its present site, very often stood there the pagan temple. Mr. J. Charles Cox, in his *Churches of Derbyshire*, has given us such a model for the compilation of works upon this subject, that we must confess to many feelings of disappointment upon first acquaintance with Mr. Hatton's book. It is not arranged in a consecutive narrative, but in sections, where we meet too often the irritating sentence "to be continued." Surely if the great amount of labour Mr. Hatton has evidently bestowed upon his subject were worth anything at all, it were worth a good literary handling; and this, we must confess, it has not got. But, if this grumbling is merited, there is still much to be grateful for in the interesting and valuable material which Mr. Hatton places before us. Not to be too critical of the style of writing and of the arrangement



of material, we are quite willing to record our high opinion of the researches placed together from widely scattered sources. There is a description, and in most cases very good illustrations, of twenty-two different churches or chapels. Besides these, Mr. Hutton has not forgotten the all-important subject of the stone crosses, and we have the ancient crosses at Hesley, at Guiseley, and Hartshead, described. Many interesting notes on Folklore, and curious customs connected with churches, such as the marrying in the church porch, are to be found as pleasant side-lights upon the minute descriptions of church architecture and antiquities, which form the bulk of the book.

*Journal of the Derbyshire Archaeological and Natural History Society.* Vol. III. (London: Bemrose & Sons). 8vo, pp. xxxii.-176. 1881.

The principal Papers of this important volume are "Proceedings in the Court of Exchequer respecting the Chatsworth Building Accounts," by Mr. W. H. Hart; "An Inventory of Furniture at Beauchief Hall (1691)," and "Some Ancient Documents relating to Totley, Dore, and Holmsfield, near Dronfield," by Mr. S. O. Addy; and "Place- and Field-Names of Derbyshire which indicate Vegetable Productions," by the Rev. J. C. Cox. By enumerating these Papers we do not wish to say that the rest of the volume is not valuable; for family and local history it will be found to contain many interesting facts, and a complete pedigree of the family of Horton is given; but it appears to us that such papers as we have specialized are peculiarly valuable to the antiquary, beyond the local interest which they necessarily contain. Mr. Cox's paper on Place- and Field-Names is a sample of what can be done for the elucidation of past history by these interesting relics of antiquity. If our Place names tell us of the settlements and migrations of our ancestors, as Mr. Kemble and Mr. Isaac Taylor conclusively show, so will our Field names tell us the results of the settlement, the customs, and habits of the primitive village, as Mr. Cox in this Paper conclusively shows. In conclusion, we must express a strong hope that Mr. Cox will ere long give us the volume he promises on Derbyshire Place- and Field-Names.

*Transactions of the St. Paul's Ecclesiological Society.* Vol. I. Part I. London, 1881. Royal 8vo, pp. xvi.-52.

This young and vigorous society has already, during an existence of two years, held upwards of thirty meetings, of which seven have been town visits, four country excursions, and thirteen evening meetings to hear Papers read and to discuss them. At the first meeting of the Society after its formation, Mr. A. J. B. Beresford-Hope, M.P., a member of the old "Cambridge Camden," which afterwards became the Ecclesiological Society, gave an Inaugural Lecture. Last year, three Papers were printed as *Architectural Papers*, 1879, but it has since been decided to publish a regular series of *Transactions*, and these Papers are intended to follow the present part, and to be considered as vol. i. part ii. The volume before us contains a report of the proceedings at the various

meetings, besides the Papers read. These last are "The Christian Altar Architecturally considered," by Major Heales; "Christian Iconography," by G. H. Birch (who appears to have also acted frequently as an interpreter on the occasions of visits to various churches); on "Teraphim," by Rev. S. M. Mayhew; "The Decorated Period," by R. H. Carpenter; "The Perpendicular Period," by J. D. Sedding; and "Stone Church," by R. H. Gough. We have not room to say more than that all the papers are of considerable interest, and that these *Transactions* compare favourably with those of older societies. If the promoters go on as they have commenced, they will produce a very valuable collection of information on a subject of ever-growing interest.

*Borough of Plymouth. Fourth Report of the Free Public Library and News-Room Committee, 1880.* Plymouth, 1881. 8vo, pp. 47.

The proceeds of the penny rate at Plymouth is only £700, and this pamphlet shows how much active work can be obtained for a small sum. The Librarian's Report is an elaborate document, which proves how highly the library is appreciated. We will only refer to one paragraph, which informs us that 350 separate publications were added during the year to the collection of books specially devoted to the history of Devon and Cornwall.



## Meetings of Antiquarian Societies.

### METROPOLITAN.

SOCIETY OF ANTIQUARIES.—Feb. 10.—Mr. H. Reeve, V.P., in the Chair.—Mr. H. S. Milman read a Paper by Miss M. Stokes, "On Two Bronze Implements of Unknown Use in the Petrie Museum at Dublin." The more perfect fragment consists of five separate pieces, fitted with delicate precision, and fastened by small rivets:—1st, a band or fillet of thin bronze plate; 2nd, a circular plate; 3rd, a cone or tongue springing upwards from the band. A stud and a shoe help to keep the whole together. In both specimens the bands are broken at either end, from which we may conclude that they formed part of a longer object. They measure 1½ inches in height, and are slightly curved, as if they had formed portion of a circular ring. They are pierced at the upper and lower edges with small needle-holes, showing that some fine fabric was stitched to them by a delicate thread. The round plates are furnished with two little pegs or feet at the back, with which they were fixed into the hollow at the base of the cone, into which the shoe is inserted which supports the circular plate in an upright position. The cone rests partly on the topmost edge of the band or fillet, and partly in the hollow of the stud fixed on the band. This cone, which measures 4½ inches in height and 3½ inches in circumference at its base, is somewhat like a horn or tongue, and the

denticulated edge at its summit shows signs of wearing, as if some hard object had rested there, such as a small crystal ball. The three principal parts—viz., the band, the circular plates, and the cone—are decorated by the spiral lines in relief to which Mr. Kemble drew attention. Miss Stokes believed the result was partly obtained by stamping, and that then the lines were finished by hand. She held that they were remains of an Irish radiated crown, formed of seven horns or tongues, so arranged as to rise from a band or fillet intended to encircle the head, it may be, of an image or of a king during some sacred festival. Mr. Franks was not inclined to accept this theory.

February 17.—Mr. H. Reeve, V.P., in the Chair.—Mr. H. S. Milman presented an impression from the seal of All Souls' College, Oxford.—Mr. C. S. Perceval read a Paper on "Certain Inaccuracies in the Ordinary Accounts of the Early Years of the Reign of King Edward IV."

February 24.—Mr. Edwin Freshfield, V.P., in the Chair.—Mr. J. T. Micklethwaite read a Paper upon "The Images inside Henry VII.'s Chapel," of which ninety-five still remain out of an original total of 107. These figures, with the exception of ten bearded figures of laymen in sixteenth-century costume at the west end, represent Christian saints. These ten figures, Mr. Micklethwaite suggested, might be intended for pagan philosophers, whose images are placed in the choir stalls at Durham opposite the Sybils. The eastern chapel was probably intended to contain the shrine of Henry VI., but the plan was altered on the failure of the attempt to procure his canonization. The missing figure in this chapel, under which "H. R." can still be traced, no doubt was that of the king, as also the missing figure on the south side of the second bay. The next figure in both these places is probably St. Thomas of Canterbury, whose statue is very rarely to be seen in an English church. The general scheme of the figures is as follows:—At the east end is our Lord, supported by Gabriel and Mary; then, on both sides, the apostles and early saints; at the arch, the fathers of the Church, and perhaps, in the empty niches, were the founders of the monastic orders; beyond these are other saints, including English kings and bishops; and last of all, the philosophers.

BRITISH ARCHAEOLOGICAL ASSOCIATION.—February 2.—Dr. Phéné read a Paper on "The Recent Excavations into the Tumuli of the Troad." After describing his several visits to the Trojan plain and its surroundings, and his subsequent map-like view of the whole, from the lofty summit of Samothrace, Dr. Phéné proceeded to a description of the excavations into the tumuli of the plain and shore, made from time to time by various explorers, and recently by Dr. Schliemann. In the mound popularly bearing Priam's name was found a square tower of uncemented masonry, and in the largest of the tumuli a larger square tower. The Roman potsherds found in the earth of this great mound—Ujek Tepeh—are, Dr. Schliemann considers, proof of the towers being Roman; but the reader considered it probable that the mound was opened by the Romans, and the potsherds from time to time filled in with the soil, as it was a place of great resort with the natives for worship and sacri-

fice, and in the Roman time Roman pottery would be in common use by them. The great point of interest, however, turned on what Dr. Phéné described as a kitchen midden of the Greek naval force. Close to their probable landing-place exists a mound which tradition does not identify with any hero, Greek or Trojan, and in this mound Dr. Schliemann had found a quantity of animal's bones, many oyster-shells, and very rude pottery in large quantities, which did not assimilate to any pottery of the locality of any date, and has no national features in its construction. Dr. Schliemann argues from this, that here was a primitive town, and of a people differing from all others in the locality; but the reader went on to show that as there was not a single spindle whorl or domestic implement found, that therefore there were no women there, while the pottery was not only rude and hastily made, but evidently constructed for rough use, and just such as the Greeks would want for momentary purposes, not anticipating a length of siege.

February 16.—Mr. T. Morgan in the Chair.—Mr. W. Smith exhibited a prehistoric quern from Thetford, and two large flint implements from the gravel drift of the cemetery, Southampton.—Mr. L. Brock described the progress of the discoveries at Leadenhall Market. Large masses of Roman walls continue to be exhumed, and these prove to be the foundations of a building of great size, probably of basilica form, which appears to have had an eastern apse, with two transept-like chambers to the south, with other buildings to the west. Traces of four distinct burnings have been found.—The first Paper was by Mr. F. Brent, and gave a description of an interment found at Castle Street, Plymouth, and which proves to be of Romano-British date. A large urn was found covered with slabs of stone set sloping over it. The discovery was made in the heart of the present town, in preparing the foundation for an iron column of a warehouse.—The second Paper was by Mr. C. Watkins, who described in detail the portion of the old City rampart recently discovered at Houndsditch and removed.—The third Paper was by Mr. J. R. Allen, and was on the prehistoric structures at Tealing, Forfarshire. There is a perfect underground house, and many stones with cup and ring markings.

March 2.—The Rev. Dr. Sparrow Simpson, F.S.A., in the Chair.—Mrs. Jackson Gwilt exhibited a rubbing from one of the brasses in old Margate Church.—Mr. R. Ferguson described a painter's palette of Roman date, recently found near Maryport.—Mr. Loftus Brock described the progress of the discoveries at Leadenhall Market, where an extended length of Roman wall has been met with, over twelve feet thick, and going from east to west towards Gracechurch Street. Some fragments of brilliantly-coloured fresco wall-painting was exhibited.—Dr. Phéné, F.S.A., produced models in silver of two remarkably fine fibulae, recently discovered in Ireland. They are elaborately ornamented, and have been jewelled. Several other Irish antiquities were shown, among which were some of crescent-like form, probably in reference to the worship of Astarte. Some Neolithic stone implements bore evidence of use in war or the chase.—The first Paper was by the Chairman, on "Representations of St. Paul's Cathedral in early MSS." The author referred to a fourteenth-century MS. at Lambeth,

where the lofty spire of the church is shown, and the ball on the summit, in which relics were placed, in the belief that they would protect the spire from fire and tempest. A MS. in the Cottonian Collection shows the west front with fair detail, as does also another in the British Museum.—The second Paper was by Mr. Romilly Allen, on "The Early Cross at Winwick, near Newton Bridge, Lancashire." Only the lateral arms remain of what was probably one of the finest of our ancient crosses. It is covered with elaborately-wrought fretwork patterns, similar to those of early date in Ireland and Wales.—The proceedings were brought to a close by a Paper by Mr. C. H. Compton, on "The Law of Treasure Trove."—In course of the evening a communication from Mr. C. Roach Smith was read, reporting the discovery of another "Honesta Missiones" inscription near Liege, and Mr. De Gray Birch described the details.

ARCHÆOLOGICAL INSTITUTE. — March 3.—Mr. J. Hilton in the Chair.—Captain E. Hoare read a Paper on "The Memorial Sepulchral Brass in Hayes Church, Kent, over the grave of the Rev. John Hoare, died 1584." The figure of the priest was stolen in the last century. A description was also given of five other brasses in this retired church; four of them are to the memory of priests, and their interest and value were described by Mr. J. G. Waller.—Mr. W. T. Watkin sent a photograph and notes upon the upper portion of a Roman tombstone lately discovered at South Shields, of which the special interest consists in the sculptured lion's head with a ring in its mouth, a subject said to be unique in Britain though occurring upon Roman sculptures on the Continent.—Sir J. Maclean sent some notes on the discovery at Bicknor, Gloucestershire, of a "secret hiding-place," consisting of a small cavern in the rock. From the nature of the objects found within it would appear to be of the time of Charles I., and was possibly the retreat of a recusant priest.

THE SOCIETY OF BIBLICAL ARCHÆOLOGY. — March 1.—Dr. Samuel Birch, President, in the Chair.—The following communication was read by the Rev. A. Löwy:—"Notices in Ancient Jewish Writings of the Sagacity and Habits of Ants." Mr. Löwy gave an outline of the names by which the ant is known to some of the families of nations belonging to Semitic and non-Semitic races in the Old World. He pointed out that the names of ants amongst numerous populations in Asia are mainly represented in the Hebrew word *Nemala*, in the Aramaic name *Shumshemana*, and in the second syllable of the English word "pismire." The name *Nemala* (in Arabic *Nemla*) became familiar to Eastern tribes whose vernacular was Arabic, or who acquired a knowledge of this language through the medium of the Koran, the twenty-seventh chapter of which is headed *An-namlu*, and where a short allusion is made to a conversation of the ant with King Solomon, and to the "Valley of Ants." It may thus be assumed that the mention of the ant in the Book of Proverbs (vi. 6, and xxx. 23) had an influence in perpetuating the Hebrew name amongst the innumerable disciples of Mahomet in India, in Persia, in Turkey, and in portions of Northern Africa; although there are in Arabic numerous other designations descriptive of various species of ants; amongst them is the name *Somson*. It may then be

cautiously asked whether this surprising identity in name may be attributed to some of the healing qualities which belong to the juice of the ants, and thus made the ants a subject of special notice amongst all the interlinked tribes and clans of Asia and Europe. Mr. Löwy's Paper treated of the warlike disposition of ants, and of folk-lore attributable to therapeutic properties of ants.

ANTHROPOLOGICAL. — February 22. — Mr. F. W. Rudler, V.P., in the Chair.—The election of Mr. E. R. Robinson was announced.—A Paper on "Arrow-poisons prepared by some North-American Indians," by Mr. W. J. Hoffman, was read.

FOLK-LORE SOCIETY.—March 11.—Dr. Robert Brown in the Chair.—The Honorary Secretary read a Paper "On Madagascar Folk-lore," by the Rev. J. Sibree, jun.—A Paper by the Rev. H. Friend, "On Euphemism and Tabu in China," was also received.—After the disposal of the Papers, Mr. Gomine asked the opinion of the meeting on a probable explanation of some incidents in the story of "The Three Noodles," by means of reference to facts in modern savage life and manners. Mr. Alfred Nutt, Mr. A. Lang, and others, took part in the discussion.

NUMISMATIC.—February 17.—Mr. J. Evans, F.R.S., President, in the Chair.—Mr. Evans exhibited a selection of silver Celtiberian coins, part of a large hoard lately discovered at Barcus, near Dax. The selection consisted of five varieties, attributed respectively to Balsio or Belsinum, Turiaso, Aregrat, Arsa, and Segobriga. They were all of the same type, having on the obverse a bearded head, and on the reverse a galloping horseman, and they all apparently belonged to the period of Sertorius, B.C. 80-73.—Mr. Copp exhibited some unpublished English gold coins—viz., five guineas, 1676, without the elephant and castle; two guineas, 1677, with the large head; one guinea, 1694, with the elephant and castle under the busts of William and Mary.—Canon Pownall exhibited a guinea, dated 1692, also a specimen of the new Mexican gold coinage, 1880.—Mr. B. V. Head read a Paper "On the Constitution of the Ephesian Mint before the Time of the Empire," in the course of which he stated that he was now in a position to make a very considerable addition to the long list of Ephesian magistrates' names already compiled by him in his "History of the Coinage of Ephesus."

PHILOLOGICAL SOCIETY.—February 4 and 18.—Mr. A. J. Ellis, F.R.S., President, in the Chair.—The Paper was read on "Sounds, Forms, and Vocabulary of Spoken North Welsh," by H. Sweet, M.A., Vice-President. The dialect described was that of Nant Gwynant, in Carnarvon. The laws of sound-change between the spoken and written language were given, with examples of their influence on the inflections. Attention was then called to the value of the English loan-words in throwing light on English pronunciation, these words having evidently been learnt by ear, not by spelling. Hence the preservation of archaic pronunciations, as in *gatus*, "lodge" = Old English *grathús*; *dawnsio*, "dance"; *fasium*, "fashion"; and even of Old English and Old Norse diphthongs, as in *Iorwerth* = *Eadweard*; *iarii*, "earl"; also of dialectal forms, as in *brumstlan*, "brimstone"; *clyfar*, "clever." Mr. Sweet concluded by recommending the foundation of a Welsh Dialect Society.

March 4.—Mr. A. J. Ellis, President, in the Chair.—Mr. E. L. Brandeth read a Paper on "Gender."

ROYAL ASIATIC SOCIETY.—February 21.—Sir H. C. Rawlinson, President, in the Chair.—The Rev. John Caine read a Paper on "The Kois or Gonds of Central India." Each group of villages is presided over by a head-man, whose chief business is to settle all tribal disputes and to inflict fines for the breach of caste-rules. As a rule they hold the Pandava family in great veneration, Bhima and Arjuna being their chief gods; at the same time they also recognise certain secondary deities. They have a vague belief in the future state of the soul. The corpses of adults are burned, the ashes of the corpse being often collected and placed under large slabs of stone. Bride-catching is also a common custom with them. Their language is Dravidian, with many resemblances to Tamil and Telugu.—Mr. Cyril Graham gave an account of "The Leaghi or Avari Language," which still survives along the highest peaks of Daghestan, on the east side of the Caucasus, the speakers of it, under their famous chief, Shamil, having been the last to submit to the arms of Russia.

ROYAL SOCIETY OF LITERATURE.—February 23.—Sir P. de Colquhoun, Q. C., in the Chair.—Mr. W. A. Barrett read a Paper "On the Fathers of English Church Music," in which he showed that Gregory of Bridlington, Adam of Dore Abbey, in Herefordshire, Walter Odington of Evesham, John of Salisbury, and Thomas de Walsingham, were ample evidence of English musicians in very early times.


SOCIETY FOR THE PROMOTION OF HELLENIC STUDIES.—February 24.—The Rev. Mark Pattison in the Chair.—The Hon. Secretary read a Paper by Mr. Fergusson, stating three objections to the theory advanced by Mr. A. S. Murray as to the existence of a broad flight of steps leading to the Erechtheum.—Mr. E. Myers read some comments on Professor Gardner's Paper on the Pentathlon, published in the first volume of the Society's *Journal*.—The Chairman read a Paper by the Rev. E. L. Hicks, on a Greek inscription at Trinity College, Cambridge.—Mr. George A. Macmillan read a Paper by Professor Mahaffy, questioning the authenticity of the Olympian Register so far as the first fifty Olympiads are concerned, on the ground that this earlier portion was the work, about 400 B.C., of Hippias, the rhetorician.—A letter was also read from the Bishop of Lincoln on the site of Dodona.

#### PROVINCIAL.

BATLEY ANTIQUARIAN SOCIETY.—February 14.—Mr. B. Law, Hon. Secretary, read a Paper of considerable interest on "The Woollen Trade, and the Early Laws relating thereto." The period dealt with was from the reign of King Edward I. to that of Queen Anne, about 400 years, embracing some of the most stirring times in the history of our country. Mr. Law showed that some of the statutes were passed in the first instance for the purpose of taxation, and the protection of the revenue of the Crown, but subsequently, when it was seen how important an industry the woollen trade had become, laws were enacted for the protection of the manufacture itself, as well as of the revenue. Like all other produce in

Anglo-Norman times, wool was subject to the King's right of purveyance and to the arbitrary tolls imposed by the reigning monarch; but in 1306 a statute was enacted which considerably limited the King's rights, and which declared that neither he nor his heirs should have any tollage or aid without the consent of Parliament, and that none of his officers should take any corn, wool, &c., without the consent of the owner, nor should a toll be enforced on wool. Having given several instances of legislation affecting buying and selling wool, Mr. Law dealt with those relating to the manufacture of cloth, showing that it had in turn been protected and made free, that the workpeople had been legislated for as well as their masters, and that it had been subjected to many oppressive regulations.

BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY.—February 11.—The Annual meeting of the above Society took place at the Alexandra Hotel, Bradford.—Mr. T. T. Empsall, the President, in the Chair.—The Report showed the Society to be in a satisfactory condition. The Society was established three years ago to further the interests of antiquarian studies. Papers upon various local subjects have been contributed during the past year by the President and Messrs. Rayner, E. P. Peterson, F.S.A., T. W. Skevington, W. Cudworth, J. H. Turner, W. Scruton, and S. Margarison. Visits were also paid during the past year to St. Ives, the Bradford Parish Church, and Helmsley. A periodical devoted to local antiquities has now been established.

CAMBRIDGE ANTIQUARIAN SOCIETY.—Feb. 28.—Professor T. McKenny Hughes, F.S.A., President, in the Chair.—Professor Hughes exhibited and described some flintstone implements which he had recently found in a cave in the valley of the Elwy, North Wales, where they were associated with the remains of *Rhinoceros hemitoechus*, *Ursus spelæus*, *Hyaena spelæa*, &c.—Professor Hughes gave a sketch of the various kinds of hill forts which occur on the borders of North Wales. These, he said, fell into two groups: (a) Stone-works. (b) Earth-works. (a) There was no masonry in the proper sense of the word in any of the hill forts referred to; that is to say, there was no mortar or cement of any kind, nor any walling of stones dressed so as to fit together. (b) The earth-works consisted of one or more lines of fosse and vallum, always conforming to the shape of the ground and ceasing where a precipice or other natural defence rendered them unnecessary. Sometimes there was a combination of the second class of stone-works with the earth-works, and the author offered some remarks as to the probable relative age of the several works. He further pointed out the geographical distribution and local names of the principal camps on the borders.—On behalf of Mr. Naylor, Mr. Lewis exhibited a chalice, which he had lately purchased in Norwich; it had belonged to the parish of Rockland in that neighbourhood (the church has long been in ruins), and bears the legend:— ISENT X TANDROVS X OF X ROCKLAND X

CLIFTON SHAKSPEARE SOCIETY.—February 26.—Reports in connection with *Henry IV.* were presented from the following departments—Historical References by Mr. C. P. Harris, B.A.; Rare Words and Phrases by Mr. L. M. Griffiths; Plants and Animals by

Dr. J. E. Shaw.—Papers on "Falstaff" by Miss Constance O'Brien and Mr. J. W. Mills, B.A., were read.

ENGLISH DIALECT SOCIETY.—February 7.—The Annual Meeting was held at the Manchester Free Reference Library, King Street, the Mayor of the city (Alderman Thomas Baker) in the Chair.—Mr. J. H. Nodal (Hon. Secretary) read the Eighth Annual Report. It stated that three books and a pamphlet had been issued during the year 1880. The books include three original glossaries—namely, *Words in Use in West Cornwall*, by Miss Margaret A. Courtney; *Words in Use in East Cornwall*, by Mr. Thomas Q. Couch; and *Words and Phrases in Use in the Counties of Antrim and Down*, by Mr. William Hugh Patterson. For the other volume, *Old Country and Farming Words*, the Society is indebted to the untiring industry of Mr. James Britten. The words and phrases contained in these two hundred pages have been gathered together from some seventy volumes, mostly books that are either inaccessible to ordinary readers, or are rarely seen by them. It may safely be said that no such collection of rural terms is elsewhere to be found. Its value has been enhanced by the notes of the editor (Mr. Britten), Professor Skeat, and Mr. Robert Holland. The remaining publication of the year is an *Early English Hymn to the Virgin*, in English and Welsh orthography of the fifteenth century, edited from two manuscripts of the Hengwrt collection by Mr. F. J. Furnivall, with notes on the Welsh phonetic copy by Mr. A. J. Ellis, F.R.S. The publications for 1881 will probably be selected from the following:—*Leicestershire Words, Phrases and Proverbs*, collected by the late Arthur Benoni Evans, D.D., edited, with additions and an introduction, by Sebastian Evans, M.A., LL.D., barrister-at-law; *Turner's Names of Herbs (1547)*, edited by James Britten, F.L.S.; *Fitzherbert's Book of Husbandrie (1534)*, edited by the Rev. Professor Skeat; *Glossary of Words in Use in the Isle of Wight*, by C. Roach Smith; *Glossary of the Lancashire Dialect*, Part II., by J. H. Nodal and George Milner; *Dictionary of English Plant Names*, Part III. (completing the work), by J. Britten, F.L.S., and Robert Holland.—The Mayor then moved the adoption of the Report and Treasurer's statement. He congratulated them on the possession of such a collection of books in their library, some of which are of rare value. There is only one publication within his own knowledge relating to the subject which he could not find among them; it is a small tract on *The Sheffield Dialect, in Conversations, Uppa are Hull Arston (Our Mill-room Hearthstone), between a Gentleman's Guide and Jack Wheelswarf*, Parts III. and IV., with a copious glossary, and an introductory note on the sound of the letters *a* and *o* written by a Shevild Chap, printed at Sheffield, 1831, price sixpence. The "Shevild Chap" who wrote this tract was the late Rev. Henry Hunt Piper, for many years minister of a small Unitarian chapel at Norton, two or three miles from Sheffield. In an advertisement at the back of the title-page the editor describes it as the second edition, "the sale of the former editions being unparalleled in the history of Hallamshire; a proof, if not of real merit, that the 'conversations' have afforded amusement." In the preface to the second part the editor

states that "the circulation of the first edition extended to 2,000 copies," and that "repeated requests had been made for a continuation of the subject;" indeed, some friends had recommended the publication of a monthly periodical wherein the debates "uppa are hull arston" might be regularly reported, and the mother tongue of the district be thus preserved in its purity. The cleverness of the "conversations" caused some regret that such a publication was not undertaken, for the conclusion of every reader of them must be that Mr. Piper would have proved himself a capital Tim Bobbin of the Sheffield dialect. In conclusion he wished to direct the attention of the Council to some important manuscripts of which the Manchester Free Reference Library has recently become possessed relating to Tim Bobbin and his works. They belonged originally to Mr. Jesse Lee, a well-known Manchester genealogist and heraldic draughtsman. At his death, many years ago, they fell into the keeping of a relative, from whom they had come into the possession of the Libraries Committee of the Corporation. They comprise writings of Colliar himself, letters addressed to him by various correspondents, and letters about him by the late Canon Raines, Sam Bamford, Elijah Ridings, and others. But the works which more especially deserve the notice of the Council of this Society are three glossaries of Lancashire words and phrases. To what extent they are identical he could not say, as no careful examination of them had yet been made, but he regarded the parcel altogether as one of the most important of recent acquisitions to the library. The motion for the adoption of the Report was carried. The Society's library, which contains over a thousand works, is placed in the Central Free Library, in King Street, and is accessible to all students. The Sheffield Chap's book, referred to in the Mayor's speech, has been presented within the past two months by Mr. J. P. Briscoe, of Nottingham, and is now on the shelves. This copy is dated 1834.

GLASGOW ARCHÆOLOGICAL SOCIETY.—February 17.—Mr. Michael Connal, Vice-President, in the Chair.—Professor Veitch gave a description of the Catrail, explaining at considerable length its appearance and purpose; and Notes regarding an urn which was found near Dalserf in 1862 were read by Mr. J. D. Duncan, F.S.A. Scot.

## Obituary.

JAMES SPEDDING, M.A.

Born June, 1808, Died 9th March, 1881.

Mr. Spedding's life has been cut short by an accident, which is all the more lamentable, because one cannot help thinking that it is due to that carelessness which makes the streets of London a danger to foot travellers. The world of letters loses a great man, and a great man who was unaffectedly unconscious of his greatness. There is not much to record in his life. Except to those who had the privilege of knowing him intimately, he appears before the antiquarian world chiefly as the devoted exponent of Bacon and his

writings. His magnificent work, *The Letters and Life of Francis Bacon, including all his Occasional Works*, in seven volumes, and his edition of Bacon's Works in seven volumes, are known to all English students. Two years ago Mr. Spedding published a volume of his miscellaneous papers entitled, *Reviews and Discussions*. His knowledge and study of Shakspeare was also of a very marked character, and his valuable critical notes were always at the service of his friends. He was at Cambridge with Thackeray, Lord Houghton, Dr. Trench, Tennyson, and other distinguished men; and Tennyson's lines to "J. S." were addressed to him. One other connection with the world of literature, and our too brief notice must close. It was in his rooms at Lincoln's Inn that the London Library was founded, and he lived to see this child of his genial friendship with book-men flourish and strengthen till it has become one of the institutions of London.

FAIRLESS BARBER, F.S.A.  
Died 3rd March, 1881.

We regret to have to announce the death of Mr. Fairless Barber, F.S.A., at the early age of forty-six. Mr. Barber was well known as one of the Secretaries of the Yorkshire Archaeological Association, which office he held alone for many years, and to his unremitting exertions during that period of its history may be attributed the success of the Society during later years. The members who have been in the habit of attending the annual excursions of the Society will miss his familiar figure, and the antiquarian world of Yorkshire and of the country generally loses a member whose stores of information were always at the disposal of inquirers.

W. J. EERNHARD-SMITH.

*Notes and Queries* has to mourn the death of this accomplished contributor to its pages. He was an antiquary who thoroughly understood his own special subject—swords and weapons of war, and of the chase, and armour.

EDWARD BREESE, F.S.A.  
Died 10th March, 1881.

Mr. Breese was one of the best-known archaeologists and antiquaries of which North Wales could boast, and his library was, next to that at Peniarth, perhaps the richest and most extensive in Celtic works. His compilation of the *Kalendar of Gwynedd* (1873) is recognised as an authority by Welsh archaeologists. Mr. Breese was an extensive contributor to the pages of *Archæologia Cambrensis*, and was preparing for the press at the time of his death a print of one of his valuable MSS., *The Diary of Peter Roberts*. He also contributed to *Bygoner*.



## The Antiquary's Note-Book.

FIND OF ANCIENT COINS.—(Communicated by H. W. Henfrey.)—The subjoined list of a small find of silver coins which came under my notice recently, will

probably interest your numismatic readers. It shows pretty well what were the different kinds of coins in circulation at one time; the earliest, those of Elizabeth, were—as might be expected—very much worn, while some of those of Charles I. the latest, were quite fresh. The hoard was, I am told, recently found buried in Derbyshire, and the latest coin in it is a shilling of 1641. It is therefore very probable that these coins were hidden away in 1642, at the outbreak of the Civil Wars. It will be recollected that the King set up his standard at Nottingham, on the 25th August, 1642, and in September upon the assembling of the Parliament's army at Northampton, he marched away to Shrewsbury, passing through Derbyshire. I think it very likely, therefore, that the owner of this little hoard buried his money on the approach of the King's army, and Rupert's plunderous troopers, in September, 1642, from which time it has remained undisturbed until 1879. No doubt the possessor either perished in the civil wars, or forgot the place of concealment. The coins are thirty in number, as follows:—

- 4 Elizabeth: Hammered Shillings: M.M. Cross crosslet (3). Scallop (1).
- 9 Elizabeth Hammered Sixpences: M.M. Pheon, 1562. Coronet, 1567.
- Elizabeth Hammered Sixpences: Coronet, 1569. Castle, 1571.
- Elizabeth Hammered Sixpences: Ermine, 1572. Cross, 1578, (3).
- Elizabeth Hammered Sixpences: Ton, 1593.
- 1 Elizabeth Milled Sixpence: M. M. Star (date illegible).
- 1 James I. Shilling. 2nd issue, QVÆ DEVS, M.M. scallop.
- 3 James I. Sixpences: 1st issue, EXVRGAT, 1603, M.M. thistle.
- James I. Sixpences: 1st issue, Do. 1604, M.M. lis.
- James I. Sixpences: 2nd issue, QVÆ DEVS, 1602, M.M. thistle.
- 1 Charles I. Half-crown. Tower mint, oval shield, M.M. bell, (1634).
- 7 Charles I. Shillings: Tower, M.M. Lis. Bust in ruff, square shield, (1625).
- Charles I. Shillings: Tower, M.M. Anchor. Square shield, (1638).
- Charles I. Shillings: Tower, M.M. Ton. Square shield, (1638).
- Charles I. Shillings: Tower, M.M. Triangle, do. (1639).
- Charles I. Shillings: Tower, M.M. Star, do. 1640.
- Charles I. Shillings: Tower, M.M. Triangle in circle, do. (1641).
- Charles I. Shillings: Tower (worn) oval shield between C. R. [like Hawkins type 3.]
- 3 Charles I. Sixpences: Tower, M.M. crown, oval shield (1635).
- Charles I. Sixpences: Tower, M.M. Ton, oval shield, (1636).
- Charles I. Sixpences: Tower, M.M. Triangle, square shield, (1639).
- 1 Scottish Silver Coin: James VI. Half Thistle Mark.

A LAWYER'S BILL TEMP. CHARLES I.—(Communicated by Mr. T. Serel.)—The following bill of

charges against the Dean and Chapter of Wells will give a correct idea of the scale of charges in law proceedings upwards of 200 years ago, as well as convey some historical information in connection with a personage of some celebrity in his day—Polyder Vergill.

"The Right Wor'll the Deane and Chapter their charges laid out by me Barth'ew Cox.

Mich's 7 Car. R.

For search of the Patent made to Edward Dyer, Esq., 27 Maii, 27 Eliz.	xvj <i>d.</i>
For the Coppie—vij sheets.	iijs. viij <i>d.</i>
For searchinge the First Fruits Office for the Archdeaonry of Welles and the p'ticulars of the Corps	iijs. iiij <i>d.</i>
For the Coppie and signing thereof.	vjs. viij <i>d.</i>
For the search for fower sev'all Archdeacons	vij <i>js.</i>
For two constats of composicons for the said Archdeaonry, one for Mr. Rugg, the second for Mr. Doct'r Wood.	xiijs. iiij <i>d.</i>
For the search of the surrender of Polidor Virgill, w'ch was 26 December, t'o 38 H. 8	is. iiij <i>d.</i>
For the Coppie to fol.	vjs. viij <i>d.</i>
For the searching how the same came out of the Crowne to the Duke of Som'sett by E. vj. by vieweing of two sev'all Patents and an Indenture of an Exchange	iijs.
For searching for the Indenture of Exchange, whereby the Duke conveyeth the same to the King.	is. iiij <i>d.</i>
For taking a coppie of the p'ticulars	ijs.
For searching for the letters patent made vnto Polidor Virgill for life of the said Archdeaonry	is. iiij <i>d.</i>
For a copy thereof—7 sheets	iijs. viij <i>d.</i>
For a View of a Patent made vnto Polidor Virgill to absent himself from the Archdeaonry, and to travell beyond the seas	is. iiij <i>d.</i>
For search wether the $\text{£}x$ rent reserved by the Patent made to Dyer wer any part of the $\text{£}cxx$ vjs. payable yearly by the Deane and Chapter to His Ma'tie, and I finde it was not p't thereof	is. iiij <i>d.</i>
For search wether $\text{£}x$ were not p't of the $\text{£}lxii$ and odd money paid by the Deane and Chapter to the King and I finde it is not p't thereof.	is. iiij <i>d.</i>
For a coppie of the two Records.	$\text{£}j.$
For a constat from the Auditor that the now Archdeacon doth pay subsid's for Barrow as p'cell of his Archdeaonry.	vjs. viij <i>d.</i>
For composing and writing two Breviats for the cause, the one for Mr. Maidwell, the other for Mr. Doct'r Wood	vjs. viij <i>d.</i>
For the search to see the p'ticulars of the $\text{£}xlvi$ and odd money payable by the Deane and Chapter vnto His Ma'tie	ijs.
For the coppie thereof	ijs. vj <i>d.</i>

For the searchinge at the Rolles for the Act of Parliament for the Restitu'tion of the chauntries } is. iiij*d.*  
 For my travell and charges herein I doe humbly referre myselfe to the Chapter certifyinge hereby that I continued my paines herein by the space of a moneth or upwards in London."

Lawyers, in modern times, do not often leave their clients to decide the amount they will pay for time and trouble, such as that noticed in the concluding item of the above bill.

BURNING OF DAMERHAM SOUTH, WILTS.—(Communicated by W. D. Pink.)—In the course of certain researches with the view to a pedigree of the family of Pincke, of Kempshott, Hants, I have met with the following incident, which may be worth noting in THE ANTIQUARY:—The Rev. Henry Pincke, Lord of the Manor of Winslade-cum-Kempshott, early in the last century, was also vicar of Damerham South, Wilts, from 1698 till his death in 1723. During his tenancy of that living, it seems a fire broke out in the village, consuming apparently nearly the whole place, and reducing the inhabitants to great destitution, whereupon the following circular was issued by the vicar and churchwardens:—

"To the Rev. Mr. Sowlon ? (name rather illegible), minister of Ffontill.

"We doubt not but the loss sustained by fire in our parish of Damerham South, in the county of Wilts, hath reached you before this, which happen'd the 21st of this instant March, in the Night, which soon Burnt down and destroyed the dwelling-houses, Barns, Shops, Stables, goods, and the most part of the household goods, other goods, and wearing apparel of eleven familiys, the whole amounting to 1500*l.* and upwards, to the utter ruine of the most part of the poor sufferers, unless releived by the Charity of well disposed people; we, therefore doe recommend them as fitt objects of your Charity, and shall not trouble you any further, by brief or otherwise, and shall take it as a signal favour, and are

"Y<sup>r</sup> humble ser<sup>ts</sup>,

(Signed) "HEN. PINCKE, Vic<sup>r</sup>.

"GEORGE BUDDEN, } Churchwardens.

"JOHN CLARKE, }

"JOHN STOKES, } Overseers.

"RICH. PENNY, }

"Dated March 24, 1718."

The result of this appeal does not appear; but it was doubtless effectual. It is a somewhat singular circumstance that the same village was overtaken by a similar calamity in the year 1864, upon which occasion the Rev. W. Owen, the present vicar—to whose courtesy I am indebted for the foregoing note—also appealed to the public on behalf of his distressed parishioners, and after the manner of his predecessor of 150 years earlier. In response to the untiring exertions of the vicar a handsome sum was raised, with which the damage was made good, and the "scorched and desolated village" again restored to its "former cheerful and picturesque appearance, and the inhabitants to their domestic tranquillity and comfort."

## Antiquarian News.

The excavations which have been going on under the famous Lion at Chæronea, where the Boeotians who fell in the battle with Philip of Macedon, 338 B.C., are supposed to be interred, have thus far, it is said, disclosed 270 skeletons.

By a slip of the pen, it appears in our last number that the custom in which the Princess of Wales took part related to Normanton Castle. The ancient custom of demanding a horseshoe of course relates to the county town of Oakham, distant about five miles from Normanton.

A remarkable story has reached us from Algiers. M. Tarry, a French archaeologist, who has been carrying on work in connection with the proposed Trans-Sahara Railway, has, it appears, discovered a town as completely buried in the sand as was Pompeii in the ashes of Vesuvius.

An exhibition of old English embroidery will be held by the Committee of the School of Art Needlework, under the presidency of H.R.H. the Princess Christian, at their buildings in Exhibition Road, South Kensington. It will be opened on the 28th of March, and closed on the 9th of April. We hope to publish an account of the Exhibition.

It has at last been decided to print the whole of the catalogue of the British Museum Library. The grant at the disposal of the Trustees is so small that the work can only proceed very slowly, and it will be many years before it can be completed. We trust that some of the anomalies of the present arrangement will be rectified before the manuscript goes to press.

Some excavations commenced at a short distance from the walls of Pompeii, with a view of ascertaining the nature of the surroundings of the city, have led, it is reported, to the discovery of thirty skeletons, ten of which were huddled together in one room of a small suburban villa. Among the bones were found bracelets, necklaces, earrings, and other like objects.

A portion of the fine ruin, Carew Castle, Pembroke-shire, inside the entrance gateway, has lately fallen down, owing to the severe gales of the past winter. It is hoped that the owners may be induced to expend a few pounds so that a further imminent downfall may be avoided. The very ancient inscribed cross, near this Castle, so well known to antiquaries, is in a good state of preservation.

A recently issued report of the Inclosure Commissioners relates to Thurstaston Common, Cheshire, and it states that "within the limits of the allotment is a large mass of sandstone, known as *Thor's Stone*, the subject of various traditions in the district, and it is one of the conditions of the Provisional Order that it be preserved." We should like to see the traditions preserved as well. Surely some of our readers could assist us in this.

Mr. Walter Crane is about to bring out what gives promise of being a fine work of art. It is a new poem entitled "*The First of May*," containing fifty-

seven designs of the denizens of Fairyland at May-time—men, women, boys, girls, fairies, demons, elves, imps, beasts, birds, and even insects, all singing, dancing, flying, joyous or sad, in each scene of the masque. The edition will be limited to 200 first proofs and 300 second proofs, and Messrs. Henry Sotheran & Co. are the publishers.

A curious Parliamentary custom is worth noting. In the House of Lords, on Ash Wednesday last (according to ancient precedent, last applied in the year 1852), the Clerk at the table made a list of the peers present, and that list was in due course handed to Lord Redesdale, who, in the absence of the Lord Chancellor, occupied the woolsack. The names having been announced one by one, two Queen's marshals, wearing their peculiar headgear, appeared in the doorway, and a procession, consisting of the peers and the officials of the House, preceded by the Sergeant bearing the mace, was formed, and marched to Westminster Abbey, there to take part in the service appointed for the day.

Mr. Cornelius Walford lately read one of his marvellously industrious papers at the Statistical Society, on "Deaths arising from Accidents," and he gave an interesting picture of London streets in the old time:—The dangers of the streets of the metropolis in the seventeenth and eighteenth centuries, are vividly portrayed by Gay in his *Trivia*—

Where a dim gleam the paly lantern throws  
O'er the said pavement, heapy rubbish grows;  
Or archèd vaults their gaping jaws extend,  
Or the dark caves to common shores descend;  
Oft by the winds extinct the signal lies,  
Or smother'd in the glimmering socket dies,  
Ere night has half roll'd round her ebony throne;  
In the wide gulph the shatter'd coach o'erthrown.

Three Roman altars, along with a Roman statue, have recently been presented to the museum of the Yorkshire Philosophical Society by the Mother Superior of St. Mary's Convent, Micklegate. The statue and the altars were discovered whilst excavating in the grounds of the above convent, some five feet below the surface. The statue was found in a recumbent position, and in the place of the missing feet lay the three Roman altars, *Deo Marti, Matribus Domesticis, Deo Veneri*. In lifting the statue to the ground level, the head was accidentally severed from the body; but the figure otherwise sustained no injury in its transfer, first to another part of the grounds, and afterwards to the convent, where it remained until the date of its presentation to the museum.

An ancient custom of playing at football in the public streets was observed at Nuneaton on Shrove Tuesday last. During the morning a number of labourers canvassed the town for subscriptions, and between one and two o'clock the ball was started, hundreds of roughs assembling and kicking it through the streets. Tradesmen had to put up their shutters. The police attempted to stop the game, but were somewhat roughly handled. The football kicking was continued on Tuesday night, and led to great disorder, during which a number of police-officers who were on duty were badly knocked about while endeavouring to stop the game. Policemen's hats



were knocked off and kicked about the streets, stones and other missiles were thrown, and the police were also pelted with mud.

An interesting discovery of City antiquities was made at the beginning of March, during the excavations under Messrs. Brown, Davis and Co.'s premises in Love Lane, Wood Street. It is an ancient well, probably, says the *City Press*, of Roman origin. It is in an excellent state of preservation, being lined with small sharp stones, and having a coping of massive masonry. The well is coated on the outside with chalk, and measures fourteen feet in height, though probably it goes much deeper into the earth, and two feet three inches in diameter. The interior is partly filled with debris. A few yards off, and about ten feet deeper, a small quantity of water was found, which doubtless had something to do with the source of the spring. Amongst other relics which have been exhumed during the progress of excavation is a boar's head in a very fair state of preservation.

Mr. North, F.S.A., author of various books on Church Bells, has now nearly ready for the press a large illustrated work on the Church Bells of the County and City of Lincoln. It will contain much original matter from parochial and national records hitherto unpublished; the "uses" of the Lincolnshire Bells, past and present, will occupy a large section; another section will contain short memoirs of the founders. The Cathedral Bells (including the Lady Bells and Great Tom), and the ancient Society of Ringers there, will receive due attention. The inscriptions and measurements of the bells in the county, with engravings and drawings of the founders' stamps, will be given, with any traditions attaching to them. A prospectus of the work has just been issued, copies of which can be obtained by written application to Mr. North, Ventnor, Isle of Wight.

The Council of the Folk-lore Society have sent out to its members the remaining two volumes due for 1880. These are Mr. Britten's edition of Aubrey's *Gentilisme and Judaisme*, and the concluding part of the *Folk-lore Record*. This latter contains:—Two English Folk Tales, by Professor Dr. George Stephens; Folk-lore Traditions of Historical Events, by the Rev. W. S. Lach-Szyrma; Singing Games, by Miss Evelyn Carrington; Additions to *Yorkshire Local Rhymes and Sayings*; Folk-lore the Source of some of M. Galland's Tales, by Henry Charles Coote, F.S.A.; M. Sébillot's Scheme for the Collection and Classification of Folk-lore, by Alfred Nutt; Danish Popular Tales, by Professor Grundtvig; the Icelandic Story of Cinderella, by William Howard Carpenter; an Old Danish Ballad, communicated by Professor Grundtvig; a Rural Wedding in Lorraine; Notes; Queries; Notices and News; and the Annual Report for 1879.

The old Cock Tavern in London is in danger of being pulled down. The Commissioners of Sewers are about to set back the whole of the premises from Chancery Lane to the corner of Bell Yard. Many persons will watch with interest to learn whether, in the work of demolition, the Commissioners will find it necessary to remove the old Cock Tavern, or merely to cut through the long wooden passage by which it is at present approached. The place has been preserved in almost the same condition as in the days of

Charles I. Here the 'prentices retired to discuss their ale and beef after a football match in the Strand or a raid upon the Jews. There Pepys took Mrs. Pierce and Mrs. Knipp to sup, when they drank and were mighty merry. In later times, Johnson delivered there many of his oracular discourses to Boswell and Goldsmith. Here Reynolds often came, and here Tennyson penned his famous ode to the fortunate head-waiter of the day.

Barnard's Inn, which is stated to have been recently sold, was one of the ancient Inns of Chancery. From the evidence given in 1854 before the Royal Commission on the Inns of Court and Chancery, it appears that very little is known of the history of the Society. The treasurer and secretary of the Inn then deposed that its books were three hundred years old, and that it held its property under a lease, renewable every fourteen years, at a fine of £1,400. About two hundred years ago a reader occasionally came from Gray's Inn, to which Society Barnard's Inn was originally attached; and the library, which consisted of "a few old books that were of no use," has been sold. In 1854 the Society consisted of a principal, five ancients, and nine companions. The companions appear to be chosen by the principal and ancients. The advantage of being a companion was stated to be "the dining," and the advantage of being an ancient, "dinners and some little fees." The dinner in hall was described as "a kind of convivial party." A fuller account of this inn will be given in a future number.

The old saying that great truths travel slowly, has just received a curious illustration. The Death Warrant of Charles I., which was deposited in the House of Lords by Colonel Hacker in 1660, was, in 1872, made the subject of *Another Historic Doubt* in *Notes and Queries* by Mr. Thoms, who proved, as he believed, that the statement "that it was drawn and signed when it professes to be, namely, on the 29th January, 1648-9," was an absolute untruth. This startling discovery remained unnoticed until the 22nd January of the present year, when, as we noticed last month, Mr. Reginald F. D. Palgrave, the Clerk Assistant of the House of Commons, made Mr. Thoms' *Historic Doubt* the subject of a paper in *The Athenaeum*, which was followed by two others on the 5th and 19th February, agreeing entirely with Mr. Thoms as to the "absolute untruth" of the dating of the warrant, but arguing that such signing and dating took place on Tuesday the 23rd. Mr. Thoms' reply to Mr. Palgrave appeared in *The St. James' Gazette* of the 18th of March, and the Papers deserve the attention of all who take an interest in historical questions, not only for the new light they throw on an important chapter in our history, but for the example they set of the courtesy with which such controversies may be carried on. We should like to see the Papers of Mr. Thoms and Mr. Palgrave printed together and published.

Last month, Messrs. Sotheby & Co. sold by auction, at their rooms, a copy of the famous Mazarin Bible, which is the earliest printed Bible known to be in existence, and believed to be also the first book ever printed from movable types. It is described as "*Biblia Sacra Latina (Testamentum Vetus)* e versione et cum prefatione S. Hieronymi. No name of place or date, but known to have been printed at Metz

by Gutenberg and Fust about A.D. 1452; folio. In the original pig-skin binding on oak boards, restored by Bedford." This copy contains the Old Testament only, and, from the fact of its being bound originally in one volume, it has been suggested that some copies were thus issued for the special use of the Jews. The volume is quite complete down to the end of the Book of Maccabees, with folio 486 and a portion of folio 506 in perfect facsimile. It has a few worm-holes, but the volume is in excellent condition, and measures 14½ in. in height. Two copies, one on paper and the other on vellum, were sold a few years ago at the sale of Mr. Perkin's library. The existence of this copy, it may be added, was altogether unknown until it was accidentally discovered in the sacristy of a village church in Bavaria, where it was purchased by its late owner, a foreign gentleman. After a spirited competition, the book was knocked down for £760 to Mr. Quaritch.

An interesting old house in the village of Elstree, and one around which the historical associations of nearly four centuries have gathered, is being demolished. It stands flush with the public road, one side fronting the village street, and the other looking out upon the fields northward. This ancient habitation is Elstree Hall, and which until lately possessed some interesting antiquarian features; these have already been removed, and this landmark of many generations is about to be swept away. The *Herts Advertiser* gives us some interesting details of its structure. From a copy of a very old engraving, its original external appearance must have been somewhat semi-ecclesiastical and very picturesque. The ancient old door of carved oak still exists, but of the two windows on each side of it below, and of the two on each side of it above, no trace remains. There was a window also immediately over the door. The two centre windows were round; the others were long, all of a bastard Gothic character. They were all filled with stained glass, representing scriptural incidents. The windows of Elstree Hall were, alas! removed by a former owner of the house. The interior of this habitation was, until within the memory of living man, an unaltered specimen of the ancient old hall of a late date, with its capacious living-place and enormous chimney and dog-irons; its "privie parlour;" its sleeping chambers, kitchen, and domestic offices. Some years ago this arrangement was altered, and a second parlour formed by the contraction of the large hall. The alteration did not, fortunately, destroy many of the original features of the place, and left untouched the old parlour with its floor and wainscot of oak, and its remarkably curious and singularly handsome stone carved chimney-piece, bearing the deeply-cut date of 1529. It also spared the bedrooms, in which were oak floors and wainscots, and oak-carved chimney-pieces, one of a very handsome character. Miss Phillimore, in her admirable little work of *The Twelve Churches*, gives an account of these chimney-pieces. The date on the parlour mantelpiece is ten years earlier than any known record of the Manor of Elstree; hence it has been inferred that in 1529 the place was simply an ecclesiastical appendage to St. Albans, and that probably the hall in question was built as the residence of lay brothers in connection with the Abbey.

Sir H. S. Maine, K.C.S.I., delivered a lecture at the London Institution, on March 1, on "Succession to Thrones." Amongst the different claimants to the throne of Afghanistan were Rahman, the present ruler, Yakoub Khan, Ayoub, and Shere Ali, who succeeded Dost Mahommed. Yet Shere Ali was not the eldest son of Dost Mahommed, and Rahman was not the eldest son of Shere Ali. The great difference between the East and the West was, that the past of the West lived in the present of the East; and what we called barbarism was the infant state of our own civilization. In early times sovereignty was constantly seen to reside, not in an individual or definite line of princes, but in a group of kinsmen, a house, or a clan. In Greek history it was the ascendancy of some one city over a number of cities or commonwealths. Of this nature was the famous empire of Rome, while Rome continued to be a republic. Among the Hebrews there were two rival royal clans—the princes of Israel and Judah. In the beginnings of history, quarrels were rife in reigning families as to which should exercise supremacy over the rest, and probably the most ancient method of settling these quarrels was what was called in our own day natural selection, in which the ablest, strongest, or luckiest, made himself supreme. Fearful atrocities have been committed in the palace of Mandalay, where the King of Burmah, within a week, had shed the blood of every royal male or female within his grasp. The law of succession was not determined, and if the king had not settled the question in this summary way, there would probably have been a long and desolating war. The descent of the sovereignty to the eldest living male of the family, still survived amongst the Turks, and at least six Sultans had slain all their brothers, nephews, and cousins to secure succession to their own eldest son. The Irish tribesmen had the same law of succession, the brother of the last chief being chosen in preference to the son, in order that the chieftain might be a grown man. Every one was acquainted with Edward III.'s claim to the French throne as descending through the female line of French royalty, and the hundred years' war which followed that claim. Nearly all modern historians concurred in the opinion that Edward's claim was illegal, but he (the lecturer) was not sure that there was no sanction for it in the state of the law at the time of the contest. The objection to Edward's claim was supposed to be founded on the Salic law, but it was perfectly clear that that law did not refer to royal descent at all, but only to common property, and the law to be administered in the court of "the hundred." The French said it was their national spirit that had created the Salic rule, and they might have been governed by a German, a Spaniard, or an Englishman, if they had not confined the royal descent to the male line. The consequence was taken for the cause, and it would be more correct to say that the Salic rule had a great share in creating the French national spirit. Owing to the Salic rule, the king always belonged to the heart and core of monarchy. The lecturer said that it was a remarkable fact that, although over 900 years had passed since the time of Hugh Capet, there were still living two undoubted descendants, along the male line of that prince—De Chambord and Don Carlos.

## Correspondence.

### FALSTAFF'S "BOAR'S HEAD."

In the maps of London published fifty years ago will be found Great East Cheap, leading from Cannon Street to Little East Cheap, on the east side of Fish Street Hill and Gracechurch Street. In the "plan of the City of London, Westminster, and Borough of Southwark, with new additional buildings, published in 1720," and reprinted in Cassell's *Old and New London*, only Cannon Street is named and Little East Cheap; whilst in Aggas' map of Elizabeth's reign, 1560, "Eschepe" is named, leading from "Canwicke Street" to St. Margaret's, and no Little East Cheap mentioned. In Cassell's last map no Great East Cheap appears.

I recollect passing daily, fifty years ago, a Boar's Head in Great East Cheap. Now, I find a modern house and modern Boar's Head in Cannon Street, near the spot of the Head in 1825. Can evidence be produced that the present Boar's Head is on the site of Falstaff's Boar's Head? And if it be so, might not the City of London put up a tablet on the house properly recording all the facts?

HENRY COLE.

[We commend Sir Henry Cole's suggestion to the attention of the City Lands Committee, who, we understand, propose to place memorial tablets on certain buildings of interest within their jurisdiction. The exact position of the original Boar's Head is said to be that now occupied by King William IV.'s statue. The tavern was taken down in 1831, and the sign deposited in the museum at the Guildhall.—ED.]



### KATHERINE AUDLEY, OF LEDBURY.

Katherine Audley, or, as she is commonly called, Saint Catherine, was a religious woman in the reign of Edward II., and had a maid named Mabel; and not being fixed in any place, she had a revelation that she should not set up her rest till she should come to a town where the bells should ring of themselves; she and her maid coming near Ledbury, heard the bells ringing, though the church doors were shut and no ringers there. Here, then, she determined to spend the remainder of her days, and built a hermitage, living on herbs, and sometimes on milk. The King, in consideration of her birth or piety, or both, granted her an annuity of 30*l*.

Ledbury.

FRANK PARR.



### PARR FAMILY OF LANCASHIRE AND DEVONSHIRE.

Can any one assist me, or give me any information, respecting the following:—A branch of the ancient Lancashire family of Parr was seated in Devonshire about the middle of the sixteenth century. Robert Parr, a merchant in Exeter, was born about 1567, and of this branch it is presumed the late Codrington Parr, Esq., of Stoneland, Dawlish (who died there

November, 1853), was a descendant. Of what branch of the ancient Lancashire family of Parr was Robert Parr? What is the surname of Parr derived from, and how long has it been in use in Lancashire? Or can any one give me further information relating to the Lancashire and Devonshire family of Parr?

FRANK PARR.

Ledbury.



### OLD GLASGOW.

THE AGE OF THE CATHEDRAL.

(iii. 143.)

In my letter on this subject, which appeared in the December Number of *THE ANTIQUARY*, I say that the old shaft differs from those adjoining it on plan. That is true, and is now admitted by your correspondent "W. G.;" but, unfortunately, I also say that it is *more* nearly circular, whereas I ought to have said that it is *less* nearly circular. That this was purely an inadvertence the plan which I sent you prior to the date of my letter clearly proves, as on that plan the correct form of both shafts is shown; but I thank your correspondent for directing my attention to the slip. I am sorry that "W. G." is not disposed to acknowledge his errors with equal readiness, as all I wish to say in reply to his long letter, which appears in your March Number, is this—that, with the slight exception just noticed, *every statement in my letter is absolutely correct*. I cannot ask you to give me space to follow the rambling strictures of your correspondent; but, as accuracy is of the first importance to archæologists, I think this difference of opinion about the description of a most interesting bit of architecture should not rest here. I shall therefore venture to make a proposal: Let some members of the Society of Antiquaries of Scotland and some of the Glasgow Archæological Society meet me and "W. G." in the Cathedral, and talk the matter over. If I fail to satisfy them that I am right, I shall be happy to pay all expenses—including the cost of a good dinner; and if "W. G." is declared to be in the wrong, I shall expect him to act the host. In either case, I have no doubt we would be able to send you an interesting note of the proceedings, and be good friends ever after. As "W. G." has the advantage of knowing my name, I shall expect to hear from him.

JOHN HONEYMAN.

140, Bath Street, Glasgow.



### WEDDING RINGS.

I have in my possession two of these—one, a large massive ring with this motto on the inside, "I love and lyke my choyce," and I should say, from the formation of the letters, would be of the earlier part of the seventeenth century. The other is much smaller, and has the following: "In thy breast my heart doth rest," and is, I think, of a later date.

J. S.

Canterbury.



## FAMILY OF VOWELL.

Can any reader of *THE ANTIQUARY* inform me if there are any of the Vowells of Devon, Somerset, Essex, and Cereyke Abbey, Norfolk, still existing? They are believed to be extinct, but any information would oblige.

Cirencester.

E. VOWELL.



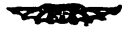
## LEONARD PLUKENET.

(iii. 95.)

I have several Record papers signed by Leonard Plukenet, the earliest date being 1693, and the latest April, 1701. Also a document signed by Hugh Plukenet as legatee of Leonard Plukenet, date July 1, 1725.

Teignmouth.

EMILY COLE.



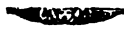
## "QUEEN ANNE IS DEAD."

Mr. Saunders, in his *Annals of Portsmouth*, p. 39 (Hamilton, Adams & Co., 1880), has a curious anecdote bearing upon the origin of this saying, which may probably interest your readers:—

"About the year 1707 Sir John Gibson was the very unpopular governor of Portsmouth. It was this Gibson who behaved so roughly to Mr. Carter, grandfather of Sir John Carter, Mayor of Portsmouth, 1782. Mr. Carter, being in the Royal Exchange, London, was a spectator of the proclamation of George I. as King, and afterwards travelled down to Portsmouth on foot. Arriving there on the 3rd of August, 1714, he promulgated the news of Queen Anne's death. Gibson, a strict Jacobite, not having received official notification of the event, treated the statement as seditious, and was about to commit Mr. Carter to prison, when a king's messenger arrived confirming the news. This threatened imprisonment and its frustration gave rise to the joke, 'Pray, can you tell me if Queen Anne is dead?'"

Southsea.

H. I. J.



## TEMPLE AT BIDDULPH.

In Ward's *History of Stoke-upon-Trent*, p. 464, in a note, it is said:—"Trent riseth about seven miles from Trentham, not far from a village called Biddulph, within half a mile of the Temple that was wont to be where the very head of Trent is," &c. The writer cites, as his authority, *Extract from an old Black-letter Account of Nottingham Castle*. I have altered the statement to modern English.

Can any of your readers say what and where the Temple referred to is?

Congleton.

THOMAS COOPER.



## FIELD NAMES.

In this township I find the following curious field names existing. Can any of your correspondents who

are versed in such matters tell me if they are local or general, and if there is any meaning to be attached to the names? Rigging Meadow, Crookilly Wood, Tutsow, Slang, Carr, Tang, Copy Croft, Blakeyer, Handley, Marleyer Bent, Warity, Hipley, Carnafield, Moadlock, Heyhurst, Royley, Near Riding, Royley Gill, Braddock, Red Jurr, Little Warth, Sharples, Owlers, Cockshutt, and Ox Hey.

JAMES COCKS.

Bredbury, near Stockport.



## RUSHES IN CHURCHES.

At p. 96, vol. ii., mention is made of "the old custom of placing hay in the seats to keep the feet of the worshippers warm during divine service." I well recollect that in the parish church of Long Bennington, in Lincolnshire, of which my father was curate, it was the custom as late as the year 1810 to spread straw in the pews on Christmas Eve. I then understood that this was done not only to keep the feet of the worshippers warm, but also to remind them that our Saviour was born as at that time in a stable. It was also the custom in the same church for the clerk, after the first publication of the banns of marriage by the minister, to respond, "God speed them well."

WM. WILLIAMSON.

Fairstowe, Bath.



## OLD PARR.

Can any one assist me or give me any information respecting the ancestors and descendants of old Thomas Parr, who is said to have lived to the age of 152 years, and through ten reigns, from Edward IV. to Charles I.? Said to have been born on the 12th day of September, 1483, at Winnington, Salop; buried in the south transept of Westminster Abbey, on the 15th of November, 1635.

FRANK PARR.

Ledbury.



## SEA-SERGEANTS.

Major Gwynne Hughes wishes for some information about the Society of Sea-Serjeants (vol. ii. p. 183). This was a social club, composed of the county *litté*, who met once a year in one of the seaports of South Wales. The theory that the society had anything to do with the wars of the Roses or the Jacobites has been rejected. The number was not to exceed twenty-four. In 1749 a lady patroness was first elected. She was to be unmarried, and connected with the place of meeting. She had to dine with the members one day in the week of meeting, on which day members were allowed to introduce a lady.

The earliest account is of the meeting of 1726, which, however, was probably a revival. They met in 1726 at Hubbarton, Colonel William Barlow being president; at Swansea, 13th June, 1752, under Sir J. Philipps; at Tarby, 2nd June, 1753, when Richard Glynn, of Tabaris, apparently the grandfather of Major Gwynne Hughes, was presented. The last but one meeting was held in 1760, under Sir J. Philipps. The

last surviving member was John Harries, Esq., of Priskilly, who died about 1804. Further particulars will be found in Fenton's *Tour*.

E. L. BANWELL.

Melksham.



### THE BRITISH DOG.

(iii. 55, 116.)

Mr. H. Wickham (Strood) draws attention to the numerous illustrations of this animal in the pottery, now commonly called "Caistor ware," good examples of which may be found in Mr. Roach Smith's *Collectanea Antiqua*, where the Romano-British pottery is fully treated on. This ware was unquestionably made in Britain, and the dogs upon it are so boldly and so distinctively drawn, that we may safely accept them as portraits.

Mr. M. B. Wynn (Hon. Sec. of the Mastiff Club, Melton Mowbray) writes:—"The statement that Shakespeare '*never*' says a good word for the dog," is slightly erroneous. Shakespeare was not a sportsman in feeling, nor do we find him introducing any great amount of natural history or love for animals into his writings; yet he did bear testimony to the British mastiff's courage. 'That island of England breeds very valiant creatures; their mastiffs are of unmatchable courage.' (*Henry V.*, act iii. scene 7.)"

Mr. Wynn then asks:—"Can any of the readers of this journal explain the correct meaning of the word mastiff, and also say in what record it is earliest found—either in the English form 'mastiff' or Latinized form 'mastivus?' Manwood states the word mastiff is derived from 'Masse the fesse.' Others hold that it is derived from the French *mâtin* or older form, *mastin*—the farm or homestead dog. Whilst the somewhat similar sounds of *massif* (French), *massive*, *massive*, *mastivus*, and *mastiff*, coupled with the Old English word *masty* (a thickset or massive fellow), suggest somewhat the idea that mastiff is only another form of massive, literally meaning a vast thickset dog, as described by Caius."



### THE WARMING-PAN STORY.

(iii. 114.)

Mr. William Wilson, of Berwick-on-Tweed, draws attention to the fact that an account of the proceedings alluded to by Mr. Ewald was published, by order of the King, immediately after the meeting of the Council, in a pamphlet of forty pages. The following is the full title:—"The Several Declarations, Together with the Several Depositions made in Council on Monday, the 22nd of October, 1688, concerning The Birth of the Prince of Wales. N.B. Those Mark'd with this Mark \* were Roman Catholics. London: Printed, and Sold by the Booksellers of London and Westminster."

Mr. James Fettes (of Douglas, Isle of Man) also sends the same information.



### TRADITIONS ABOUT OLD BUILDINGS.

The subject opened by Mr. Gomme is of considerable interest, and a general collection of the folk-lore tales of this character throughout Europe would be a work of considerable and varied interest. Let me just instance a few samples which possibly may not be familiar to your readers. First, in the extreme west of England we have a series of legends about buildings. Lydford Castle has two traditions about it, at least. The first is commemorated in the familiar Devonshire proverb: "Lydford law, hanging first and trying after." The ghost of Judge Jeffries is said to haunt its ruins. A humorous poetical account of the castle, in old English, is given in many of our Devonshire histories. Lydford Castle is not the only building about which proverbs are told. In the old Town-hall of Marazion, or Marketjew (about the name of which so much discussion has taken place in the *ANTIQUARY*), the Mayor used to sit (so tradition says) in a window; hence the proverb, "Like the Mayor of Marketjew, sitting in his own light." St. Michael's Mount, close by, on which a monastery, now converted to a mansion, was erected, is said to have stood in a forest. Legends of the Enemy of Mankind and some old buildings are numerous enough—e.g., it is said that as the masons built up the towers of Towednack Church, near St. Ives, the Devil knocked the stones down: hence its dwarfed dimensions. This evidently is a storm-myth. In the yard of the Angel Inn at Helston, is shown the massive stone boulder which legend declares to have been the gate of Hell which Satan dropped there when St. Michael caught him. If legends about imaginary cities could be added to this branch of the subject, one might instance the mythic city of Lannarrow, washed away in the Bristol Channel; or the palace of Teudar, Prince of Cornwall, buried under the sands near Hayle; or the still more famed Lyonesse, between the Land's End and the Scilly Isles. Turning from England to the Continent, we find that the connecting "certain traditions and superstitions" with old buildings is by no means peculiarly English. There is probably scarcely a province or old city of Europe where there is not some folk-lore tale connected with its old buildings. The Rhineland legends about castles and churches of course could fill, and indeed have filled, volumes. The Breton and Italian tales are hardly less fanciful. But my illustrations will be further east, and probably less familiar to your readers. The two first are "foundation theories," such as Mr. Gomme refers to. At the Wawel of Cracow, the old Kremlin, so to speak, of the city—palace, fortress, cathedral, royal mausoleum combined—is still pointed out the cave of Krakus, the founder of the city, within the palace enclosure, where it is said that prince (the father of the mythic Wanda) slew the dragon; a recurrence of the well-known Aryan myth of the dragon-slayers, which we find in the legend of St. George and the Dragon, in the Somerville "Worm" at Lynton, in the often-used dragon of heraldry. Some think this common myth implies the struggles of good and evil, and, in Christian days, of Christian with Pagan chiefs. Be it as it may, a dragon myth is connected with the founding of Cracow, and the dragon hole is still shown. As to the

foundation of Gniezn, the most ancient capital of the Polish nation, another myth exists. Lech I. is said, with his wandering Sarmatian tribes, to have travelled through the forests of the vast plains of the Vistula and Warta, seeking a sign. At length the chief found a white eagle sitting on her nest. He accepted the omen, and founded a city, henceforth called *Gniezn*, the city of the nest—the cradle of his kingdom. Posen has a still more mythic origin. The three founders of the Slavonic peoples, *Rus*, *Lech*, and *Czech*, the founders respectively of the Russian, Polish, and Bohemian nations, met here, and recognized each other; hence it is called *Poznan*, the City of Recognition. The subject Mr. Gomme has opened is one of deep interest.

W. S. LACH-SZYRMA.

Mr. G. E. Duff, of Cheltenham, also writes that there is a church situated a few miles from Cheltenham—viz., that of Churchdown—which owes its position to supernatural agency. The villagers began to build it at the bottom of a steep hill, but every night a black spirit carried up the stones to the summit, where after a few more vain efforts they began to build it, and where it now stands. The church itself is probably exceedingly old.

#### NOCTURNAL

#### SLOPING OF CHURCH NAVES.

Some years ago, when I restored a church in Bedfordshire, I found the floor of the nave sloped upwards from the west to the chancel about three feet. In this particular instance the church is built upon rising ground, so that may possibly account for this peculiar feature; but I remember once seeing an account of the restoration of a church, near Bristol, I think, where the floor of the nave sloped in a similar direction; and it was there stated that the nature of the ground did not account for it, but it was suggested that the floor was originally sloped in that direction symbolically of the position of our Saviour's body upon the cross. Can any one tell me of any other known or suggested reason for this slope?

J. G. RAYNES.



#### THE FAMILY OF EVERS.

My grandfather, "Mr. John Evers," left England for America the latter part of the year "1767." From the *private* "letter ledger" of my grandfather, "John Evers," I learn his mother died in the early part of "1794," leaving a daughter "Elizabeth," who married one "Adcock" (?), at "Leicester," England, in said year "1794." Now, it is my desire to obtain *all* the information possible as to my grandmother Evers—viz., her Christian name, with name *et* marriage, with all *family* information as to her, &c. Also the *name* and *descent* of my great-grandfather Evers, whose *Christian* name I think was "Henry" (?), yet do not know for certain.

From the arms engraved and stamped on the remaining private silver plate of the family I have *strong* reason to *infer* we inherit from William Æure,

or Evers, of Bishops-Middleham, county Durham England, or Ralph Evers, of Dalby, Leicestershire.

As a lead to you, his arms are—Or, on a chief, gules, a lion passant guardant, of the first. Crest—A demi-lion rampant, or. Motto—"Audi alteram." The seal is oval-shaped, bearing the monogram "J. E." surrounded by a fleur-de-lis.

WILLIAM TITUS EVERS.

The Ridings, North New York.

[Answers direct to our correspondent.]



#### EUGENE ARAM.

I don't know if your attention has ever been called to the list of subscribers to Gent's *History of Hull* of 1735. Before me lies the reprint of that work of 1869, and in the old list of subscribers occur these two names, "Mr. Peter Aram, author of a poem on *Studley Park*," and "Mr. Eugenius Aram." In 1734 the notorious Eugene Aram went from London to Knaresborough. Ten years later he is believed to have murdered his friend Clark there.

ROBERT HARRISON.

London Library.



#### THE ROMAN VILLA NEAR BRADING.

With reference to the fifth medallion spoken of in iii. 6, 7, Mr. Nicholson will have seen the remark in the *Academy* (January 8, p. 27), to the effect that it may not be "unduly rash to assume that it is a symbol connected with the worship of Mithras." I would call attention to two facts:—(1.) That the cock is almost universally connected with sun-worship. It is specially remarked that the cock was sacred to Helios, and in China we have some very interesting relics of sun-worship with which the cock is to-day intimately associated. It is, then, quite reasonable to suppose that the "composite creature, part man and part cock" is connected with that branch of mythology. (2.) Such "composite creatures" are not confined to the West. In China various kinds exist still, being used as charms. Thus, one charm, which is often used in connection with houses, consists of a clay representation of a lad sitting on a three-legged creature with a bow in his hand, as if in the act of shooting an arrow. The cock sometimes takes its place, and I have a vivid recollection of the form of one of these creatures perched on the ridge of a house just opposite my window in Canton, and directed to the east. The popular explanation of their use is, that they ward off evil spirits and destructive animals, which reminds us of the statement respecting Mithra, who protects from evil spirits. The solar-bird is dealt with at large by Brand and Brewer. In reference to the nondescript Chinese charm referred to, Mr. F. W. Eastlake, says (*China Review*, ix. 122):—"The Babylonians employ a very similar figure. Istar, the Astarte of the Phœnicians and the "Diana of the Ephesians," standing on some wild animal, with a crescent above her head, was in great repute as an amulet or charm, and on many bas-reliefs we find the god Bel standing above a dragon with a drawn bow—a symbol of the triumph of the good

principle. The "Fighting Man" on the standard of King Harold and his Saxons at the battle of Hastings may have been something similar." The question is an interesting one for comparative mythologists.

H. FRIEND.



#### MURAL PAINTINGS.

I am on the point of bringing out, on behalf of the Council of Education, South Kensington Museum, a new and enlarged edition of the List of Buildings, chiefly Ecclesiastical, in Great Britain and Ireland, in which mural paintings and other painted decorations, of a date not later than the sixteenth century, are, or recently have been, in existence, with a brief notice of the painted decorations in each instance, and an index of all the subjects thus depicted, including the examples of painted screens, roofs, monuments, &c. Although most of the works containing information on these subjects have been consulted, and the present edition already contains a list of 1,500 examples, as compared with 500 in the last edition, still it cannot be expected that anything approaching a complete list has as yet been compiled. I shall therefore esteem it as a favour if any of the readers of THE ANTIQUARY will kindly communicate to me any examples, not already generally known, which may have come under their notice, and shall be glad to send proof slips to those who may be able and willing to afford us material assistance, and further on my part to give any information I can to those interested in these subjects.

CHARLES E. KEYSER, M.A., F.S.A.

Merry Hill House, Bushey, Watford.



#### GOVERNOR GODFREY.

I am engaged on a biography of Edward Godfrey, Governor of the Province of Maine, 1649-1652, and I would fain hope that you or your readers may be able to indicate some sources of information about the family. One fact in his case is of much interest and curiosity to me. All his letters, from 1660 to 1663, which I have been able to find, are dated "Ludgate." This, according to Strype, was a free debtors' prison, especially for the better classes, as merchants and tradesmen who had met with reverses in maritime traffic. Now the facts in his case all point to this end—that he was impecunious in his latter days. When Cromwell came upon the stage the Massachusetts Puritans were mean enough to take away all his property and power, simply because he was a Royalist. Upon a forced construction of their charter they claimed jurisdiction over his territory in 1652 and ever after. That he lost the accumulated wealth of his long toil in this wilderness is certain. He went back to England in a few years, and in 1661 I find him writing to the son of Governor Winthrop, from Ludgate, stating that he was "restrayned of his libertie," and later from the same place to Thomas Povey, one of His Majesty's Council for Foreign Plantations, stating that he was in great "miserye, unless God rayes freunds." This seems clear enough

to me thus far, that he was in Ludgate, a poor debtor, who had suffered losses over the seas. My object in explaining this at length is to call your attention to *Old and New London* (Thornbury, vol. i. p. 225). You will see there the statement that a handbill or petition issued by the prisoners of Ludgate, in 1664, with 180 signatures, is now in the collection of Mr. John Payne Collier. It will be of much importance to me to learn if Edward Godfrey's name is attached to the handbill. I really hope much for the information to be derived from this handbill, as it would settle or unsettle the point of his being in Ludgate in 1664. I am given to understand that Godfrey was from Kent.

C. E. BANKS, M.D.

433, Congress Street,  
Portland, Maine, U.S.A.



#### LADY AGNES HUNGERFORD.

Mr. Hardy's article (vol. ii. p. 233) has been read by me with much interest, and I regret that in my researches after the Cotells of former days I have not met with anything that will throw light on who the lady was before marriage with John Cotell, or of the actual social station of the latter. But the following notes, made some years ago, seem to lead to the inference that John Cotell, although inferior in rank to Sir Edward Hungerford, was not his servant, but probably a visitor at Farley Castle at the time of his murder.

The family of Cotell, soon after the Conquest, was seated at Atworth, now called Cottles Atworth, not a dozen miles from Heytesbury, and remained there at least up to 1309, because in that year the name of Richard Cotell appears as a patron of Atworth Chapel. From 1102 to 1327 five knights of that name were in succession lords of Camerton, Somerset, terminating their connection with that place in that year by the presentation of the manor to the Church by Sir Ellys Cottell, Knight, the then possessor, who was also sub-esccheator to the King for the county of Wilts. A Sir Roger Cotell, Knight, witnessed an inquisition at Melksham in 1275; and another knight of the same family, Sir Thomas Cotell, is described as of Somerset in 1483.

By the inventory of Dame Agnes Hungerford's effects, as set out in the *Archæologia* (vol. xxxviii.), I perceive that some of her plate is marked with *Lybberts* (leopards). This fact leads to the opinion that this plate so marked belonged to her first husband, John Cotell—the crest of the Cotells being a leopard, argent, and would, I presume, thereby place him at least in the social rank of a gentleman. The following abbreviated copy of a will in the Probate Court, Somerset House, seems also to support such an opinion, and to point to Heytesbury as the ancestral home of the murdered man:—"John Cotell. . . . I give my soul to Almighty God, &c.; my body to be buried in the cathedral church of Heytesbury, and I give 6*l.* 8*s.* for the fabric of that church." Here follows various bequests, apparently having no connection with his family. Will proved

at Lambeth, 29th May, 1509, by executors Thomas Assheloke and John Saynsbury.

Probably some further light can yet be thrown on this interesting subject from records of Heytesbury and its church.

W. H. COTTELL.

Brixton, S.W.



#### ALDFRID, KING OF NORTHUMBRIA.

In the chancel of Little Driffield Church (Yorkshire) is a mural tablet with the inscription, "Within this chancel lies interred the body of Alfred, King of Northumberland, who departed this life January 19th, A.D. 705, in the 20th year of his reign. Statutum est omnibus semel mori." Perhaps some of your readers may be able to throw some light on this early interment. The present church is evidently of Norman origin. Was it built on the site of a Saxon monastery as tradition asserts? King Oswy, the father of Alfrid, made a vow that if he defeated Penda he would build and endow twelve religious houses—"Twelve abbeys, with broad lands attached, showed the gratitude of Oswy for his unexpected victory." Plenty of wood and a good trout stream close by would favour the supposition that this church was erected on or near the site of one of the six religious houses founded in Deira (the other six being in Bernicea).

Can any reader of *THE ANTIQUARY* refer me to any work bearing on this?

J. T. FOSTER.

Springfield House, Little Driffield.



#### THE BONYTHONS, OF BONYTHON, IN CORNWALL.

Some years ago an Article was published in the *Gentleman's Magazine* (Feb. 1868, p. 179), giving particulars with reference to the Bonythons, of Bonython, in Cury, Cornwall. In that article a number of mistakes appeared. Under the peculiar circumstances of the case this fact is not at all surprising, but the errors should be corrected, as they have been reproduced elsewhere, notably in the Rev. A. H. Cumming's work on "The Churches and Antiquities of Cury and Gunwalloe," published in 1875. The article in the *Gentleman's Magazine* stated that the Bonython family was extinct, and that "the name had been blotted out from the record of human life." That the name has not been so blotted out is proved most conclusively by the signature which is attached to this letter; and as to the other matter, that is equally wrong, my father being at the present time the head of the family. He is the eldest son of the eldest son back to the period when the Bonythons were the occupants of the property in Cury. Although possessed of most incomplete information, both the writer in the *Gentleman's Magazine*, and the Rev. Mr. Cummings have given some idea of the interesting, not to say romantic, history of "an ancient and powerful family." But there is very much to which they have made no reference. As I have said, it is not astonishing that the family should be supposed to

be extinct. Early in the present century my grandfather, Thomas Bonython, left Cornwall, and went to America, where he resided for many years. He returned to England, but did not stay there long. He proceeded to Australia, and there spent the remainder of his life, dying in this colony about twenty years ago. When a lad I was much with my grandfather, and consequently have always been well acquainted with the traditions of the family. These inspired in me a determination to see how far they were borne out by the facts of history, and in carrying out this purpose I have discovered the mistakes to which I am now directing attention, and which I hope, by your kindness, I shall be able to correct.

JOHN LANGDON BONYTHON.

Adelaide, South Australia.



#### FAMILY AND ARMS OF MAULE.

I find it stated in Porny's *Elements of Heraldry*, published in 1771, that the Maules, formerly Lords Panmure, in the last century, are originally French, and derive their surname from the town and lordship of Maule, in Normandy, where the same arms are still to be seen in the parish church. May I ask whether the statement can be corroborated? The name of Maule was taken by one of the Ramsays, brother of a former Earl of Dalhousie, on inheriting the Maule estates. But I refer to the Maules of the original stock.

In the same work I read: "A man may be degraded for divers crimes, particularly high treason; but in such cases the escutcheon is reversed, trod upon and torn in pieces, to denote a total extinction and suppression of the honour and dignity of the person to whom it belonged." I should be glad to be referred to some example in point.

CURIOSUS.



#### "GREEN INDEED IS THE COLOUR OF LOVERS."

(iii. p. 111.)

Has not Mr. Black left unmentioned a rather important point in his paper under the above title? Green surely is the colour specially appropriated to jealousy, and hence to lovers. Following the lines quoted by Mr. Black from Longfellow's *Spanish Student*, act ii. sc. 3, is the passage:—

*Hyp.*—But speaking of green eyes, Are thine green?

*Vict.*—Not a whit. Why so?

*Hyp.*—I think the slightest shade of green would be becoming, for thou art jealous.

*Vict.*—No. I am not jealous.

*Hyp.*—Thou shouldst be.

*Vict.*—Why?

*Hyp.*—Because thou art in love. And they who are in love are always jealous. Therefore thou shouldst be."

And, again, in *Othello*, Iago says, "O, beware, my lord, of jealousy. It is the green-eyed monster, which doth mock the meat it feeds on."—Act iii. sc. 3.

ALICE B. GOMME.



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Affections of the Heart and Nerves, 1880, by Eldridge Spratt, Founder and Senior Physician of the Hospital for Diseases of the Heart (Presentation

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Eden's State of the Poor, 3 vols., 1797.—English Catalogue of Books published from 1835-1863; Vol. II., 1863 to 1871.—English Index of Subjects, 1837 to 1857, and 1856 to 1875.—Hamilton's Lectures on Quaternions.—Hamilton's Elements of Quaternions.—Historicus' Letters to *The Times* on International Law, 1863.—Historicus' Additional Letters.—Jelletti's Calculus of Variations.—Jowett on the Epistles, 2 vols., 1859.—Jacobi, Fundamenta Nova, 1829.—Macpherson's Annals of Commerce, 3 vols., 1805.—Todhunter's History of the Calculus of Variations, 1861.—Trommii Concordantiæ Græcæ Versionis LXX., 2 vols.—"What is He," a Pamphlet, published 1833.—Wheaton's History of the Law of Nations.—State condition and price to F. Haywood, 12, Benet Street, Cambridge.

(Several items are omitted through want of space.)



# The Antiquary.

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MAY, 1881.

## Folk-Lore and Church-Custom.

**T**HE question as to how far the early Christian Church sanctioned the popular superstitions and customs which were tenaciously held by its Pagan converts, or how far it positively adopted some of these customs and superstitions in its own ritual and beliefs, is a subject of the utmost importance. Its treatment would lay bare a very remarkable phase in the history of folk-lore and it would contribute a novel chapter to the history of the Church. These considerations seem to us so strongly to require some little attention at the hands of men fitted for the task that, at the risk of dealing with a big subject on a very small scale, we are tempted to say something about it. Indeed the subject comes home to us rather more nearly than this. We have before us an important book, which Mr. Robert Charles Hope has just reprinted so carefully and with such excellent taste, dedicating it to our veteran folk-lorist Mr. Thoms—*The Popish Kingdom*,\* Englyshed by Barnabe Googe in 1570; and a very unpretending little circular put forward by the Rev. J. E. Vaux and Mr. J. T. Micklethwaite, F.S.A., asking for information on Church Folk-lore.

We are curious to know (for the circular does not tell us) what is contemplated under the expressive title of Church Folk-lore. At the early stages of the Church, we would ask, what part of the ritual and observances are not, in some sense or

\* Reprint of *The Popish Kingdom, or reign of Antichrist*, written in Latin Verse by Thomas Navegeorgus, and Englyshed by Barnabe Googe, 1570. By Robert Charles Hope. (London: Satchell & Co., 1880.) 4to, pp. xviii.-74.

another, the adaptation of Christian doctrine to popular customs. At the very outset we perceive the Christian Church adopting, or, perhaps it would be more proper to say, recognizing, the actuality of the pagan mythology by relegating its gods to the inferior class of dæmons. "It was," says Gibbon, "the universal sentiment both of the Church and of heretics that the dæmons were the authors, the patrons, and the objects of idolatry; those rebellious spirits who had been degraded from the rank of angels were still permitted to roam upon earth, to torment the bodies and to seduce the minds of sinful men. It was confessed, or at least it was imagined, that they had distributed among themselves the most important characters of Polytheism, one dæmon assuming the name of Jupiter, another of Æsculapius, a third of Venus, and a fourth perhaps of Apollo."\* This, then, is recognition and adoption of Pagan beliefs, not the uprooting of them. If the Roman Jupiter was a Christian dæmon, his existence at all events was recognized.

But even this negative way of adopting the old beliefs gave way as the Church spread further. The tribe of dæmons soon included the popular fairy, elf, and goblin. And then came the positive adoption of Pagan customs. Gibbon describes how the early Christians refused to decorate their doors with garlands and lamps, and to take part in the ceremony of lifting the bride over the threshold of the house.† Both these customs have survived in popular folk-lore, in spite of the recorded action of the early Church, and it would be curious to ascertain whether they have survived by the help of the Church. We cannot answer that question of historical evidence just now, but it is a question which, in its wider aspect, as including many other items of folk-lore, ought to be examined into. There is no doubt, however, that by analogy it can be answered, because we have ample evidence, if the writings of reformers may be taken as historical facts and not polemical imaginations, that many very important customs, among the richest as well as the poorest treasures of folk-lore, have been, so to speak, Christianized by the Church, and that the

\* *Decline and Fall of the Roman Empire*, i. 342, 351 (Murray's reprint).

† *Decline and Fall*, i. pp. 343, 344.

Church has taken part in and adopted non-Christian customs, the survivals of olden-time life in Europe.

We cannot go very thoroughly into this subject here, because instances crowd upon us which would take up very much more space than can now be afforded. Let us refer our readers to Mr. Hope's book. He gives to the student an opportunity not hitherto to be obtained, because there is only one perfect copy of the original of Barnabe Googe in England, that in Trinity College, Cambridge. Another scarce book which illustrates the subject before us, is Thomas Ady's *Candle in the Dark*, printed in 1656.

We will take an example or two from the *Popish Kingdome*. The fourth book begins with the general statement—

As Papistes doe beleue and teach the vaynest things  
that bee,  
So with their doctrine and their fayth, their life doth  
jump agree  
Their feasts and all their holidayes they kepe through-  
out the yeare  
Are full of vile Idolatrie, and heathenlike appeare.

Putting on one side the unnecessary imputations which the sixteenth-century reformer connects with his facts, let us go a little further into the same book, and gather up a little of what we find there. Folk-lore meets us in almost every line of this singular poem, and folk-lore, that is, sanctioned by the priest and the Church. There is nothing more peculiarly interesting than the following. At the feast of St. John the Baptiste :—

Some others get a rotten wheele, all worne and caste  
aside,  
Which couered round about with strawe, and tow,  
they closely hide ;  
And caryed to some mountaines top, being all with  
fire light,  
They hurle it down with violence, when darke appeares  
the night :  
Resembling much the Sunne that from the heauens  
doun should fal,  
A straunge and monstrous sight it seemes and fearefull  
to them all ;  
But they suppose their mischiefs all are likewise  
throwne to hell,  
And that from harmes and daungers now in safetie  
here they dwell.

This is nothing else than the sun-wheel, which can be traced to its earliest Aryan home in the Vedas.\*

\* See Kelly, *Indo-European Folk-lore*, p. 55.

So again, Barnabe Googe details another curious piece of early Aryan folk-lore in connection with the early significance of fire :—

On Easter Eue the fire all is quencht in euery place,  
' And freshe againe from out the flint is fetcht with  
solemne grace.  
The priest doth halow this against great daungers  
many one,  
A brande whereof dothe euery man with greedie minde  
take home,  
That, when the fearefule storme appeares, or tempest  
blacke arise,  
By lighting this he safe may be, from stroke of hurt-  
fule skies.

And Dr. Tylor observes upon these lines—

Some varieties of the rite of the New-Fire, connected with the Sun-worship, so deeply rooted in the popular mind from before the time of the Vedas, were countenanced, or at least tolerated, by the Church. Such are the bonfires at Easter, Midsummer Eve, and some other times ; and in one case, there is ground for supposing that the old rite was taken up into the Roman Church, in the practice of putting out the church candles on Easter Eve, and lighting them again with consecrated new-made fire.\*

Indeed, we find many authors noting the same fact. Mr. Kelly says—"The holy fires of the Germanic races are of two classes. To the first class belong those which the Church, finding herself unable to suppress, took them under her own protection, and associated with the memory of Christian saints or of the Redeemer."† Upon another though kindred subject, Dr. Hearn writes :

Even as the good Pope Gregory the Great permitted the newly converted English to retain their old temples and accustomed rites, attaching, however, to them another purpose and a new meaning, so his successors found means to utilize the simple beliefs of early animism. Long and vainly the Church struggled against this irresistible sentiment. Fifteen centuries ago it was charged against the Christians of that day that they appeased the shades of the dead with feasts like the Gentiles. In the Penitentials we find the prohibition of burning grains where a man had died. In the *Judiculus superstitionum et Paganarum*, amongst the Saxons complaint is made of the too ready canonization of the dead ; and the Church seems to have been much troubled to keep within reasonable bounds this tendency to indiscriminate apotheosis. At length a compromise was effected, and the Feast of All Souls converted to pious uses that wealth of sentiment which previously was lavished on the dead."‡

And, to close this short note upon an important subject, we will quote what Mr.

\* *Early History of Mankind*, p. 256.

† *Indo-European Folk-lore*, p. 46.

‡ *The Aryan Household*, p. 60.

Metcalfe, in his recently published *Englishman and Scandinavian*, says, for it gives the clue to much that is not otherwise easy to understand. Speaking of the old poetic literature of the pagan English, he says :—

It was kidnapped, and its features so altered and disguised as not to be recognizable. It was supplanted by Christian poetical legends and Bible lays produced in rivalry of the popular lays of their heathen predecessors. Finding that the people would listen to nothing but these old lays, the missionaries affected their spirit and language, and borrowed the words and phrases of heathenism.\*

Considering that these words and phrases and these rites of heathenism are of so much importance to the student of man and his nature, it seems to us that by going back to some of the records of the early Church, some of the chronicle narratives and the ecclesiastical treatises, and in later times to such books as *Barnabe Googe's Popish Kingdome*, and to the sermons of the clergy† of the Reformation period, the student of *Folk-Lore* will be able to pick up a great deal to illustrate his subject from a very important standpoint. And we must be pardoned for suggesting that Mr. Hope, silent in his reprint, from literary motives, should give us a companion volume of notes and illustrations, and a good index to the valuable text of his reprint. Perhaps, too, we may be able to follow this sketch of what might be done by an account of what has been done when we have before us the promised volume on *Church Folk-Lore*.

### Anniversaries.

By DANBY P. FRY.

**T**HE American cousins are sorely puzzled with a question which does not trouble us here in England, at least in the present day. They find it difficult to determine on what days some of their national anniversaries ought properly to be kept. The point has been elaborately examined and learnedly discussed in a Paper printed in Philadelphia with the following title :—“*Act and Bull* :

or, *Fixed Anniversaries*. A Paper submitted to the Numismatic and Antiquarian Society of Philadelphia, November 4, 1880, by Lewis A. Scott; with an Appendix, containing the Bull of Gregory XIII., translated, and the body of the Act of Parliament.”

It appears that “a doubt having been expressed by the learned President of the Numismatic and Antiquarian Society as to what would be the true anniversary, in 1882, of November 8 (old style), 1682, the date assigned by Mr. Myer to the first landing of William Penn at Philadelphia,” Mr. Scott was requested by the President to look at the Act of the British Parliament by which the New Style was adopted.

The first impression of most Englishmen will probably be a feeling of surprise that there should be any perplexity in the matter. We are so thoroughly accustomed to our present calendar, and that calendar has been so long established, that it requires a mental effort to appreciate the difficulty felt by the learned President. A little consideration, however, will suggest to us the nature of the problem which is really involved.

Will the true anniversary of this event be in 1882 the natural day? or will it be the nominal day? Will it be the day on which the earth will have completed two hundred revolutions round the sun, reckoning from November 8 (old style), 1682? or will it be the day which will be reckoned in the English (or American) calendar as November 8, 1882?

As the change of style in the English calendar took place in 1752, it occurred in the interval between these two dates, or seventy years after 1682 and 130 years before 1882. Consequently, up to the year 1751 the true anniversary came round on the 8th day of November in each year; but on the 8th day of November, 1752, a full year had not elapsed—in other words, the earth had not made a complete revolution round the sun—since the 8th day of November, 1751, inasmuch as eleven days were omitted from the reckoning, or dropped out of the calendar, during that period.

This is shown very clearly by the almanacs which were published for the year 1752. We have before us one of these, bearing the following title :—“*Rider's British Merlin* :

\* Metcalfe's *Englishman and Scandinavian*, p. 155.

† Mr. Thoms has pointed out the special value of this source of folk-lore in *The Folk-lore Record*, vol. i. p. 154.

For the Year of our Lord God 1752. Being Bissextile or Leap-Year. Adorn'd with many delightful and useful Verities, fitting all capacities in the Islands of Great Britain's Monarchy. With Notes of Husbandry, Fairs, Marts, High Roads, and Tables for many necessary Uses. Compiled for his Country's Benefit, By Cardanus Rider. London: Printed by R. Nutt, for the Company of Stationers. 1752."

Two pages are devoted to the month of September; and we here transcribe literally the whole of the first page:—

SEPTEMBER HATH XIX. DAYS THIS YEAR.										
1	f	Giles Abbot.	12	8 A 39	4 A 37	Tem-				
2	g	London burnt.	13	9 11	5 38					
<p>According to an Act of Parliament passed in the 24th Year of his Majesty's Reign, and in the Year of our Lord 1751, the Old Style ceases here, and the New takes Place; and consequently the next Day, which in the Old Account would have been the 3rd, is now to be called the 14th; so that all the intermediate nominal Days from the 2d to the 14th are omitted, or rather annihilated this Year; and the Month contains no more than 19 Days, as the Title at the Head expresses.</p>										
14	e	Holy Cross Day.	9	47	6	27	perate weather.			
15	f		10	31	7	18				
16	g		11	23	8	16	Thun-			
17	A	15 Sun. af. Trin.	12	19	9	17				
18	b			Morn.	10	24	der and			
19	c		1	22	11	21				
20	d	Ember Week.	2	24		Morn.	δ ☉ δ			
21	e	St. Matthew.	3	27	0	17				
22	f		4	Rises.	1	6	Hasty Storms.			
23	g	Eq. Day and N.	6 A 13		1	52				
24	A	16 Sun. af. Trin.	6	37	2	39	δ ☉ δ			
25	b		7	7	3	14				
26	c	St. Cyprian.	7	39	3	47	☐ ☿ ☿			
27	d		8	18	4	23				
28	e		9	3	5	6	δ δ ☿			
29	f	St. Michael.	9	59	5	55				
30	g	St. Jerom.	11	2	6	56	Showery.			

This table shows plainly that the month of September in the year 1752 contained eleven days less than any other September; that the year 1752 contained eleven days less than any other year; and that the eighteenth century contained eleven days less than any other century.

It shows further that the day which was called the 8th day of November in 1752 was not the true anniversary of the day which was called the 8th day of November in 1751, but that the true anniversary was the day which was called the 19th day of November in 1752. And, of course, in every subsequent year the

true anniversary would occur on the 19th day of November, and not on the 8th.

Nevertheless, the Act for the correction of the Calendar,<sup>24</sup> Geo. II. c. 23, makes different provisions upon this subject as regards the recurrence of those anniversaries which affect directly the rights of property, and those which do not. Thus, it provides that the payment of rents, annuities, or the interest of money, the performance of contracts, the expiration of leases, the attainment of the age of twenty-one years, the exercise of certain rights of common, and so forth, shall take place on the same *natural* days on which they would have taken place if the Act had not been made—"that is to say, eleven days later than the same would have happened, according to the said new account and supputation of time, so to begin on the said 14th day of September as aforesaid."

For this reason (says Rider's *Almanac*), the 10th of October is called *Old Michaelmas Day*, and the 22nd of November *Old Martinmas Day*, and so of the rest, as being the respective Days on which such Rents or Payments become due, and on which such Rights of Common take Place, and not before.

But the Act deals very differently with ecclesiastical fasts and feasts, and other commemorations, which do not affect rights of property. A "New Calendar" is annexed to the Act, which contains a provision to the effect

that from and after the said second day of September, all and every the fixed feast-days, holy-days, and fast-days, which are now kept and observed by the Church of England, and also the several solemn days of thanksgiving, and of fasting and humiliation, which by virtue of any act of parliament now in being, are, from time to time, to be kept and observed, shall be kept and observed on the respective days marked for the celebration of the same in the said new calendar; that is to say, on the same respective *nominal* days on which the same are now kept and observed; but which, according to the alteration by this Act intended to be made as aforesaid, will happen eleven days sooner than the same now do."

Among the events mentioned in this new calendar are the execution of King Charles I., the restoration of King Charles II., and the Gunpowder Plot, which is here called the "Papists Conspiracy;" and these events are entered under the same *nominal* days on which they occurred—namely, 30th January, 29th May, and 5th November.

It is certain, however, that these nominal days are not the true anniversaries of those

events. As those events happened before the year 1752, the omission of eleven days from the calendar of that year necessarily brought round the nominal day in subsequent years eleven days sooner than the corresponding natural day. No similar difficulty can arise with regard to any event which has happened since the year 1752.

We naturally ask ourselves why the Statute should have dealt so differently with these two different classes of events; making anniversaries affecting property recur on the corresponding *natural* days, and those not affecting property on the corresponding *nominal* days. The Earl of Macclesfield, in the very lucid speech in which he supported the Bill in the House of Lords (Hansard's *Parliamentary History of England*, vol. xiv. col. 981), explained the reason of the first arrangement but not of the last, with respect to which he merely remarked that the Bill directed "that all things of a more indifferent nature shall be transacted on the nominal days." It is evident that this provision was made, not because the things were "of a more indifferent nature" (which would of course be no reason at all), but because the commemoration of the events was associated in the public mind with the nominal days; and that association would have received a shock if the nominal days had been changed.

To the popular imagination, for example, the 5th of November is the 5th of November, and the 16th of November would not be the same thing. While the payment of rent due on Michaelmas Day might be safely postponed to the 10th of October, the effigy of Guy Fawkes could not properly be burnt on any other day than the 5th of November. Our boys, who shout their annual ditty,—

Please to remember  
The fifth of November  
Gunpowder treason and plot!  
We see no reason  
Why gunpowder treason  
Should ever be forgot!—

would never believe in a change of the day, and probably nothing would induce them to sing

Please to remember  
The sixteenth of November!

And the truth is, that even from the most

logical and philosophical point of view, they are perfectly right; for they are commemorating not an event which happened so many years ago, but an event which happened specifically on the 5th of November.

The true principle clearly is that a commemorative anniversary should always be kept on the same nominal day, whether the interval between any two recurrences of that day comprises 365 days or not; and the Statute very wisely proceeded upon that principle, not because the thing was "of an indifferent nature," but because, on the contrary, the popular feeling, being deeply interested, would resent any interference with the associations of the day. It may be a matter of indifference to the scientific mathematician or the philosophic statesman; but it is not a matter of indifference to the mass of the people, whose feelings prompt them to celebrate the commemoration in any particular case. It is for this reason that Christmas Day is still kept on the 25th of December, notwithstanding the alteration of the calendar; and is lovingly kept on the same nominal day by English-speaking people in all parts of the world.

The landing of William Penn at Philadelphia may still be commemorated on the 8th of November; but with regard to some other events in American history, a curious difficulty of another kind arises. Mr. Scott points out that

Both "old style" and "new style" were in use on the shores of the Delaware long before Penn's arrival. Proof is to be found in the pages of Hazard's *Annals*. Holland had adopted the new style in 1582; Sweden still adhered to the old. The date in question, November 8th, 1682, is an old style date, derived from certain old records, or entries, or letters.

On the other hand, the discovery of New York by Hudson is recorded as having taken place on the 4th of September, 1609; and "the journal of Hudson's mate, Robert Juet, proves that the day assigned by him to the event was the Sept. 4th of new style, 1609." Juet sailed under Dutch colours; and the Gregorian calendar was then in use in Holland, having been adopted there in 1582. Hence, in this instance, the nominal day coincided with the natural day; and, as Mr. Scott observes, "it would be difficult to deny," that September 4th, new style, is the

true anniversary. In this and similar cases no question arises out of any difference between the natural and the nominal days; but if the event had been recorded in conformity with the English calendar for that year, it would have been assigned to a different day, and the correct anniversary would have become a subject for discussion. Indeed, Mr. Scott concludes his interesting Paper by asking his countrymen—

How far should we, an English-speaking people, maintain, even in the calendar, places of our anniversaries, the recollections of the history of the mother country and of her North American colonies, the recollections of her habits and customs, of her wise and unwise acts and omissions, of her strifes and affinities? How far should we cast aside these recollections, and endeavour to place our anniversaries of events from 1582 to 1752 in the same position in the calendar which they would have occupied if all nations had at once adopted the Gregorian correction?

It is not necessary for us in England to consider this question; but it is well to bear in mind that, Protestant England having refused for 170 years to adopt the Papal correction, many of our commemorative days are not true anniversaries.

In England, however, there is one day to which there is nothing analogous in America, and which was dealt with in an exceptional manner when the calendar was reformed. The Lord Mayor's Day in the City of London, with its Lord Mayor's Show and its Lord Mayor's Dinner, is famous through the world. We identify it now with the 9th of November; but prior to 1752 it was celebrated on the 29th of October. The entries in Pepys's *Diary* in various years, under the date of the 29th of October, indicate that both the Show and the Dinner were very much the same in his time as they are now, except that the Dinner seems to have fallen far short of the luxury and splendour of the present day. In 1663 he records that there were "ten good dishes to a messe, with plenty of wine of all sorts; but it was very displeasing that we had no napkins nor change of trenchers, and drunk out of earthen pitchers, and wooden dishes;" adding—"I expected musique, but there was none but only trumpets and drums, which displeased me." The change of the day from the 29th of October to the 9th of November

was not made by the Act for reforming the calendar (c. 23), but by another Act of the same session (c. 48), entitled "An Act for the abbreviation of Michaelmas Term." The provision on the subject is contained in section 11 of the Act, which recites as follows:—

And whereas by divers charters heretofore granted to the citizens of London by his Majesty's royal predecessors Kings and Queens of England it is directed that the mayor of the said city after he is chosen shall be presented and sworn before the King or Queen of England in their Court of Exchequer at Westminster, or before the barons of the said court; and whereas the said solemnity after every annual election of the said mayor hath been usually kept and observed by the said city on the twenty-ninth day of October, except the same fall on a Sunday, and then on the day following;

and then proceeds to enact:—

that from and after the said feast of St. Michael, which shall be in the year 1752, the said solemnity of presenting and swearing the mayors of the city of London, after every annual election into the said office, in the manner and form heretofore used on the twenty-ninth day of October, shall be kept and observed on the ninth day of November in every year, unless the same shall fall on a Sunday, and in that case on the day following.

No reference is here made to the alteration of the calendar, but there can be no doubt that the day was changed in consequence of that alteration, as the period of postponement is exactly eleven days. There is nothing, however, to show why the "solemnity" was directed to be observed on the natural day, instead of being continued to be kept on the same nominal day. No reason is given for the change; but we may be permitted to conjecture that the Lord Mayor for that year may have been unwilling to be shorn of a thirty-third part of his glory, and compelled to resign the civic sceptre eleven days too soon. This enactment was confined to the City of London. In the other cities and boroughs throughout the kingdom the mayors or other chief officers were elected at various times in the year; but uniformity in this respect was introduced by the Municipal Corporations Act, which was passed in 1835, and which enacted, in s. 49, that the mayor of each borough should thenceforth be elected on the ninth day of November in every year.

What was at first accidental and exceptional has thus become the general rule; and all

mayors are now elected on the ninth of November, because that day was adopted in London in consequence of the reformation of the calendar. If Protestant England had accepted that reformation in 1582, our mayors would probably have now been elected on the eighth, and not on the ninth, of November. The election or swearing-in of each new mayor is not, strictly speaking, an anniversary; it is, indeed, the event itself, and not a commemoration of it; but as it is an annual occurrence, it seems not inappropriate to notice it in treating of the subject of anniversaries in connection with the reformation of the calendar.

## Archaeological Notes on the Madraza,

OR

ARAB UNIVERSITY OF GRANADA.\*

By DON ANTONIO ALMAGRO CARDENAS.



HAT brilliant pages have the sons of Ismael written in the history of literature!

Two great monuments have been bequeathed to us by the civilization which embraced the East and the West—Bagdad and Cordova. Bagdad, it is true, presents to our view a severe generation. It stands as the centre of Oriental culture, while its literary remains are enriched by the names of Meruan; of Said-Omeiri, the most renowned of the poets who sang in the Court of Harun; of Isaac Ben Honain, translator of the *Syntax* of Ptolemy, and by many philosophical and other geniuses, who gave imperishable fame to the Empire of the Caliphs in the East.

Cordova, on the contrary, we can present before our readers as the type of Western culture, and as an example of the innovations effected in the field of the arts and customs, manifested in the fantastic aerial shapes of the edifices with which she adorned the splendid Court of the Abderrahmans, and in the exquisitely delicate taste of the poetic compositions displayed by the great geniuses of Aben Zeidun, the poetess Walada, daughter

\* Translated from the Spanish by Mariana Monteiro.

of Mohammed III., and others. Yet by these contrasts we do not assume to assert that Cordova stood as an opposite pole to Bagdad; since, like her, she produced great and trustworthy historians, as well as philosophers and naturalists, whose works, even in our days, command admiration. Bagdad, like Cordova, quickly beheld the grand sun of its civilization setting behind the darksome mists of death.

In the latter city, fortunately, the twilight of the golden age was of longer duration than it was in the East. From the time of the reign of Hixem II., when the race of the Arab-Spaniards began to descend the inclined plane of its decadence, a period of one century elapsed before the complete overthrow took place. Even subsequently to the time of Abderrahman V., when the greatness of the Omeyas of Cordova became shattered for ever, there yet remained a hospitable asylum for the hapless Agareni.

The beautiful City of a Thousand Towers, the poetic Granada, opens wide its portals to receive the stock of the proscribed race, admitting also with its individuals the precious relics which had remained of the Arab sciences and arts, and a new and last emporium of Mussulman civilization in the West rises up, sheltered beneath the splendid throne of the Alhamares.

We might truly say that Abul Hachach was the Augustus of that line of monarchs, because under his benign rule arose on all sides beautiful buildings, destined for the shelter of the sick, or for the administration of the laws; solid constructions for the safe transit of travellers, or for restraining the fury of the waters. What else could follow but that a monument should be erected for the cultivation of letters and sciences? Hence as a consequence the construction of a public college was added to the many titles of glory due to the reign of Yusuf I.

If, as many believe, we can reconstruct the character of a past civilization by the study of objects which belonged to that epoch; if in the study of Arab art its elegant creations afford to us, in a clear manner, an insight into the distinctive genius of those who erected them, because each building is like an immense book in which can be read the spirit of the creative genius; and finally,



if, on the last works of a nation are stamped the whole series of its social evolutions, the study of the Arab University of Granada ought to be a subject of interest to the Oriental student, since he can well deduce the character of the Moslem civilization from that edifice, which was the last stronghold of Oriental classicism when Cordova no longer existed, and when the flickering gleams of the culture of Bagdad had become obscured by the barbaric Selchuquidas.

Among the Arabs there existed the *Mekteb*, or School, the Academy, and the *Madraza*, or Alkoranic College. The first was an establishment in which children were taught the first rudiments of reading and writing. The academies were of much later date than the *Madrazas*, as they arose when the religious enthusiasm of the first periods had cooled, and indeed they only appeared, thanks to the spirit of tolerance of the age, because the Koran imposed warfare as a binding precept, and the scientific occupation in which the students who frequented these academies were engaged could not do otherwise than absorb that time which, according to the Book of Mahomet, ought to be employed in the holy campaign.

The *Madraza* stands as the establishment of highest teaching essentially Moslem. Those who attended the classes aspired to obtain the degree of *Ulemas*, or wise men, a degree which bore the double application of the profession of *Muezzins*, or priests, and of *Fakirs*, or learned. It is worthy of note that the Koran, being a religious code, is likewise a political code of laws, deducing from its interpretation, as it is explained in the Alkoranic schools, the double knowledge of theology and law, called by Orientals, in their figurative way of speaking, *the two eyes of Science*.

Two edifices have served as chapter-houses in Granada, and in one of them stood the *Madraza*, according to the schedule of erection. One stands in the Plaza of Bibrambla, and the other in the Plaza of Besayon, or *Capilla Real*; but in the latter must have existed the scientific institution which is the subject of this article. According to authorized dates, the *Casa Marmorea* is the one which was converted into the *Madraza*, by Yusuf I.; and of this there remains no doubt

whatever, because there have been found tablets, that have served as evidences, on which were engraved various inscriptions attributed to the *Madraza* of Granada. These were first obtained by a distinguished antiquary of this city, and later on were taken to form part of the Provincial Museum of Antiquities, where we have carefully studied them, in order to reconstruct the façade of this monument. Besides which, in the building itself are found valuable and beautiful relics of Arab architecture, which leave no doubt that the *Madraza* occupied the site where at the present day is seen the ancient consistorial building, in the *Plaza* of the *Capilla Real*.

We shall, in the first place, describe the archway of the edifice. This arch was more conspicuous for its severe aspect than for the elegance or prodigality of ornamentation. We fail to discover that charming combination of leafing which strikes us in nearly all the monuments of that period—it was remarkable for its simplicity. The square which surrounds the arch is covered with a legend from the Koran, as also is the band of polished marble which surmounts the arch, and follows the whole length of the top, yet the letters are not raised as in other inscriptions of the same date. The two windows placed on the superior part, and which conclude the ornamentation of the archway, are not covered over with the usual lace tracery, but are filled in with two marble slabs; upon one was inscribed the date of the construction of the building, and on the other a fragment out of the Book of Mahomet. In a word, plainness—a condition essential for the acquisition of science—was perfectly symbolized on the portal of our Arab college: while there existed a purity in the outline of the arch, and in the characters of the inscriptions traced with such elegance in the midst of its simplicity, that it reminds us of the epoch of the Classicism of Arts during the Nazarite dynasty. The legend engraved on the second window runs as follows:—

We have opened a manifest door, that God may forgive your sins, of those that are gone by, and those that will come; that He may fill you with grace; that He may place you in the right path and may shelter you under His powerful protection. He is the One Who made peace to come down upon the

hearts of believers, that so they may increase the faith after they themselves have believed. To God belongs all the armies of heaven and of earth. And God is wise, and powerful to introduce believers into Paradise through which flow the everlasting rivers of Wisdom, and in it God pardons their sins; and this is a great artifice in God. The great God has spoken the truth, and His Prophet is the honoured envoy.

For the easier comprehension of this passage, we must remark that it can be taken in two ways—literally either as opening the door, or metaphorically as dispelling ignorance in relation to religion. Hence the phrase, *opened a manifest door*, may also be interpreted *we have disclosed a clear revelation*. In either sense it contains good reasoning; first, because through that door was reached the hall wherein was taught the doctrine of religion necessary for salvation; and, secondly, because with the Koran, or with the supposed revelation made to Mahomet, pardon of sin was obtained.

The inscription engraved on the band of stone which forms the square of the arch runs thus:—

I take refuge in God flying from Satan, the stoned one. In the name of God the clement and the merciful. God is the light of the heavens and of the earth. This light is like a beacon in which there is a light within a crystal vase, and this vase shines like a resplendent planet whose flame is fed from a blessed Tree; of an Olive neither of the East nor the West, whose oil brightly burns, and, were it not touched, would appear as light above light. God leads towards this light those whom He loves. And God gives provisos to men, and God is in all things wise. In this house God hears His praises and His name repeated. In it He is praised in the morning by men who know not how to buy or to sell, and those that remember God offer prayer to Him and propagate the faith. Who fear the day when all hearts shall be searched, and when God will judge what is seen and what is unseen, and will bestow a larger reward than they merited by their knowledge, and will fill them with His benefits. And God receives whom He wills without giving His reasons for so doing.

We may incidentally remark that the words in the above inscription, *I take refuge in God flying from Satan the stoned one*, is frequently found at the headings of Arab inscriptions; but in this instance it is very opportunely placed here, because the Madraza was the spot where by means of religious learning a powerful weapon of defence was obtained with which to fight the enemy, the angel of darkness whom the Mussulmans call *the stoned one*, on account of a tradition that, on an occasion when Abra-

ham was assailed by frequent temptations from Satan, he drove him away by flinging stones at him.

Other most interesting passages and inscriptions occur, the exposition and explanation of which would far exceed the limits of a short article, but which all tend to prove the divinity of God and the supposed mission of His envoy, which forms the symbol of belief of the Mussulman, and which is reducible to the well-known phrase, *There is no God but Allah, and Mahomet is his Prophet*.

On entering the interior of the building many *tarbeas* or roomy chambers are seen around adorned with elegant columns, from which spring arches of delicate openwork tracery, with lovely combinations of ornaments and bands of legends and inscriptions, manifesting the architectural beauty and good taste of that epoch. The inscriptions and legends are truly splendid, all in favour of learning and science, the corridors were also full of columns entwined by bands bearing such mottoes as—*God only is Conqueror: The Kingdom belongs to God*, and other well-known phrases. These corridors led to the principal hall, paved with rectangular tiles, upon which could be read the mottoes of Benu Nazar. Around this hall was a raised skirting of mosaic, forming geometrical combinations of exquisite taste; no date remains, however, of the ornamentation on the wall itself, but it is inferred by learned antiquaries that the walls of the hall in which the studies were pursued, would not show any ostentation of ornament which should arrest the attention of the students. Around the *Ajimeces*, or low windows, there exists an inscription to which a great interest attaches, as demonstrating the feeling of the time in relation to instruction, and the value of learning, not only among Mahometan nations, but also among European ones:

If the carnal man places his will in God, He will lift him above the things of this world, and will conduct him by the way of salvation, directing his steps toward the school wherein he will meet with occasions to prove his rectitude, science, and for combat. Oh Man! fight bravely with your shield. He will guard you, and if you defend your shield with honour, you will be greatly honoured.

As regards the *Mihrab*, or oratory attached to the Madraza, in which the Fakir performed

the *Zab*, or prayer, little remains of interest to our English readers, but from it we may deduce the importance of this academy, when the *Alfaqui* was a person of sufficient distinction to be permitted a *Mihrab* to himself and to be dispensed from public prayers.

Such is a hurried sketch of the edifice in which shone the last gleams of Moslem science in Spain—the renowned Madraza of Granada. But though the narrative is necessarily brief we think that what has been said will be sufficient to give some idea of the protection which the kings of Granada vouchsafed to the cultivation of science.



### History of Flags.\*



FLAG has been contemptuously styled "a bit of red rag," but it would not be easy to name any other inanimate object which has exerted so great an influence over the actions of the human race as has been exerted by the flag both on land and at sea. Flag is a generic name under which are included a number of varieties, such as standards, banners, gonfalon, pennons, ensigns, and many others. Unfortunately there is a considerable amount of ignorance abroad respecting the etiquette (so to speak) of flags, and we have Mr. Macgeorge's authority for saying that the minds of the authorities at the Horse-Guards are not free from confusion on the subject. Thus we read:—"I have before me the *Queen's Regulations and Orders for the Army*, issued by the Commander-in-Chief, in which flags which can be flown only on shore are confounded with flags which can be flown nowhere but on board ship." We propose, under Mr. Macgeorge's guidance, to give a rapid sketch of some of the chief points of interest in the history of flags, and those who want to know more must go straight to his book.

Banners are frequently mentioned in the Bible, and the awe with which they were regarded is seen from the expression, "terrible

as an army with banners." The invention of standards is attributed to the Egyptians, and these consisted chiefly of figures of sacred animals borne on the end of a staff or spear. Other ancient nations, such as the Assyrians, used similar figures for standards. The royal standard of the Persians for many centuries, until the Mohammedan conquest, was a

FIG. 1.



blacksmith's leathern apron, and the Turk used the horse-tail. The rank of a Pacha is shown by the number of the tails on his standard. The Roman standard consisted of a variety of figures and devices, and the

\* *Flags: some Account of their History and Uses.* By A. MACGEORGE, Author of *Old Glasgow, The Armorial Insignia of Glasgow, &c.* London: Blackie and Son. 1881. Sq. 8vo. Pp. 122.

*labarum* and *vexillum* were small in size, in fact it is said that the waving flag was first used by the Saracens.

The oriflamme (fig. 1) of the Abbey of St. Denis was red with a green fringe. Originally an ecclesiastical banner, it had become the royal standard of France by the end of the tenth

the centre point. The first Union flag was formed in 1603 by the combination of St. George's Cross with the Saltire of Scotland. On the union with Ireland the Irish Saltire was introduced. The St. George's Cross remained as it was, and the Saltires of Scotland and Ireland were placed side by side; but

FIG. 2.



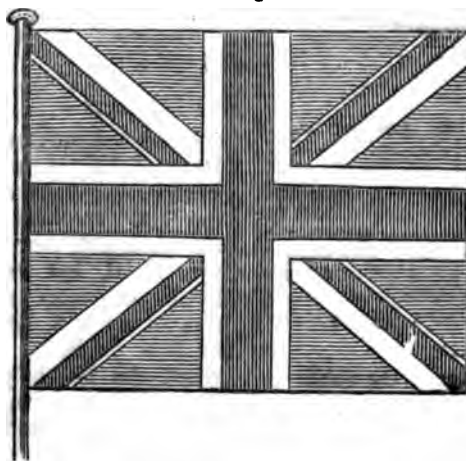
century. The annexed illustration is taken from one of the windows of the cathedral of Chartres (thirteenth century), and represents a marshal of France under St. Louis receiving the banner from the hands of St. Denis. A more elaborate flag (fig. 2) is that of Earl Douglas, who was killed at the battle of Otterburn in 1388. This is the standard referred to in the famous old ballad:—

He durste not loke on my  
bred banner  
For all Ynglonde so haylle.  
It was brought safely  
out of the fight by the  
son of Douglas, and is  
still preserved.

The Royal Standard is a flag personal to the sovereign, and this was altered on the accession of James I. George III., when he left out the ensigns of France, marshalled on his standard those of his Germanic States in an escutcheon of pretence—a small shield in

“counterchanged”—that is, in the first and third divisions, or quarters, the white as senior is uppermost, and in the second and fourth the red is uppermost. This is shown in the annexed illustration of the present Union Jack (fig. 3), in which the horizontal lines represent blue and the perpendicular red.

FIG. 3.



Mr. Macgeorge points out that a blunder was made in the first instance, and has been continued. According to the verbal blazon, the St. George's Cross should be “fimbriated,” or have a narrow white border like the Saltire of Ireland, instead of which the Cross is placed upon a ground of white so broad that it ceases to be a border,

and becomes another cross with the red one superinduced upon it.

The flag under which all British ships sail is the Ensign, of which there are three—the



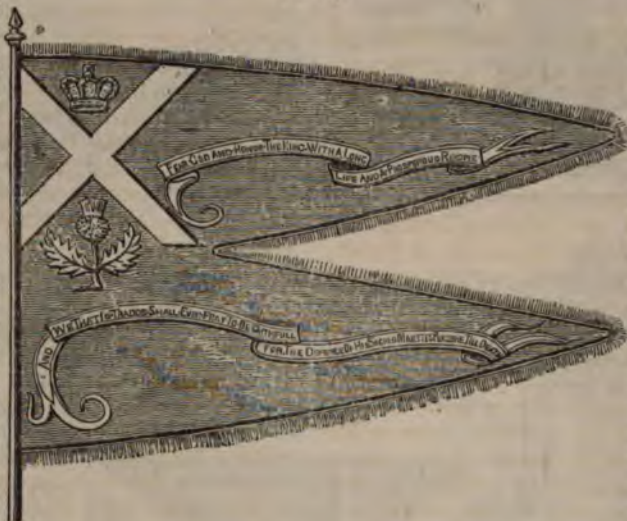
white, the blue, and the red. In 1864 the distinctive classification was abolished, and now the White Ensign only is used by all Her Majesty's ships in commission. The use of flags in naval warfare is a division of our subject of the greatest interest, and there are many stories of sailors' pluck to illustrate it. We cannot resist the pleasure of quoting one of these.

In the French war of 1797 the French Rear-Admiral Sarcy, when cruising with six frigates in the Bay of Bali, came in sight of five of our Indiamen—one of them the *Woodford*, Captain Lennox. They were homeward bound and all richly laden, and to all appearance they had no chance of escape, when Captain Lennox rescued them by an act of great judgment and presence of mind. He first of all hoisted in his own ship a flag which the French admiral knew well—that of the British admiral Rainier, blue at the mizen; and he made all the other ships in his company hoist pendants and ensigns to correspond. But he did more. He detached two of the Indiamen to chase and reconnoitre the enemy; and as these advanced towards the French reconnoitring frigate, the *Cybele*, the latter, completely deceived, made all sail to join her consorts with the signal at her mast-head—"The enemy is superior in force to the French." On this, the French admiral, believing he was in the presence of a powerful British squadron, made off with his frigates under all sail, and Captain Lennox and his consorts completed their voyage in safety.

We all know the devotion of the soldier to his regimental colours, and no one who loves to think of the chivalrous deeds that have been done in protection of the flag will look with favour upon the proposal to abolish it. In Napoleon's disastrous retreat from Moscow most of the flags were burnt to save them from falling into the hands of the Russians, and it is said that the officers poured the

ashes in their wine and drank it. The same thing was done at Metz and Sedan. Much might be written of the white flag of truce, the red flag of mutiny, and the yellow flag of sickness, if space allowed; but in conclusion we will just allude to two famous flags. The Blue Blanket (fig. 4) is the most famous of trade flags. It was presented by James III. in 1482 to the Incorporated Trades of Edinburgh, was borne by the craftsmen at the battle of Flodden in 1513, and "displayed on subsequent occasions when the liberties

Fig. 4.



of the city or the life of the sovereign were in danger." It is now in the possession of the Trades Maidens' Hospital at Edinburgh. Several of the flags borne by the Covenanters in Scotland are extant, but one known as "the Bluidy Banner" has only lately been brought to light by Mr. James Drummond. It was stated that Hamilton of Preston, who

commanded the Covenanters at the Battle of Bothwell Brig, gave out "'No quarter' as the word of the day," and he himself boasted of the fact. In spite of this Wodrow denied the statement, and M'Crie followed him in the denial, but its truth was established by the discovery of the flag in the possession of an old gentleman and his sister in East Lothian. When Mr. Drummond asked the old lady why she objected to showing it to strangers, she said: "It's the Bluidy Banner, ye ken, and what would the Roman Catholics say if they kenned that our forbears had fought under such a bluidy banner." The flag is blue silk, and the first line of the inscription is in gold Hebrew letters—"Jehovah nissi," the Lord is my banner. The next line is painted in white—

"For Christ and his truths," and then come the words, in a reddish or blood colour, "No quarters for ye active enemies of ye Covenant."

Mr. Macgeorge has written a most interesting book upon an important subject, and the little we have given in this Article affords but a taste of the valuable pabulum provided for the reader. The illustrations make it a suitable volume for the drawing-room table, and the stories which stir the blood make it fit reading for a rainy day.



### Sir James Dick's Narrative of the Shipwreck of James, Duke of York, May 6, 1682.\*

**T**HE incident which forms the subject of the following narrative—namely, the shipwreck of James, Duke of York, on his way to Scotland, in the year 1682—has met with scant notice at the hands of our best historians. Indeed, it would be easier to give a list of those who make no mention of the circumstance at all than of those who do. True, it was only an accident, from which nothing of any consequence to the nation sprang; yet it was such an accident as, but for the turn things took at the critical moment, must have had, for good or for evil, an important effect upon the history of this country. As it is, the possibilities of the case have passed into the category of "might have beens" discussed by Isaac Disraeli.

Briefly, the circumstances which led to the accident were these:—The Duke of York was appointed to represent the Government in Scotland, though he himself looked upon the post as intentional banishment, in the memorable year of persecution, 1680; at which time, and in the following year, Sir James Dick, of Prestonfield, was Lord Provost of Edinburgh. The Duke and his wife, Mary Beatrice of Modena, were enthusiastically received in that city. It was during the loyal demonstrations on this occasion that the great gun,

\* The substance of a paper read to the Royal Historical Society in the summer of 1880.

"Mons Meg," was fired, and burst. In the early part of 1682 the King sent for his brother, to consult with him on certain matters closely connected with the Duke's interests. He was absent from Scotland some eight weeks only, but long enough to afford the Princess Mary experience of the depressing atmosphere of the old Palace of Holyrood; and she begged to be taken away.

The Duke of York hastened to the utmost his departure for Scotland. James and his suite, including amongst other guests Sir James Dick, embarked at Margate Roads on the morning of the 4th of May, on board the *Gloucester* frigate. They got on but slowly, the weather being wet and foggy; and it was not till noon of the following day that the squadron was off Dunwich, on the coast of Suffolk. It was said that James, who knew the coast well, warned the pilot of the necessity for extreme care; but he took his own way, tacked, and the ship struck, at half-past five on the morning of the 6th of May, on the dangerous sand called the Lemon and Ore, about twelve leagues beyond Yarmouth, and was lost. This unhappy event proved a grievous matter to more than one Scotch family of note, besides those named in the narrative.

Full use, and more, has been made of the incidents connected with this disaster for political purposes—many details of the most improbable nature being tacked on to the account of the affair, all to the discredit of the Duke of York. Burnet seems to have been the most unscrupulous in this respect. Miss Strickland has taken care to refute these inaccuracies, by collecting the different accounts of eye-witnesses to which she had access. The evidence she has adduced makes it clear that the charge of inhumanity which was sought to be established against the Prince—it being alleged, for instance, that he provided first for the safety of his dogs before he would allow any one to enter his boat—is altogether unfounded, as is also the assertion that the safety of certain persons of his suite, presumed to be priests, was seen to before the welfare of any one else was thought of.\* On the contrary, the detailed account of the

\* The Duke was observed to be concerned for the safety of a box, which it is believed contained the MS. of his memoirs.

shipwreck shows very distinctly that the Duke, throughout the affair, acted with exceeding coolness and consideration for the safety of his attendants. This statement needs no modification after a perusal of the narrative of Sir James Dick, now given entire.

The unselfishness of James—not a little trying to those who were with him in his boat—may be judged of from the fact, that when the boat, crammed to the utmost, came upon the Marquis of Montrose struggling in the sea, not only was he picked up by help of the Duke's own hands,\* but when, a little further on, they discovered a musician of the Duke's suite well nigh in a drowning state, he also was taken in by direction of the Prince, with the remark that it was "only a poor fiddler"—a phrase which, it appears, the wretched creature never forgave. He afterwards acted as a chief spy against James II.

Amongst the papers of David Stewart Erskine, eleventh Earl of Buchan, founder of the Scottish Society of Antiquaries, is preserved a copy of the story of the wreck by Sir James Dick, who was a distant connection of the Erskine family. The paper is very carefully written in a beautiful hand, and seems to have been given to Lord Buchan by the venerable Sir Alexander Dick (ob. 1785), an eminent physician, the grandson of the shipwrecked Lord Provost of Edinburgh. I cannot learn that this narrative has ever been printed, and having received permission, I beg to submit a literal transcription.

*"Account of the Shipwreck of His Royal Highness James, Duke of York, in a Letter from Sir James Dick of Prestonfield, Baronet.*

"Upon Sunday, at eight o'clock at night, His Royal Highness, with his Retinue,

\* This, notwithstanding the determined opposition to James shown by Montrose on the Duke's first coming to Scotland. This memorable incident has been recorded only by Samuel Pepys, who witnessed it. Pepys was one of those who came safely through the affair, having prudently preferred to voyage in his own commodious Admiralty yacht to the honour of a place in the Duke of York's ship. (Vide *Samuel Pepys and the World he Lived in*, London, 1880, p. 54, by H. B. Wheatley, F.S.A.)

arrived safe here; there being a most sad disaster upon the Saturday before. At seven o'clock in the morning, the Man-of-War called the *Gloster*, Sir John Berrie, Captain, wherein his Highness was, and a great Retinue of Noblemen and Gentlemen, whereof I was one, the said Ship did strike in peices, and did wholly sink in a Bank of Sand called the Lemon and Ore, about twelve leagues from Yarmouth. This was occasioned by the wrong calcul and ignorance of a Pilot, and put us all in such consternation that we knew not what to do. The Duke and all that were with him being in bed when she first struck. The Helm having broke, the Man was killed by the force thereof at the first shock. When the Duke got his Clothes on, and inquired how things stood, she had nine feet of Water in her Hold, and the Sea fast coming in at the Gun-Ports. The Seamen and Passengers were not at Command, every man studying his own safety. This forced the Duke to go out of the large Window of the Cabin, where his little Boat was ordered quietly to attend him, least the Passengers and Seamen should have thronged so in upon him as to oust his Boat. This was accordingly so conducted as that none but the Earl of Winton, and the President of the Session,\* with two of the Bedchamber Men (John Churchill, afterwards Duke of Marlborough, was one of them) went with him. They were forced to draw their swords to hold People off. We, seeing they were gone, did cause tackle out, with great difficulty, the Ship's Boat, wherein the Earl of Perth got, and then I went, by jumping off the Shrouds. The Earl of Middleton immediately after me, did jump in upon my shoulders; withall there came the Laird of Touch,† with several others, besides the Seamen that were to row, which was thought a sufficient number for her loading, considering there was going so great a Sea, occasioned by the wind at Northeast. And we seeing that at the Duke's Boatside there was one overwhelmed by reason of the greatness of the Sea, which drowned the whole in her, ex-

\* Sir David Falconer, of Newton, was Lord-President of the Court of Session in 1682.

† Seton, of Touch-Seton, Stirlingshire; in which family the hereditary office of Armour-Bearer to the Sovereign has been "from time immemorial."

cept two men, whom we saw riding on her keel, this made us desire to be gone; but before we were loose there leaped from the Shrouds about twenty or twenty-four Seamen, in upon us, which made all the Spectators and ourselves to think we would sink; and all having given us over for lost, did hinder an hundred more from leaping in upon us. With those that were left was Lord Roxburgh and Laird Hopton,\* and Mr. Littledell, Roxburgh's Servant, Doctor Livingston, and the President of the Session's Man, and my Servant. They all being at the place when I jumped, would not follow, because it seems they concluded it more safe to stay in the Vessel, than to expose themselves to our hazard, all which Persons in an instant were washed off and drowned.

"There will be perished in this disaster above two hundred Persons; for I reckon there were two hundred and fifty seamen, and I am sure there were eighty Noblemen, Gentlemen, and their Servants. My computation was that there were three hundred and thirty in all, of which I cannot learn that an hundred and thirty are found alive. Our difficulties and hazards that were in this Boat were wonderfull. If the rest had not thought us all dead Men, I am sure many more would have jumped in upon us. We were so throng we had no room to stand, and when we were forcing ourselves from the Ship, She being sinking by degrees all the time, and besides the Surfs were so boistrous, that we were like to be struck in pieces upon the Wreck, so sinking. It was not but with great difficulty that we forced out the Boat from the Ship, and when we came to row to the nearest Yacht, the Waves were such, we being overloaded, that every moment we thought to have been drowned, and being about midway to the Yachts, there were a great many swimming for their liues, who caught a dead grip of our Boat, holding up their heads above the Water, and crying for help, which hindrance was put off, and their hands loosed by telling them they would both lose themselves and us; yet this would not do to make them loose their grips till they were forced off by

seuerals in our Boat, except one, that took hold of me, whom I caused catch into the Boat, least I should haue been pulled out by him. And, when it pleased God to bring us wonderfully to one of the Yachts side, being not less than a quarter of a mile distant from our Ship, they not daring to come nearer, by reason of the Sand Bank, upon which we were wrecked; and if we had not shott off Guns, shewing them our distress, the other Men of War that were immediately following, would haue met with the same disaster; but they immediately bore off. The four Yachts came as near as they could, and put off their Boats to help us, but all that could be done could not preuent this great loss of about two hundred men. I was in my Gown and Slippers, lying in Bed when She first struck, and did escape in that condition: and when unexpectedly and wonderfully we came to the Yacht's side, called Captain Sanders, we were like to be crushed to pieces by it, which by reason of the great Sea was like to run us down; at last a Rope was cast, which was so managed that we were brought to the lee side; then euery man climbed for his life, and so did I, taking hold of a Rope, and made shift upon the side till I came within men's reach, and was hauled in. I then looked back, but could not see one bit of our great ship above the water, but about a Scots Ell long of the Staff, upon which the Royal Standard stood; for with her striking, she had come off the Sand Bank, which was but three fathoms, and her draught was eighteen feet. There was eighteen fathoms of water on each side when she struck, and so she did sink in the deepest place. Now if she had continued on the three fathoms, and broke in pieces there, all would haue had time to haue saued themselves; but such was the misfortune, that she was wholly ouerwhelmed, and all washed into the Sea that were upon her Decks. There would haue been releif by Boats, if she had stood half an hour longer. So to conclude this melancholly account, all the above Persons, our Countrymen that were of respect, are as I have told: of Englishmen of respect there were lost Lord Obrien, and Lord Hydes brother, who was Lieutenant of the Ship, and a number of Noblemen and Gentlemen's Servants, which I cannot name; I can hardly speak with any that were aboard with the

\* John Hope, of Hopetoun, was succeeded by his infant son, born the previous year, who, in 1730, became first Earl of Hopetoun.



Duke, but they have lost Servants more or less. Yesterday His Royal Highness called the King's Council, and there the King's Will was declared as to his Chancellor, who was the President of the Session; my Lord Queensberry for Treasurer, and Lord Perth Justice-General, which Queensberry had before.

"Notwithstanding the disaster His Highness met with in this last Sea Voyage, yet is within five or six days, with his Dutchess and the Lady Anne, to take Shipping for London.

"EDINBURGH, 9th of May, 1862."

It is, I think, doubtful if Pepys himself could have given a more graphic account of what passed under his own eye.

I have recently been allowed the perusal of a packet of "Broad-sides," collected by the late Mr. David Laing, of the Signet Library, Edinburgh, all of them issued on the occasion of the return of the Duke of York and Mary of Modena to London, after James's escape from the peril of shipwreck, by which time a strong reaction in their favour had set in. I venture to think that the following lines, which form a small part only of the most quaint poem of the collection, may not be unacceptable in connection with the story of the shipwreck. The piece affords a specimen, of the most pronounced description, of that curious mixture of Christianity and Greek mythology which was so common among poets of the seventeenth century. The "blueness of the Tritons" can perhaps be accounted for by the fact of their having wandered so far from their own proper Ægean, to latitudes where cold fogs and east winds were rife. The descent of the beauteous angel from his cloud, his speech, and his return, "clapping his wings," vividly recall what we have witnessed at a Christmas pantomime.

ON HIS ROYAL HIGHNESS'S MIRACULOUS  
DELIVERY AND *Happy Return*.  
*Written by Ca. Calle.*

Smooth as the Silver Wings of Swans the Air  
Pleased as an Hermit's Soul, as Angel-Beauties fair;  
The Am'rous Winds now quite forgot to rave,  
And Birds of Calm sat brooding on the Wave;  
The smiling Billows kist the gentle Shore,

\* The ship in which the Royal couple came back from Scotland was called *The Happy Return*, a point too good to be lost sight of in any of these effusions.

All sweet, like that vast, Royal weight they bore;  
While the blue *Tritons* on their Trumpets play,  
And troops of *Dolphins* guard it all the way,  
Ride on Blest Frigate *England's* hope you bear,  
Almost as great as *Cæsar's* self is here,  
A no less Deity than three Kingdoms' heir.  
See, see, with what a pleasing, Gen'rous pride,  
The Ocean stops the Current of her Tides,  
Whiles on her Curled Waves her Royal Adm'ral  
rides.

*Neptune* saw this, and straight was envious grown,  
To see himself in his own Court outdone;  
To see another of his throne possess,  
Jealousie fill his Head, and dire Revenge his Breast.

But does as yet no Prodigy appear,  
To show the Royal Duke the danger near?  
No Dismal Flambeaux, which Heaven seldom burns;  
But to light Princes to their Gloomy Urns?

Ah! See, the Vessel, urg'd by unseen Hands,  
Sticks fast, and long in vain the Waves withstands;  
The trembling Sailors send despairing Cryes  
To the Wounded, and rend th' amazed Skies:  
Now on adoring knees to Heaven they bend,  
That some kind Star might on the Prince attend;  
All praying for the Prince, Heaven's Conqu'rouers are.  
(So prevalent an Oratour is Prayer.)

When lo! A Beauteous Angel from a Cloud  
Descends, and with a Comely rev'rence bowed;  
Thrice thus he bowed, and grave approach he made,  
And thus his Sacred Message sweetly said:

"Hail Heav'n's peculiar care! thy Fate's all White,  
"Thy Glorious Sun sha'n't be Eclipsed quite,  
"Tho' you're expos'd to all the rigid Fate  
"That always do's on wronged Greatness wait;  
"Not *Neptunes* envy, nor the Treach'rous Sand,  
"Heav'n's wonderful Decree shall Countermand;  
"For it has greater blessings yet behind,  
"Blessings more Large, and Rich, and like yourself,  
Divine."

This said, the Angel bow'd and then withdrew,  
Clapping his wings, to the Crystal Arch he flew, &c.

Of course Dryden, the Poet-Laureate, was on duty on such an occasion; and was equal to it. In the same bundle of "Broad-sides" is one from his more graceful pen on the same subject. Thus he writes of the Princess:—

"The wondering *Nereids*, though they raised no storm,  
Forslowed her Passage to behold her Form;  
Some cry'd a *Venus*, some, a *Thetis* past:  
But this was not so fair, nor that so chaste."

The lines, as here quoted, may also be found in the "Prologue to the Duchess on her Return from Scotland," in the 1743 edition of Dryden's Works. In recent times they have appeared in a more elegant, it may be, but less striking form. The old is better, to my thinking, even had Dryden himself sanctioned the change.

ALEX. FERGUSSON, *Lieut.-Colonel.*

## One of Shakespeare's Books.

By the Rev. W. HARRIS, M.A.

**I**N a recent number of THE ANTIQUARY, Mr. Watkins introduced into one of his interesting Papers upon "Antiquarian Notes on the British Dog" several details taken from Dr. Caius's book, *De Canibus Britannicus*, or rather from Abraham Fleming's translation of it, entitled, *Of Englishe Dogges*, &c. It is unfortunate that greater care was not taken to ensure accuracy in the *Bazaar* edition of Fleming's book, which professes to be a "reprint line for line and even error for error" of this scarce book. The transcriber and the printer have, between them, introduced many errors for which neither Fleming nor his printer, Rychard Johnes, is responsible. The ludicrous mistranslation of Fleming's Latin Dedication addressed to the Dean of Ely is not, perhaps, of much consequence. Only scholars are likely to linger over the Dedication, and, having the Latin before them, they can make their own corrections. Far more serious are errors in what professes to be an exact transcript of Fleming's own pages. What, for example, will the reader imagine him to have meant by "firte" (p. 6)? It will scarcely be credited, but it is the fact, that the word in the original is "sixte" (*i.e.*, sixth), though it must be admitted that this, in black-letter looks to an unpractised eye like *firte*!

\* Other errata are "restrority" (in the Address to the Reader) for "restority"; "nene" for "none" (p. 7); "seuinquisitor" for "seu inquisitor" (p. 16); "Lantarius" for "Laniarius" (p. 28); "Molossicus" for "Molossius" (p. 28); "Theocritus Siracensis" for "Theocritus in Siracensis" (p. 43); "quamming" for "quammung" (p. 43); "boroweth" for "borroweth" (p. 44). The mutilation of Greek words is terrible. Thus, we have, on p. 3, *εχρευτιν* and *συλατιν* instead of *εχρευτην* and *συλατην*, the cursive *η* in both these words having been misunderstood, as well as the initial *ρ* of the second word. On p. 6 we have the cabalistic formula, *Τετθμυτιχον χαδια ενχιχ* in place of *τὸ ἐθιμυτικὸν καὶ διαλεκτικόν*. At the end of his book Fleming acknowledges the omission of "certaine Accents;" he does not, however, seem to have noticed Dr. Caius's "erratum" at the end of the *De Canibus*, "Folio 2, b, versu 9, lege libro sexto capite quinquagesimo nono de animalibus, τὸ ἐθιμυτικὸν καὶ διαλεκτικόν, καὶ μέντοι καὶ τὸ ἀλπερὸν, hoc est, considerationem, ratiocinationem, atque etiam

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However, all the errors may be, and it is to be hoped will be, corrected in a future edition.

Fleming's book possesses a special claim upon our interest, arising from the fact, which may be abundantly substantiated by internal evidence, that Shakespeare was familiar with it. Published in 1576, when he was twelve years old, it probably found its way into his hands during that time of life in which, as Horace observes, dogs are specially interesting, and in which his vocabulary and his opinions were forming. It will be seen, upon comparison of the Treatise with Shakespeare's writings, that it contributed some elements certainly to the vocabulary, as well as some hints of incidents introduced or ideas expanded, and most probably some elements of opinion. It is true that, even in reference to its subject matter, Shakespeare's practical knowledge furnished him with points not mentioned by Fleming—the canine trait, for example, which suggested the lines:—

Yet, spaniel-like, the more she spurns my love,  
The more it grows and fawneth on her still—

*Two Gentlemen of Verona*, act iv. sc. 2.

an idea which recurs in *Midsummer Night's Dream*, where Helena says:—

I am your spaniel; and, Demetrius,  
The more you beat me I will fawn on you, &c.

Act ii. sc. 2.

It is also true that Shakespeare was in all probability indebted, as has been pointed out by his commentators, to Junius's *Nomenclator*—an edition of which, with English equivalents, was published in 1585. For example, "rug," in the appellation "water-rugs," which occurs in a speech of Macbeth's to which we shall again have to refer, and "shaghaire," which we have in "shaghaired" (applied to a murderer), also in Macbeth, stand side by side in the *Nomenclator*, and may have been thence derived by Shakespeare. But the items of dog nomenclature common to Shakespeare and the *Nomenclator* are very few in comparison with those which are common to Shakespeare and *Englishe Dogges*; while in point of fact the latter

partitionem seu arbitrium canibus hisce venaticis inesse." Fleming, following Caius's text, had given the reference to the sixth book, *thirty-ninth* chapter of *Ælianus's* book, and had broken off at *διαλεκτικόν*. The new edition makes nonsense of the reference and the Greek alike.

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class, with very few exceptions, includes the former, which, saving these exceptions, may consequently have been derived by Junius's translator and Shakespeare alike from Fleming.

The first passage in Shakespeare's works that suggests itself for comparison will naturally be the speech of Macbeth already referred to. It is the address to the murderers beginning,—

Ay, in the catalogue ye go for men (act iii. sc. 1.)\* The thought expressed in these ten lines, almost all the canine appellations, all the epithets applied to dogs, and some words and even phrases besides, appear to be borrowed, with slight variations, from Fleming. Thus Fleming makes Caius say "I cal the vniversally all by the name of English dogges;" to which we may add, as likely to have suggested the main thought of Macbeth's speech, "Diuerse dogges diuerse vses" (from "The Table" or Index at the end of *The Treatise*). "Hounds, greyhounds, mongrels, spaniels, curs" (of different kinds), are described at large under those names, and, except mongrels, in that order, in *The Treatise*: the dog "bred of a bytch and a wolfe" is mentioned; "subtlety" and "swiftness" are specified among the qualities or properties with which "nature" has "indued"† certain dogs; and a reason is rendered of every "particular appellation" (the equivalent to Shakespeare's "particular addition") bestowed upon dogs.

Perhaps the most interesting result of a comparison of Shakespeare's writings with *English Dogges* is the illustration to be found in *King Richard II.* of the great dramatist's method of transforming an incident so as to exalt it and make it more effective. On p. 10 we have Froissart's story of King Richard's desertion by his favourite greyhound:—

When Henry, Duke of Lancaster, came to the castle of Flinte to take King Richarde, the Dogge, forsaking his former Lord and master, came to Duke Henry, fawned upon him with such resemblaunces of goodwyll and conceaued affection as he fauored King Richarde before: he followed the Duke and vtterly left the King.

\* Mr. Watkins having conjectured a connexion between this speech and Caius's book, it is right to say that this paper was written, excepting the opening sentence, before his opinion was published.

† "Indued" is used by Shakespeare (not, however, in the passage before us), as Fleming uses it, for "endowed."

Neither the prophetic instinct of greyhounds upon which Froissart\* and the writer of *The Treatise* had insisted, nor the pathos of the incident itself, tempted Shakespeare to introduce the substance of the anecdote. We owe to it, however, the line (act iii. sc. 2)—

Dogs, easily led to fawn on any man!

in which King Richard characterizes some who "have made peace with Bolingbroke." It is not until we come nearly to the end of the drama that we see the use which Shakespeare has made of the incident. He has transferred the perfidy from the favourite dog to the nobler animal the favourite steed, and introduced the narrative of it as the last touch of woe before the king's death. The dialogue between the Groom and Richard in act v. sc. 5 sufficiently accounts for the omission of all particular reference to the dog's desertion.

It is sometimes alleged that Shakespeare is always and so completely an artist that it is impossible to discover when he is giving utterance to his own opinions. I venture to differ from this proposition, but have no intention to discuss the question here. If, however, we can anywhere put our finger, with something like certainty, upon passages which express Shakespeare's own views, it is in the reflections upon the faults or foibles of Englishmen. Amongst those views we may reckon the belief that it is a peculiarly English practice to run after and admire things that are strange or monstrous, and it is interesting to find in the treatise *Of Dogges* repeated mention of the same practice, along with ridicule and condemnation of it. To quote one such mention: "Mary, there have been diuers (wolves) brought ouer from beyond the seas, for greedynesse of gaine and to make money, for gasing, staring, and standing to see them, being a straunge beast, rare, and seldom seene in England" (p. 24).† With this may be compared Trinculo's remark in *The Tempest*, act ii. sc. 2, "Were I in England now, as once I was, and had but this fish painted, not

\* See Froissart's *Chronicles of England*, &c., translated by Johnes, published by Smith, London, 1839, vol. ii. p. 692, 693.

† See also p. 15: "We Englishe men are maruailous greedy gaping gluttons after nouelties," &c., and p. 37, "A beggerly beast brought out of barbarous borders: . . . we stare at, we gaze, we muse," &c.

a holiday fool there but would give a piece of silver : there would this monster make a man ; any strange beast there makes a man," &c.

The examples are numerous that might be gathered of words used by Fleming and Shakespeare, some of which are now obsolete or used in a different sense, and of phrases common to the two writers. With regard to some of these, their use by Shakespeare might, of course, be accounted for without reference to "Englishe Dogges." But considering the shortness of this Treatise, less than fifty small pages, those examples are too numerous to be thus entirely disposed of, and some are too peculiar. It will be found, at any rate, that The Treatise clears up here and there a question as to Shakespeare's meaning or a question as to the source of an allusion.

"Beldame, I think we watched you at an inch :"<sup>\*</sup> in these words York accosts Margery Jourdain, the witch, whose incantations he had been watching with Buckingham. The curious expression, "at an inch," has been explained to mean "at the nicest point of time," but the explanation was hardly satisfactory, in fact, made mere nonsense. What seems required is that it should mean "all the while," and it is a satisfaction to find it used with this meaning by Fleming, and that, too, in a passage which presents two other probable links of connection between him and Shakespeare. On p. 29 of The Treatise we read that the Mastiff, "Tydogge" or "Bandogge" "is also called, in Latine, *Canis Lunarius*, in Englishe the 'Mooner,' because he doth nothing else but watch and warde at an ynche, wasting the wearisome night season without slombering or sleeping, bawing and wawing at the Moone." "At an ynch" must mean here "incessantly," "all the while." The line,

The time when screech-owls cry and ban-dogs howl, occurs in the same scene as that just quoted from Shakespeare.

I had rather be a dog and bay the moon, is in *Julius Caesar*, act iv. sc. 3.

\* Second part of *King Henry VI.*, act i. sc. 4. How much of this play is from Shakespeare's hand is a question. If his familiarity with Fleming's book is regarded as established, this fact contributes something to the proof that he wrote or added to this particular scene. A similar remark applies to other scenes from parts of *King Henry VI.*, from which citations are made below.

Another of Shakespeare's phrases which has exercised the commentators is in the *Tempest*, where Miranda is pleading to her father in behalf of Ferdinand.

O dear father,  
Make not too rash a trial of him, for  
He's gentle and not fearful.—Act i. sc. 2.

Fleming's use of the words "gentle" and "fearful" with regard to dogs clears up the meaning of this passage. "By these signes and tokens . . ." he says, "our men discern the cowardly curre from the couragious dogge, the bolde from the fearefull, the butcherly from the gentle and tractable." It is quite worth while to restore an obliterated feature in Miranda's character, and by Fleming's aid we can now clearly see that she entertained some anxiety for her father's safety, as well as a high opinion of Ferdinand's breeding and courage. "There are some dogs," he says, "which barcke only . . . but will not bite," and these "are not greatly to be feared, because they themselves are fearefull," &c. Ferdinand was not like one of these. He had drawn his sword and might be dangerous if provoked. Hence her father's trial of him must not be "too rash." Yet "he's gentle"—that is, as Fleming explains, tractable—so that mild treatment will effect all that Prospero can desire.

It has been a question through what medium English poets of the sixteenth century derived Pliny's ideas of Hyrcania and its tigers, Holland's translation not having been published until 1601. The third part of *Henry VI.*, containing some of Shakespeare's earlier work, has the lines :—

But you are more inhuman, more inexorable—  
O, ten times more, than tigers of Hyrcania.

Act i. sc. 4.

The question therefore concerns him, though his other allusions to this type of ferocity were subsequent to 1601. For the medium required we need look no further than The Treatise before us (pp. 36, 37). We note, however, that the ferocious character there given to the "Vrcane," which is stated to be a kind of dog "bred of a Beare and a Bandogge," and to exceed "all other in cruel conditions . . . in sight feareful and terrible, and violent in fighting," and which kind of dogs, it is said, "we want not heare in

England," is attributed by Shakespeare to the Hyrcanian tiger, concerning which The Treatise says no more than "wee reade that Tigers and dogges in *Hircania* . . . couple and procreate." In natural history Shakespeare would seem to have improved upon Fleming and Caius.

In conclusion, Shakespeare is renowned for the copiousness of his vocabulary. Many of the sources of that vocabulary have been previously pointed out; and good reason has been now shown, the present writer believes, for the conviction that in the Treatise of *Englishe Dogges* we have one tiny rivulet that contributed to form the mighty river of Shakespeare's eloquence.

Subjoined are some additional instances of parallelism.

## SHAKESPEARE.

1. "They called us for our fierceness English dogs."—First Part of *King Henry VI.*, act i. sc. 5.
2. "Sap of reason."—*Henry VIII.*, act i. sc. 1.
3. "A scantling" (*i.e.*, a sample) "of good or bad."—*Titus Andronicus*, act i. sc. 3.
4. "Abridgment" (in the sense of brief account).—*Cymbeline*, act v. sc. 5.
5. "Manifest experience."—*All's Well that Ends Well*, act i. sc. 3.  
He means "manifold experience."
6. "No matter in the phrase that might indict the author of affection; but . . . as wholesome as sweet, and by very much more handsome than fine."—*Hamlet*, act ii. sc. 2.
7. "Replete with choice of all delights."—First Part of *King Henry VI.*, act v. sc. 5.
8. "Takes false shadows for true substances."—*Titus Andronicus*, act iii. sc. 2.
9. "Not of any challenge of desert" (*i.e.*, not claimed as due).—First Part of *King Henry VI.*, act v. sc. 4.
10. "Snatch at his master."—*King John*, act iv. sc. 1.
11. "Some sports are painful."—*Tempest*, act iii. sc. 1.
12. "Outward composition of his body."—First Part of *King Henry VI.*, act ii. sc. 3.  
"Either I mistake your shape and making."—*Midsummer Night's Dream*, act ii. sc. 1.
13. "A beast, that wants discourse of reason."—*Hamlet*, act i. sc. 2.

## FLEMING.

1. *Of English Dogges*, &c.—Title and passim.
2. "Sweete sappe of vnderstanding."—Address to the Reader.
3. "Being but a pamphlet or skantling."—*Ibid.*
4. "This present abridgement"—*i.e.*, The Treatise itself.—*Ibid.*  
"A certaine abridgement of Dogges."—P. 1.
5. "Manifold experience."—Address to the Reader.
6. "The argument not so yne and affected, and yet the doctrine very profitable."—*Ibid.*
7. "Variety and choice of dogges."—*Ibid.*
8. "Substaunce or shadow."—*Ibid.*
9. "Challenged of dutie and desert."—*Ibid.*
10. "As for such as shall snarr and snatch at the English abridgement."—*Ibid.*
11. "Painefull pastime of pleasure."—P. 2.
12. "External composition and making."—P. 4.
13. "Dogges that are deprived of all possibility of reason."—P. 21.

14. "Shot from the deadly level of a gun."—*Romeo and Juliet*, act iii. sc. 3.  
"Hits the mark his eye doth level at."—*Pericles*, act i. sc. 1.

15. "Poor men's cottages [had been] princes' palaces."—*Merchant of Venice*, act i. sc. 2.

16. "These roguing thieves."—*Pericles*, act iv. sc. 1.

14. "Missing our marcke wherent we directed our leuell."—P. 17.

15. "Not the prince's pallace, nor the country man's cottage."—P. 26.

16. "Theefes roge up and down."—*Ibid.*, same sentence.

To these examples, which certainly corroborate the theory maintained in the foregoing Paper, many more might be added.

## A Letter from Denmark.

**S**OME publications have lately appeared in Scandinavia to which I would willingly draw the attention of your readers.

In Denmark the distaste for *Normal Texts* and other such waste paper goes on increasing. Hr. V. Dählerup, a talented member of the Danish Old Northern Literature Society, has just edited, on its account, the well-known costly codex, *Agrip af Noreys Konunga Sögum*, small 8vo. Hr. D. agrees with Professor Storm in its having been copied from a Norse original, and fixes its date in the first half of the thirteenth century. It is here most carefully printed in double column, line for line, in a kind of facsimile type, many letters and binds being specially cut. For common practical purposes this new edition may therefore take the place of the manuscript itself. Two specimens are also given in photography. It is thus a great boon to students of Norse-Icelandic, has cost hard work, and does Hr. Dählerup honour for the minute accuracy which it exhibits. In this respect it far surpasses the edition of Finn Magnussen, and still more that of P. A. Munch.

Hr. A. Larsen has given us an enlarged issue of his excellent *Dansk-Norsk-Engelsk Ordbog*, 8vo. It is only seven years since the last (the fourth) was printed, which was so great an improvement on its predecessor, and now this new one is an immense advance on the former. Large space has been gained by typographical arrangements, besides which six sheets of letterpress have been added. Numbers of fresh Norse words are noted,

and the whole is an exceptionally good and trustworthy dictionary for the many who now study the important modern literature of Denmark and Norway. The author's zeal and steady aim at perfection never flag.

The long-expected second volume of Professor Thorsen's *Runic Monuments of Denmark* (*De Danske Runemindesmærker*, large 8vo, in two parts) is now ready. It embraces Jutland and the Islands. Vol. I., the province of Slesvig—now "annexed," and being remorselessly Germanized by Prussia—appeared in 1864. Vol. II., part 1, contains eighty-nine plates, excellent chemotypes by Professor Magnus Petersen; while part 2 gives the explanatory text and some additional engravings. The whole, in spite of its many imperfections, will be useful to runological students as a stop-gap, till we get the comprehensive new work on this important subject, with fresh plates, promised us by the gifted Danish linguist Docent, Dr. L. F. A. Wimmer. This publication will include Bornholm, as well as the former Danish folklands, Scöne, Halland, and Bloking. Dr. W. does not handle objects bearing the oldest or Old-Northern Runes, these being included in my *Old-Northern Runic Monuments of Scandinavia and England*, of which the third folio volume is in the press. In two or three years we may hope to receive the first quarto instalment of Dr. Wimmer's researches.

Before leaving "language," I would mention an admirable gathering of *Folk-Tales*, in the peculiar and interesting dialect of Halland in Sweden (*Halländska Sagor*, Lund, 8vo). For this group of fresh material from oral tradition, we have to thank the well-known Swede, August Bondeson. His work is first-rate; truthful in every detail, its very freshness shines everywhere through. The naïveté of some of the humorous pieces is so rich, that the gravest reader must roar. Among many familiar but valuable variants, we also find things rare or new.

In Norway, Dr. Gustaf Storm has enriched his country with a work of sterling value, *Monumenta Historica Norvegiae*. This octavo brings together from all quarters, printed and MS., those Latin chronicles and dottings which illustrate Middle-Age Norse annals, from *Theodorici Monachi's Historia*, and the curious *Historia Norvegia* (here also printed sepa-

ately in facsimile type, by permission of Earl Dalhousie, the owner of the codex), down to *Obituaria*. Many of these things are from scarce and dear volumes, or are previously known only in a faulty shape. Every possible correction and help is given by Storm; valuable notes, linguistic and historical, are appended, and a good index crowns the whole. It is published at the expense of the Norwegian Cultus Ministry. But Professor S. also promises a new Latin *S. Olaf Legend*, which has lately been pointed out to him by the Rev. Fred. Metcalfe, of Oxford, in an Oxford vellum of about the year 1200. This contains the original of several things yet left in Icelandic, besides much fresh matter.

Another valuable Norse work is a *Guide to the History of the Bible* (*Väitedning i Bibelens Historie*, 8vo), especially and chiefly all the books of the New Testament, by the learned Norwegian priest, J. Belsheim, the editor of the splendid *Codex Aureus* in Stockholm. The author here examines and vindicates the genuineness and historical verity of the Gospels and Epistles, &c., in the light of every latest discovery, but in a style so clear and practical that all can follow and understand. Added are a plate of facsimiles from MSS. and a good index.

In archæology two considerable and important treatises have appeared. The one by Dr. Sophus Møller, of the Danish Museum, treats of *Animal-Ornamentation in the North* (*Dyreornamentik i Norden*, 8vo). To gather up the endless details of this class of decoration was no easy task. To apply and systematize the whole, as far as the North is concerned, was a still more daring effort. The result is a great accession of material and many fresh lights. Still I, for my part, can by no means follow the accomplished author in his theory and its application. It is, in my eyes, too much in contrast with "classical" art-facts long before Christ in Scandinavia, and with "Roman" art-facts in Great Britain long before the Viking period. But however this may be, the book shows great grasp, is richly illustrated, highly instructive, and elegantly written. I hope the gifted author, in justice to himself, will extend and re-arrange his researches, and communicate the whole in English or French.

The other old-lore essay is by a Norse antiquary, Archivar Ingvald Undset, of Christiania. It is in French, and thus accessible to all—*Études sur l'Âge de Bronze de la Hongrie* (Kristiania, 8vo). As yet only the first part is before us, but this ably discusses a difficult question. The book contains a great number of engravings, for which the author thanks the generosity of Hr. P. Petersen, of Christiania. In this section Hr. Undset handles two series of Bronze-age objects—the brooch and the sword—follows them in their development, and pleads for the theory that Hungary was the quarter whence their chief types more immediately made their way to the Scandian lands.

In the science of god-lore, Professor Olaf Rygh, Keeper of the Christiania Museum, has published a pamphlet (*Minder om Guderne og deres Dyrkelse i Norske Stedsnavne*, 8vo) on the traces of old god-myths in Norse local names. It is solidly and cautiously drawn up, and valuable, as being founded on minute examination of such words in their older and later forms. At the same time, he points out how doubtful many of them must necessarily be from *several different* words having a tendency in dialects to assume a *common* sound and shape. He adds an exhaustive index.

Lastly, a massive cast of the remarkable sculptured and runic rock at Ramsund, in Södermanland, Sweden, has lately been placed in the Stockholm Museum. It is a technical and mechanical triumph, being no less than fifteen feet long by nearly eight feet high—the loving work of Engineer Algot Friberg. Besides a long runic inscription, it bears a group of figures connected with the antique Northern story of Sigurd the Dragon-slayer, as was first pointed out by the late Professor Carl Säve. When suddenly seen—not *lying*, as in the rock itself, but placed *upright* in the Museum—we almost fancy we are examining a colossal marble block from Babylon or Assyria. A large engraving of the whole is given in the November number of the *Hemvännen*, a Stockholm folio illustrated paper, and a detailed description is promised. Meantime we can use Säve's excellent text. Of course, the reason *why* the olden legend is carved on the funeral granite is because the SIGURD it

mentions proudly claimed his descent from the grand epical hero.

GEORGE STEPHENS.

## Art Needlework.



HE ladies, headed by H.R.H. the Princess Christian and Lady Marion Alford, who founded the Royal School of Art Needlework a few years ago, are doing good service in directing popular attention to a special form of work in the production of which English ladies were once pre-eminent, besides reviving an almost lost art, and providing an appropriate and delightful occupation for gentlewomen. They have further obliged art lovers by organizing a most interesting exhibition of ancient English and other needlework made before 1800. This exhibition was opened on the 28th of March, and was closed on the 23rd of April, and we propose to give here a short notice of its contents.

In considering the history of this very ancient art we may well pass by the allusions to needlework in the Bible, and in the *Iliad* and *Odyssey*, and its use among the Romans and other ancient nations, as the treatment of these subjects would really lead us away from the point which is before us. We will therefore come straight to Anglo-Saxon times, when the art was in its prime. The late Dr. Rock, who was one of the chief authorities upon ecclesiastical vestments, affirmed that such of these objects as were worked in England awakened the admiration of foreigners, and were eagerly sought for abroad. Eadmer, who went with the Archbishop of Canterbury to a Council at Bari, A.D. 1098, specially mentioned that a cope given many years before by Ægilnoth, the Anglo-Saxon Primate, to an Archbishop of Benevento, was unmatched in beauty by any other vestment he saw in Italy, or which was worn in that numerous assembly of bishops. The so-called Bayeux tapestry, which is really a fine specimen of embroidery, the subject being entirely worked upon a plain ground by the needle, is said to have been produced by English ladies. The term *opus Anglicanum*





There are a certain number of samplers, but none of them are of any special mark, the inscription on one is amusing :—

Elizabeth Hide is my name,  
And with my needle I work the same,  
That all the world may plainly see  
How kind my parents have been to me.

A larger show of the works of the eighteenth century was gathered together than might have been expected from the complaint of a correspondent of the *Spectator*, who declared that it grieved his heart to see "a couple of flirts sipping their tea for a whole afternoon in a room hung round with the industry of their great grandmothers." The *Spectator*, in responding to this appeal, submitted the following proposals, to all mothers in Great Britain :—1. That no young virgin whatsoever be allowed to receive the addresses of her first lover but in a suit of her own embroidery. 2. That before every fresh humble servant she shall be obliged to appear with a new stomacher at the least. 3. That no one be actually married until she hath the child-bed pillows, &c., ready stitched, as likewise the mantle for the boy quite finished. These laws, if I mistake not, could effectually restore the decayed art of needlework, and make the virgins of Great Britain exceedingly nimble fingered in the business."

The exhibition was chiefly devoted to English art, but a few specimens were added of the productions of other European and some Asiatic nations. Of these the Italian embroidery is worthy of especial attention. We hope that many subsequent collections may be exhibited at the School of Art Needlework, for there must be many treasures scattered about the country which the public would be glad to have an opportunity of seeing.



## Settlement of French Protestants in America.



PAPER on the first settlement of French Protestants in America in the March Number of THE ANTI-QUARY has attracted so much attention that I purpose jotting down a few more remarks on the same subject, which will

render it necessary to qualify the statement that the French Protestants who were sent out under the auspices of the Baron de Sancé were the first of the large number who subsequently adopted America as their home. For it is evident that nearly ten years before De Sancé conceived the idea of an exodus of French Protestants from England to Carolina, our ambassador at the Hague was chiefly instrumental in the departure of some sixty French and Walloon families from the United Provinces, "all of the Reformed religion," to the then infant colony of Virginia. Those who are interested in the history of these early emigrations of French Protestants to America, will remember an attempt, about the middle of the sixteenth century, by Admiral Coligny, to found a colony of Huguenots in Florida, and that John Ribault, in 1562, was sent in command of two ships to take them over there.

The first intimation received by King James I. of the desire of certain French and Walloon families to go to Virginia was by letter, from Sir Dudley Carleton to Secretary Sir George Calvert, dated from the Hague, 19th July, 1621, in these words: "Here hath been with me of late a certain Walloon, an inhabitant of Leyden, in the name of divers families, men of all trades and occupations, who desire to go into Virginia, and there to live in the same condition as others of His Majesty's subjects, but in a town or incorporation by themselves; which being a matter of some consideration, I required of him his demands in writing, with the signature of such as were to bear part therein; both which I send your Honour herewith; and howsoever the demands are extravagant in some points, yet if His Majesty like of their going thither, they may be made more capable of the nature of the plantation; to which purpose they will send one (upon the first word they shall have from me of His Majesty's pleasure) expressly to treat with our Company in England."

With this despatch the English ambassador sent two inclosures, the first of which is addressed to "the Lord Ambassador of the most serene King of Great Britain," and has been endorsed by Sir Dudley Carleton, "Supplication of certain Walloons and French who are desirous to go into Virginia." The

original of this is in French, and is signed by Jesse de Forest. It may be abstracted as follows: "That His Maj. will permit fifty or sixty families, as well Walloons as French, all of the reformed religion, to settle in Virginia, and protect them and maintain them in their religion. As said families would consist of nearly 300, they wish to take a quantity of cattle as well for husbandry as for their support, and ask His Majesty to accommodate them with one ship, supplied with cannon and other arms. That they may select a spot fit for their settlement, from the places not yet cultivated, erect a town for their security, with fortifications, and elect a Governor and Magistrates. That His Majesty furnish them with cannon and ammunition, and grant them, in case of necessity, the right to make powder, bullets, &c. That His Maj. grant them a territory of eight English miles all round—*i.e.*, sixteen miles in diameter—to be held from His Maj. with reservation of inferior Seigniorial rights, privilege of exclusive hunting and fishing, &c. That my Lord Ambassador would expedite said privileges in due form as soon as possible, that they may be ready to embark by March next, the convenient season." A translation of this "Supplication" is printed in *Documents relating to the History of New York*, vol. iii. pp. 9–10. But Carleton's second inclosure, "The Promise of certain Walloons and French to emigrate to Virginia," has never yet been printed that I am aware of, and it is by far the most interesting of the two. This also is in French, and in the form of a Round Robin, the signature and calling of the head of each family being appended, the person signing stating in an outer circle whether he is married, and the number of his children, some having only signed their marks. The grand total is 227, of whom 55 are men, 41 women, 129 children, and 2 servants.

In the centre of the large sheet of paper upon which all these signatures appear is written, in French:—"We promise my Lord Ambassador of the Most Serene King of Great Britain to go and inhabit in Virginia, a land under His Majesty's obedience, as soon as conveniently may be, and this under the conditions to be carried out in the articles we have communicated to the said

Ambassador, and not otherwise, in the faith of which we have unanimously signed this present with our sign manuals."

Within a month the Secretary of State replied to the English Ambassador that he had moved the king concerning the overture made for planting in Virginia, and that His Majesty was pleased to refer the proposition to the Council of Virginia, whose answer he inclosed, with leave, if Carleton thought fit, to show it to the French and Walloons, "and as they like the Answer they may resolve to proceed or desist."

The Virginia Company, in their answer, said they did not conceive any inconvenience, provided the number did not exceed 300, and that they took the oath of allegiance to the King, and conformed to the rules of government established in the Church of England. Land would be granted to them in convenient numbers in the principal cities, boroughs, and corporations in Virginia.

In a record of the proceedings of the Virginia Company will be found a letter to the Governor of Virginia, telling him that the Company had considered the propositions of certain French and Walloons to inhabit in Virginia, and "have returned to them so fine answer as we consider they will resolve to go;" that there will be sixty families, consisting of about 300 persons, and that he may expect them coming about next spring.

In another letter, dated 11th of Sept. 1621, the Virginia Company advise the Governor that the "Dutie" will take over "store of silke worme seed and abundance of vine plants;" and they request that "a straight charge be given for the preserving of vines and mulberry trees," adding that "because the skill of handling them is only derived from the Frenchmen, we cannot but here recommend this to your favour and regard, that they may be kindly used and cherished."

An article in the *Saturday Review* of the 5th of March last contains some interesting remarks upon French Protestant settlers in America, but the writer has fallen into some confusion with dates. Charles II. granted two patents for Carolina, one in 1663 the other in 1665, but there was no patent granted in 1670. In that year, however, the settlement of Port Royal was effected, the Articles of Agreement between

the Lords Professors of Carolina to pay £500 each for that purpose being dated in 1669, the year before.

W. NOEL SAINSBURY.



## Some Early Briefs.

By S. R. BIRD, F.S.A.

### PART II.

**I**N the reign of Charles I. the issuing of "Briefs" seems to have become more general. From a document amongst the Domestic State Papers of that reign entitled "An Abstract of the several Letters Patents for collections graunted betweene the 30th of October, 1625 and the 22th of September, 1626," it appears that eighteen briefs were issued during a period of eleven months, almost the whole of which were granted upon certificates from the Quarter Sessions. The purposes for which the collections were to be made come under the following heads:—  
1. For repairing churches. 2. For losses by fire. 3. For losses by sea. Six of the eighteen briefs were issued for repairing the churches of Chiddington in Kent, Folke in Dorsetshire, Priors Lemington in Warwickshire, Woolpitt in Suffolk, St. Nicholas, Guildford, in Surrey, and Clerkenwell in Middlesex respectively. Eight were for "losses by fire," and of the remaining four, two are stated to have been for "losses by sea," one "for repairing a wharf and sea-breaches at Polperrowe in Cornwall," and one (granted to Ralf Mattress of the Isle of Thanet), for "losses by pirates at sea." Each of the collections was to be made in several specified counties, the number varying from two to twenty-one.

In 1630 a brief was issued for the relief of the town of Cambridge, which was at that time suffering great distress on account of the plague. A copy of this is preserved amongst the Domestic State Papers of that year. It appears to be the earliest specimen of a printed brief on record. It is dated the 25th June, 6 Charles' I., and is addressed "To all and singular Archbishops, Bishops, Archdeacons, Deanes, and their officials, Parsons, Vicars, Curates; and to all Spiritual Persons; and also to all Justices of

Peace, Mayors, Sheriffes, Bayliffes, Constables, Churchwardens and Head-Boroughs; and to all officers of Cities, Boroughs and Towns corporate; and to all other our Officers, Ministers and Subjects whatsoever they be." After reciting that the King had been given to understand, both by the humble petition of the inhabitants of the town of Cambridge and by the special recommendation of the Archbishop of Canterbury and the Bishops of London, Winchester and Lincoln, that by means of "a grievous visitation in this time of the great contagion of the plague," the distressed inhabitants of the said town are left in great necessity and decay, the University having broken up and left their colleges, so that the great number of poor people who, whilst the scholars continued there, received great relief from them, are now like to famish, and the tradesmen in consequence of their occupation being almost of necessity forborne, are reduced to great want, "so that the whole number now receiving relief and maintenance are over 2,800 persons, the charge whereof amounts to £150 per week at least, which charge the University and town are no ways able to disburse, there being left only seven score persons who are able to contribute," it goes on to state that, taking these things into his princely consideration, and the Archbishop and the three Bishops above referred to, having certified under their hands the great necessity that the inhabitants of the said town should be speedily relieved, and that they find no better means of doing so than "by the printing and issuing forth of Briefes for the collection of the Benevolence of charitable people within their several Dioceses," his Majesty doth order "that a collection be made of the charitable donations and liberalities of all our loving subjects within the severall Dioceses of Canterburie, London, Winchester and Lincoln and in all places within the aforesaid dioceses in manner and form following, that is to say—(1.) All and singular Parsons Vicars and Curates of the several churches and chapels within the Dioceses above-mentioned are with all possible speed to publish and recommend this collection to the charity of all well disposed persons within their churches and precincts "with an especial exhortation to the people for the better

stirring up of their liberal and extraordinary contributions in so good and charitable a deed."

(2.) The Chancellors of the said dioceses, together with two or more Justices of the Peace (to be nominated by the said Archbishop and Bishops), are to take care of the furthering of the said collection, and "to appoint the constables and other officers to assist the churchwardens and side-men, to collect this charitable relief, either in the several churches or from house to house in every parish and precinct, as the minister and churchwardens shall consider to be most behoofull."

(3.) The sums so gathered are to be by the minister and churchwardens endorsed on the back of the Brief "in words at length and not in figures," such sums to be delivered to the said justices of the peace or chancellors, together with the brief, to be by them forwarded to the Vice-Chancellor and Mayor of Cambridge.

(4.) In the cities of London and Westminster, men are to be appointed in like manner to assist the churchwardens in making the said collection.

(5.) The brief is to endure for one whole year from the date thereof.

So fertile a means of obtaining the contributions of the charitable as the brief would naturally tend to awaken the cupidity of unscrupulous and evil-disposed persons, and accordingly we find the practice of issuing forged briefs or licences to have been so prevalent at this period that on the 21st March, 1633, a royal proclamation was issued, setting forth that the Lords of the Privy Council having been informed "that His Majesty's loving subjects in sundry places of this kingdom have been much wronged and abused by forged and counterfeited Certificates and Warrants, or Licences for Collections, made in the names of Persons of Qualitie and others, his Majesties Ministers and servants," upon which public collections have been made, as well in churches as otherwise, "to the abuse of the charitie of his Majesties good subjects, and discouraging the forwardnesse of such as are well disposed to help such as have had great damage and losses, both by Shipwracke and Pirates at Sea, and by Fire and other

casualties at Land," his highness doth therefore by this his proclamation forbid any such collection to be made by any person on any pretence whatsoever without a warrant or licence under the Great Seal.

A summary of the contents of one of these counterfeit briefs, which appears to have been submitted to the Privy Council, and which no doubt had the effect of calling forth the proclamation above quoted, is annexed, and shows the document in question to have been of a sufficiently startling nature to awaken the sympathies of the benevolent:—

"Houl. Feb. 22, 1632-3.

"The summe and contents of a Testimoniall or passe shewed by one Savell the bearer thereof under the several handes and seales of Thomas Lord Viscount Wentworthe, Lord Deputy of Ireland and President of the North, James Lord Sanker, Thomas Lord Thockenbridge, Sir William Ellis, Sir Thos. Tillsley, with the Lord Bishop of London and Sir Julius Caesar, Maister of the Kowles, certifyinge in the said Testimoniall as the said bearer affirmed, to the effect followinge, vizt:—

"Forasmuch as the bearers hereof, James Savell and five of his sonnes, dwellinge in the Towne and Burrowe of Cockermoth in the County of Cumberland, which hath been heretofore a Towne of great cloathing and thereby maynteyned a greate multitude of poore people, But nowe is exceedingly decayed by reason of a lamentable fyre which did fall from the firmament and lighted upon a gunpowder house, wherein were diverse barrells and greate store of gunpowder, the which fyre happened upon the 25 day of March 1632, and in the space of three houres burnt down and consumed 105 dwellinge houses with the outhouses thereto adjoyneinge, besides the losse of the lives of 37 men women and children with foure other women lyinge in childbed, whoe with their younge infantes newly borne were all burnt to ashes and 100 other people lamed. The losses did amount to 3000*li*. or more.

"Witnessed by mee

"JOHN BROWNE, Curat of the Houl."

In the 4th and 5th of Anne, 1705, an Act was passed "for the better collecting Charity Money on Briefs by Letters Patents and preventing abuses in relation to such Charities," by which it was enacted that, from and after the 25th of March, 1706, on the issuing forth of Letters Patents for collecting Charity Money, copies thereof to the number required by the Petitioners, *and no more*, should be furnished by the Queen's printer, for which number he was to take a receipt from the person authorized to receive them, such receipt, or an attested copy thereof, to be

filed with the Registrar of the Court of Chancery.

After the collection had been made the Briefs, duly endorsed, were to be returned to the said Registrar, and if the whole number issued were not so returned, a penalty of £50 was to be enacted for each missing Brief, unless sufficient proof could be produced that the same was lost or destroyed by inevitable accident.

A registry was to be kept in each parish or chapelry of the briefs issued and of the sums thereon collected, to which persons might at all times resort without fee.

Each printed brief, before being issued, was to be stamped by the Registrar of the Court of Chancery with a stamp made for the purpose, the counterfeiting of which was to be punished by the pillory.

The "undertakers" of the collection were, within two months after the receipt of the moneys, to account for the same before one of the Masters of the Court of Chancery, who was to make his report thereon to the Court, upon which a charge was to be made upon the said "undertakers," as if decreed in a suit, due allowance being made to them for their trouble and pains of management, as well as for the expenses of printing.

Finally, all *farming* or *purchasing* of such charity money was declared to be illegal; any person agreeing to purchase such benefit rendering himself liable to a fine of £500.

The practice of issuing briefs for collections in churches on occasions of fire or other great calamity was continued till early in the present century, when it appears to have fallen gradually into desuetude; the custom of sending the churchwardens or other officers from house to house appears, however, to have been discontinued at a still earlier date.



### The Boke of Saint Albans.\*



HIS is a reprint of the first edition of the *Boke of Saint Albans* (1486), and therefore the *Treatyse of Fysshynge with an Angle* which was reproduced by Mr. Stock last year,

\* *The Boke of Saint Albans*, By Dame Juliana Berners. Reproduced in fac-simile. With an Introduction by William Blades. (Elliot Stock, London.)

is not contained in the volume. The possessors of these two facsimiles, the *Boke* and the *Treatyse*, may now enjoy at their leisure those works on hawking, hunting, cote-armour, and fishing, which were the delight of mediæval England, which so greatly contributed to the formation of our national passion for field-sports, and which have left reminiscences of their precepts and terminology in Elizabethan poetry, Caroline prose, and Victorian every-day speech. Who can doubt, for instance, whence Shakspeare was indebted for the hawkers' terms which run through half of Petruchio's soliloquy, when beginning to assert his sway over the "curst" Katharine—

My falcon now is sharp and passing empty;  
And till she stoop she must not be full gorged,  
For then she never looks upon her lure.  
Another way I have to man my haggard,  
To make her come and know her keeper's call;

and much more to the same effect? Rightly to appreciate what Dame Juliana Berners had done for him, Mr. Harting's *Ornithology of Shakspeare* should be consulted, when it will be found that some of the most picturesque passages in the plays owe their inspiration to the sport of hawking, on which the Dame was an accepted authority. Walton's debts to the Dame for much of his learning on fishes, and especially for one of the finest passages of his book, are well known, and it is impossible to believe that he had not the *Treatise on Hawking*, in the *Boke*, in his mind's eye when he wrote:—

Gentlemen, if I should enlarge my discourse to the observation of the Eires, the Brancher, the Ramish Hawk, the Haggard, and the two sorts of Lentners, and then treat of their several Ayries, their Mewings, rare order of casting and the renovation of their feathers: their reclaiming, dieting, and then come to their rare stories of practice, I should break the rules of civility with you by taking up more than the proportion of time allotted to me.—*Compleat Angler*, part i. cap. i.

In order to enhance the attractiveness of this reprint, an excellent Introduction has been prefixed from the pen of one thoroughly competent to deal with early printing, Mr. W. Blades. Early prepossessions, indeed, cause us to regret his somewhat destructive criticism of the reputed authoress. A certain halo of romance has long hung over Dame Juliana Berners, or Dam Julyans Barnes (as the name

appears at the end of her *Treatise on Hunting*), and the beautiful indistinctness of the ordinary traditions attaching to her seems to us to harmonize better with the tone of her book than Mr. Blades's agnosticism.

What is really known of the dame is almost nothing, and may be summed up in the following few words. She probably lived at the beginning of the fifteenth century, and she possibly compiled from existing MSS. some rhymes on hunting.

The force of caution could go no further than this. That she held the office of Prioress of the Abbey of Sopwell may indeed be reasonably questioned, inasmuch as her name does not appear, says Mr. Blades, "in the apparently accurate lists of all the Prioresses of Sopwell in the fifteenth century;" but there is at least one hiatus, we observe, in these lists, which old-fashioned believers may yet use to their own ends. Nor can we quite agree with Mr. Blades in his assertion that the word "dame" in the fifteenth century "meant simply mistress or Mrs.;" while our sense of veneration is rudely shocked by what succeeds—"had the Dame Julyans Barnes of the fifteenth century lived now, she would have been just 'Mrs. Barnes.'" It is just possible that many will continue to cling to the lady's pedigree as set forth by Mr. Haslewood, showing that she was daughter of Sir James Berners, of Berners and Roding, Essex, who was beheaded on Tower Hill in 1388, and that the family inheritance passed on to the Knyvets, and thence to Richard Bokenham, to whom the barony of Berners was adjudged in 1720. Nor will they rest contented in an attempt to evacuate the title "dame" of honour, remembering that the word, as used among the Benedictine nuns, implied the possession of property, and that they who bore the title enjoyed more consideration and greater deference in a Benedictine society, as paying for their maintenance, than those sisters who performed more menial duties and waited upon their richer companions. For the rest of Mr. Blades's Preface, however, we have nothing but commendation. He shows that the printer of this volume was "our sometime schoolmaster of St. Alban," as Wynkyn de Worde terms him. Moreover, the first six books which this unknown schoolmaster printed at the St. Albans' press were in Latin. Late in his career he determined to use the

English tongue; the *Chronicles of England* and *The Boke of St. Albans* being the result. Whence he derived his types is, in the present state of palæotypography, an inscrutable puzzle; but it is possible that further researches may disclose the secret. As for the bibliography of the *Boke*, partly from its extreme popularity, which led to numerous editions being printed throughout the sixteenth century, partly from the extreme rarity of these at present and the manner in which they are dispersed throughout the country in different collections, it has long been known that this is a most difficult task to enter upon. Mr. Blades traces them roughly through that century to the fewer editions of the seventeenth, Dallaway's reprint of *The Book of Cote Armour* in 1793, and Haslewood's in 1810. After the first edition two plates were inserted, each as curious as the well-known figure of the man angling in the *Treatise on Fishing*. In one of these, gentlemen are depicted going hawking with two dogs like Italian greyhounds; the other is a plate of birds, among which a peacock and swan are conspicuous, and a lion is seizing a bittern.

The *Boke* is frequently alluded to, and a few lines are, every now and then, in modern literature, extracted from it as a quotation; but for most men, even for those well read in early English literature, its contents are literally a sealed book. The first *Treatise in the Boke* is on Hawking. There is no title-page, or date, or place of printing prefixed, which are usual omissions in very early printed books, although the schoolmaster had inserted the date 1480 in a book which he had previously printed at St. Albans, *De Saona's Rhetorica Nova*. It ends simply, "explicit." In all probability the dame compiled it from the many manuscripts on Hawking, which so universal and entrancing a sport at the time she lived must have called forth.

The proper terms to use of hawks are given; they "eyer" and do not breed; when they can just leave the nest they are "bow-esses;" after St. Margaret's day, when they fly well they become "branchers," and then they may be taken. The reclamation of a hawk, its diseases and their remedies, are entered into at great length. The creauce and jesses are next explained. The bells the falcon must bear are not to be too heavy, or



cracked, and one is to be a semitone under the other.

The Treatise ends with assigning to each rank and condition of men its appropriate hawk; a king has a gersfalcon, an earl a peregrine, a lady a merlin, a young man a hobby, a priest a sparrow-hawk, and "an holiwater clerke" a musket.

The Treatise on Hunting which succeeds

from its didactic sententious style, was intended for children to learn by heart.

The chase of the hare, the hounds, the manner in which they are to be managed when hunting and the like, are learnedly explained. The technical terms for the cries made by the different beasts of chase are next given; the "hert" bellows, the buck groans, the roebuck bells. Sir W. Scott,

**H**ow Gentilmen shall be knawyn from churlis  
 & how they first began . And how Noe deuydyd  
 the world in . iii . partit to his iii sonnys .

**N**ow for to deuyde gentilmen from chortis in haast it shall be  
 preued . Ther was neuer gentelman nor churle ordenyd by kyn  
 w bot he had fadre and modre . Adam and Eue had nothyr fa;  
 dre nor modre . and in the sonnys of Adam and Eue was foun  
 d bothe gentelman and churle . By the sonnys of Adam and  
 Eue Seth Abell and Cayn deuyded was the royalt blode fro  
 the vngentilt . A brother to slep his brother getary to the lall  
 wher myght be more vngentelnes . By that did Cayn become  
 a churle and all his offsprynge after hym by the cursyng of god  
 and his olone fadre adam **A**nd Seth was made a gen  
 tilman thowh his fadres and moderis blissyng . And of the  
 offsprynge of Seth Noe come a gentelman by kynde

commences with a Preface, which is evidently from the printer's own pen, pointing out that herein will be found the manner of hunting "all maner of beestys, wether thay be beestys of venery, or of chace, or rascall." The dame has put her composition into verse, and that, sooth to say, of a somewhat doggerel kind, as the opening will testify. Mr Blades thinks that the whole treatise,

indeed, makes the red deer "bell," certainly no more appropriate term could be found for the curious roaring of these animals in October. The beasts in season at the different periods of the year are pointed out, and the mode of breaking up a hart taught with a sufficiency of technical terms to satisfy the greatest martinet on these abstruse points. The verses end with

the following colophon, which is regarded as showing the authorship of the volume.

Explicit Dam Julyans  
Barnes in her boke of huntyng.

He who is curious in the terminology of hunting and interested in that sport as followed in the fifteenth century will find much to reward him in these injunctions of the Dame.

Seven pages seem to have remained blank in the last quaternion of the printer's arrangement when these rhymes were concluded, and he appears to have filled them up with a miscellaneous collection of proverbs, odd sentences, and rhymes, most of which are well known in many manuscripts of early poetry.

The third treatise in the *Boke*, the *Liber Armorum*, is divided into two tractates; the first being a compendium of heraldry, with especial reference to its antiquity and worthiness, the second teaching the blazoning of arms. In many respects this last treatise is the most curious of the three, and will, perhaps, better repay the ordinary scholar.

The Dame begins with heaven, the orders of angels, Lucifer and his "mylionys of aungelis," tracing the science of heraldry from very early times indeed. The fac-simile of the original, on the previous page, will put this learning with more vividness before the modern reader.

A little further on she announces, perhaps from a remembrance of the *Phœnisæ* of Euripides, that cote armour was first used at the siege of Troy. Next come the nine precious stones and their signification, the virtues of chivalry, those of gentlemen, and their contrary vices, the order of knighthood and a knight's duties. The different kinds of gentlemen are then examined—*i.e.*, a gentleman of ancestry, a gentleman spiritual, and the like.

Of the many modes in which the *Boke* illustrates the history of our language, we forbear to speak. Our object is attained if attention be called to this careful reproduction, which is so like the original and almost priceless *Boke* that it would never surprise us to hear that, with a little clever manipulation, a copy of it had been passed off as an original from the St. Albans' press of 1486. In any case, whether as a specimen of early English printing, a manual of great value to the philologist, or a picture of the sports in which our ancestors took such delight, it is alike interesting.

## Reviews.

*The Register of Malmesbury Abbey.* Preserved in the Public Record Office. Edited by the late J. S. BREWER, M.A., and C. T. MARTIN, B.A., F.S.A. (London: Longmans & Co.; Trübner & Co.) Royal 8vo, 2 vols.



THE latest addition to the important series of *Chronicles and Memorials*, issued under the direction of the Master of the Rolls, renders accessible to the student another of the valuable monastic chartularies which have hitherto hardly received the attention they so well merit. These, in most instances finely illuminated, Registers have been the means of preserving to our times thousands of deeds, the originals of which have long since disappeared—utilized, perhaps, "to stop the bung-holes of ale-barrels," or "to cover school-books," as was actually the case with some of the documents in the library of Malmesbury Abbey. The manuscript which furnishes the contents of these two handsome volumes of 1,000 pages and upwards, is now preserved among the records of the Queen's Remembrancer's side of the Exchequer, where, it may be parenthetically noted, will also be found similar registers for Torre, Godstowe, a house at Coventry, Newstead, Chertsey, Oseney, St. Augustine, Canterbury, Ramsey, the College of Warwick, and Langdon. Besides the usual documents of a private nature which make up the bulk of these ancient ledger-books, the Malmesbury Register contains many documents of public interest. Such are, the third charter of Henry III., granted in the ninth year of his reign; the "Carta de Foresta" and the "Carta de Sectis;" the provisions of Merton; and the Statutes of Westminster, Winchester, and Gloucester. There is also a short French Chronicle of the Kings of England, from the landing of Brutus down to the accession of Edward I. These portions of the Register are, however, of comparatively small value as against the vast store of information connected with the temporal affairs of the Abbey. Noteworthy among the appurtenances of this house is the vineyard, which, from the wording of the manuscript now under consideration, would certainly seem to have been one for grape vines, and not an orchard of fruit trees, as some writers have suggested with reference to these early notices of open-air vineyards. Mr. Martin, however, considerably hopes "that the *dolium vini clari et purissimi*, given annually by Abbot Colerne to the Convent, did not come from the Abbey vineyard, as, if so, the monks who drank it on his anniversary may not have felt very charitably inclined to pray for the soul of the donor." The deeds registered in this chartulary cover a period dating from the end of the seventh century to that of the thirteenth century. Some idea of the extent of the possessions of Malmesbury may be formed from the fact, that Edward the Confessor's confirmation endowed the Abbey with nearly 300 hides of land, or something like 70,000 statute acres, according to Mr. Eyton's Domesday calculations. Our space will not allow us to do more than refer our readers to pp. 382-385 of vol. ii., where some curious regulations as to diet in the monastery furnish an interesting



glimpse of the inner life of these monastic establishments. What Mr. Martin modestly terms "the mechanical part of editorship," is characterized by scholarly care throughout.

*The Crypt of Canterbury Cathedral; its Architecture, its History, and its Frescoes.* By W. A. SCOTT ROBERTSON, M.A., Honorary Canon of Canterbury. (London: Mitchell & Hughes. 1880.) 8vo, pp. viii.-122.

Previous writers on Canterbury Cathedral have been too much occupied with the upper portion of that grand old building to pay the attention to the crypt which its distinctive character deserves. Canon Scott Robertson has now come forward to remedy this omission, and he has produced a most valuable history of the crypt in all its details, which is fully illustrated with plates of the carved capitals of columns, and of the frescoes, one of these last being an admirable chromo-lithograph of the fine fresco illustrating the incident of the naming of John the Baptist, besides several plans.

There is a peculiar interest connected with crypts, the particular use of which is but little appreciated nowadays, and this particular one exceeds all others in size, as much as it excels them in beauty and historic incident. It was built by Ernulf, prior of Christ Church, under the auspices of Archbishop Anselm, between A.D. 1096 and 1100, and the design exhibits a boldness and originality of conception that does great honour to the genius of the architect.

The tomb of Becket was the glory of the crypt. Here miracles were supposed to be wrought, and, in fact, so great was the virtue of the tomb, that the healing powers which emanated from it were spread over the whole crypt. Its fame was spread abroad over the civilized world, and with it the renown of the cathedral itself also grew. Louis VII. of France came here, clad in pilgrim's weeds, to pay his devotions in the year 1179. His munificence was great, and among his princely offerings was a grant in perpetuity of 100 Parisian muys (*i.e.*, 1,600 gallons) of wine per annum to the monks of Christ Church. The frescoes of St. Gabriel's Chapel appear to have been painted in the twelfth century, and the colour was laid on when the plaster was fresh. These are most fully described by the author, and the account forms an interesting chapter in the history of fresco painting in England. In conclusion, a few words of notice must be given to the French church, which has found a home in the crypt since the time of Queen Elizabeth. The Walloon congregation of French Protestants maintained a close approximation to the Genevan forms of worship, but in 1709 there was a secession of those who wished to conform to the rights and ceremonies of the Anglican Church. Ultimately the Conformist Church was abolished, but the present pastor and four of his predecessors in the last century received Episcopal orders.

It is not easy in a short notice to do anything like justice to the amount of sound work exhibited in this book, but we may safely say that it is one which must be consulted by all interested in ecclesiastical architecture.

*A Compendium of the History of Cornwall.* By the Rev. J. J. DANIELL. Second Edition, with Corrections and large Additions, by J. H. COLLINS, F.G.S. (Truro: Netherton & Worth. 1880.) Small 8vo, pp. xv.-340.

Cornwall is, from varied causes, the most interesting county in England. It appeals to the historian, the antiquary, the philologist, the geologist, the practical man, and, not least, to the poet, the artist, and the lover of beautiful scenery. Ancient traditions of the connection of Cornwall with the Phœnicians, the Jews, and the Romans are, it is true, somewhat vague, but in later times facts become more definite, and we find the Cornishman making his mark, not only in Cornish, but also in the national history. The distinguished men who have owed their birth to the Duchy form a goodly list, and most departments of action and learning are represented in it. The many points of interest in Cornish history are here dealt with in a clear and systematic manner. The book is divided into two parts:—1. General history, includes civil and ecclesiastical history, physical description, climate, agriculture, political condition, roads, social condition, language and literature, geology, mineralogy, and mining. 2. Parochial history, contains a full account of the nine hundreds into which the county is divided. We can confidently recommend this volume to those who are interested, and they should be many, in the history of this most characteristic corner of England.

*The Great African Island. Chapters on Madagascar.* By the Rev. JAMES SIBREE, Jun. (London: Trübner & Co. 1880.) 8vo, pp. xii.-372.

A great many books have been written about Madagascar and its people, but still Mr. Sibree's work will be much appreciated by students of savage life and customs. Mr. Sibree has spent several years in Madagascar, and is entitled to be heard upon a subject that has been his constant source of study all the time of his stay in the island. The book before us gives a popular and exceedingly interesting account of the physical geography, geology, natural history, and botany of the country, and some researches into the origin and divisions, customs and language, superstitions, folk-lore, and religious beliefs and practices of the different tribes. Here is material enough for the scholar to add fresh items of fact to his own collections; and we recommend Mr. Sibree's book very warmly to our folk-lore readers. They will be able to penetrate with Mr. Sibree into the interior of Hova houses, and see there the utensils of primitive life, and hear related the customs and superstitions which are practised. Animals, birds, trees and plants have their folk-lore surroundings in Madagascar, as in England; and there are fabulous animals, lucky and unlucky days and times, lucky and unlucky numbers, actions, &c.; witchcraft, charms, and superstitions of home and family life; marriage, sickness, and death. The book is accompanied by very useful physical and ethnographical sketch-maps and a few illustrations, and there is a fairly good index.

*An Attempt to Discriminate the Styles of Architecture in England, from the Conquest to the Reformation, with a Sketch of the Grecian and Roman Orders.* By the late THOMAS RICKMAN, F.S.A. Seventh edition, with considerable additions, chiefly Historical, by JOHN HENRY PARKER, F.S.A. (Oxford & London: Parker & Co. 1881.) 8vo, pp. xvi.-344.

There is no small reason for marvel in the fact that a book written by a Quaker, and published sixty-four years ago, should continue to be at the present day the leading authority upon the styles of Gothic architecture. At a time when true principles were little understood Thomas Rickman reduced confusion into order, and discriminated (to use his own word) with rare intelligence the characteristics of the different styles prevalent in England at various periods. Attempts have been made to supersede his nomenclature, but these have been unsuccessful, and his work remains unassailable.

The second edition appeared in 1819, the third in 1825, and the fourth in 1834. In 1848 the fifth edition, under the editorial care of Mr. J. H. Parker, was published; and the present one is also due to the same veteran antiquary, to whose researches we owe so much information respecting domestic as well as ecclesiastical architecture.

It is useless to review a book that has been so long before the public; but those who know it will be glad to learn that a new edition has appeared, and those who do not know it cannot too soon make themselves acquainted with it. Mr. Parker justly observes that "an accurate drawing of the object is worth more than a whole chapter of description;" and he has certainly acted up to his views, for this volume teems both with woodcuts and steel engravings of fine old examples, so that the book is most delightful to the eye at the same time as it is instructive to the mind.

*Henry Martin (Men Worth Remembering).* By the Rev. CHAS. D. BELL, D.D., &c. (London: Hodder & Stoughton. 1880.)

Henry Martin, the missionary, was a remarkable man, and certainly worthy of remembrance. Life in India and a voyage thither were not at the beginning of this century what they are now, and the motive which could lead a young man of genius to renounce home, kith, kin, and country, for the toils and perils which Martin consciously faced and underwent, could only have been that lofty enthusiasm which was undoubtedly the mainspring of his life. The execution of this little biography is in nowise remarkable: yet the subject is interesting; and naturally the narrative gathers interest as the short life of the young missionary approaches its tragic close. He had first-rate abilities, of which his philological studies and his translations are a proof; and many of his actions showed good sense and tact, as, for instance, the introduction of the Sermon on the Mount into his schools. His declining the Missionary Church at Calcutta, and preferring to remain at Dinapore among the Natives, was very characteristic. The man, however, is most clearly recognized in his journeys—from Chunar to Cawnpore, and then again from Cawnpore to Shiraz. In the first, his absolute disregard of physical comfort, or even

health, in his eagerness to get to his work, are remarkable; and in the last his sufferings were simply terrible. However we may regard his opinions, it is impossible not to kindle as we read of his heroic self-devotion. His life was a spiritual triumph.

*Chapters in the History of Old St. Paul's.* By W. SPARROW SIMPSON, D.D., F.S.A. (London: Elliot Stock. 1881.) 8vo, pp. xi.-304.

It is hardly necessary to tell the readers of THE ANTIQUARY that this is a good book, for they have already had a taste of Dr. Simpson's powers of description in his interesting "Walk Round Old St. Paul's" (vol. iii. p. 49). The author has long been known as an authority on the subject, and last year he supplied the learned with his *Documents Illustrating the History of St. Paul's Cathedral*. Now he has prepared a volume which will be alike acceptable to learned and unlearned. All know that old St. Paul's was one of the finest cathedrals in England, that it was in fact sixty-six feet longer than the one at Winchester, that the spire and tower together were 493 feet in height; but the new cathedral has stood in its place for two centuries, and necessarily the popular knowledge of the history of the old one has become somewhat faint. The exterior and interior are both described, as well as the frequenters of Paul's Walk, and Paul's Cross, with its chief preachers, occupies an important place. The prison called the Lollard's Tower, which has been very generally supposed to be at Lambeth Palace, is proved to have been within the precincts of St. Paul's. Besides these subjects, we have three very valuable chapters on the early history of religion in London, on the personal staff of the cathedral in 1450, and on the ritual and religious services. It is not the author's fault if the reader does not obtain a very clear idea of the arrangements of a cathedral of the old foundation, and a vivid picture of the historical scenes that were enacted within the narrow space known as St. Paul's Churchyard. The printer and publisher have joined to produce a most delightful looking volume, and the binder also must not be forgotten, for he has succeeded in obtaining in cloth a remarkable reproduction of the calf binding of the last century.

*Popular Romances of the West of England; or, The Drolls, Traditions and Superstitions of Old Cornwall.* Collected and edited by ROBERT HUNT, F.R.S., with illustrations by GEORGE CRUIKSHANK. Third edition, revised and enlarged. (London: Chatto & Windus. 1881.) 8vo, pp. 480.

Mr. Hunt has printed on the back of his title-page the following quotation from Campbell:—

"Have you any stories like that, guidwife?"

"Ah," she said there were plenty of people that could tell those stories once. I used to hear them telling over the fire at night; but people is so changed with pride now that they care for nothing."

The question is—Is this view correct? It has general opinion in its favour, but on the other side there is this delightful book full of information gathered from the mouths of the people. Certainly it relates to a corner of England specially rich from various

causes in folk-lore, and the materials were mostly collected fifty years ago; but it is not clear but that, if collectors were to set about their work in the right way, many tales and many relics of superstition might still be saved from oblivion. The peasantry retain many of their old beliefs, but they are half-ashamed of them, and will not allude to them unless they are approached with tact.

It is a great satisfaction to find a book of the sterling character of these *Popular Romances* arrived at a third edition, and one can only express surprise that such a store, which is sufficient to have occupied a lifetime in the collection, should be the production of one whose name stands so high in a totally different field of research, and who has done so much for geological science. Happy is he who, living in the midst of facts and statistics, has been able to keep alive within him an interest in the ancient beliefs of his native county of Cornwall. The reader who studies this book thoroughly is likely to become no mean authority upon the subject of fairy mythology. Here are full accounts of the giants, the fairies, the mermaids, the demons and spectres, something about the rocks and stones that are so common in Cornwall, notices of the lost cities, some of which have disappeared within historic times, and of fire worship. In the second series we have a rather different class of subjects, such as legends of the saints, of King Arthur, of holy wells, and of the mines. Other superstitions are fully noticed, and the whole is concluded with some excellent stories. This new edition of an old favourite is produced in excellent style, and forms a charming volume. While duly thankful for such a book as this, we cannot but express our regret that there are not many more such devoted to other parts of the kingdom.

*Debrett's Illustrated House of Commons and the Judicial Bench.* 1881. Compiled and Edited by ROBERT HENRY MAIR, LL.D. (London: Dean & Son.) Small 8vo; pp. xvi.-452.

We need not dilate upon the usefulness of a biographical dictionary of members of Parliament, but this book is something more than that. Besides the armorial bearings of the members, those of the various counties, cities, boroughs, universities, and Cinque ports returning members to Parliament are also given; and in addition there are lists of the peers and peeresses of the United Kingdom and Ireland, and full accounts of the judges and recorders. At the end are some useful lists, and a valuable dictionary of technical parliamentary expressions.

## Meetings of Antiquarian Societies.

### METROPOLITAN.

SOCIETY OF ANTIQUARIES.—March 10.—Mr. E. Freshfield, V.-P., in the Chair.—Mr. J. T. Widger exhibited a flint implement found in the caves at

Torbryan.—The Rev. J. Lloyd exhibited a very beautiful MS. of the Vulgate, date late thirteenth century.—Mr. J. Brown, jun., exhibited a curious German astronomico-astrological manuscript of the fifteenth century, the production of some German artist of the Augsburg school. It was copiously illustrated with astronomical and astrological pictures, signs of the zodiac, &c. Mr. Brown entered into full details on this subject, on the authority of Professor Sayce and Mr. F. Lenormant.

March 17.—Mr. H. Reeve, V.-P., in the Chair.—Sir H. Dryden, Bart., exhibited a silver brooch, in open work, in the shape of a heart crowned. On the back was scratched the word "vertue." Date seventeenth century.—Dr. W. Legg exhibited three communion cups from the churches of Swinefield, Hawkinge, and Stanford, in the county of Kent, of the dates 1562, 1565, and 1586 respectively. This exhibition was accompanied by some remarks from Mr. W. Cripps.—Mr. R. S. Ferguson exhibited two communion cups from Hayton and Bolton respectively, in Cumberland, which Mr. Cripps assigned to about the year 1565. Mr. Ferguson also exhibited a silver tankard from Drumburgh Castle with the year letter for 1678.—Mr. A. W. Franks exhibited a curious circular Saxon seal, found in a garden at Wallingford, and made of some kind of ivory. Along with it were found a small comb and a bone, both of them perforated for suspension. In general appearance it resembled the Wilton seal of Eadgitha or Edith, figured in the *Archæologia*, vol. xviii. p. 40.—The Rev. W. C. Lukis laid before the Society a further report of his survey of prehistoric monuments in the West of England, and especially on those of Dartmoor—a survey which, as on two former occasions, he had executed at the instance and on behalf of the Society. To Dartmoor, Mr. Lukis believed, must be assigned the blue ribbon in respect of the multitude and interest of its rude stone monuments.

March 24.—Mr. Edwin Freshfield, V.-P., in the Chair.—The Secretary read a Paper, written by Mr. P. Orlando Hutchinson, upon the gradual decay of ruins, especially castles and abbeys.—Mr. C. S. Perceval exhibited and described various seals and matrices, including those of Ecclesiastical Courts, *temp.* Edward VI.; of the lordship of Chirk, *temp.* Henry VIII.; of the borough of Dunwich; and some Italian specimens, among which were the seals of the University of Bologna, and of a doctor in law, representing him in the act of lecturing; and also those of Azzo d'Este, Marquis of Ferrara at the end of the thirteenth century, and of Malatesta de Rimini, who lived about a century after.—Mr. Ferguson exhibited some stone implements from Cumberland and Westmoreland, and maps prepared by him showing the Roman roads and remains in those counties.

March 31.—Mr. A. W. Franks, V.-P., in the Chair.—Mr. J. H. Cooke exhibited a flint implement from Stinchcombe Hill, Gloucestershire. It was of neolithic type, and had been broken in two, the fractured end having been afterwards shaped so as to fit a handle.—Mr. W. M. Wylie communicated a note which he had received from Dr. Keller, on the presumed use of a wooden post which had been previously described to the Society (*Proceedings*, viii.

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BRITISH AMERICAN

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April 6.—St. Edmund's Abbey, Ely.—The discovery of the remains of King Edward the Martyr, the remains of the shrine, four very ancient bones of Clutton.—Mr. Lee has been excavating the remarkable pavement of the choir, and has discovered covered pannels in the choir, which were made in 1557 at Nuremberg.—St. Edmund's Abbey exhibited some curious remains of the early date recent to the reign of the Emperor Henry.—Mr. W. de Grey has written an account of the curious fifteenth-century water-pipe, found at the Waterlows' premises. Westminster, and its position on the surface.—The Chairman read a paper on the Roman Mosaics of the Villa at Hinton, Kent, and suggested that the enigmatical words "Seymer" and "reality" represented emblematically the character of the day.—Mr. Paper wrote a paper on the Norman Cathedral of Ely, and Mr. de Grey on the present abbey church, which is the last of the nave of the larger building, the foundations of which were partially uncovered during the recent repairs.

the funeral rites of a Gothic people then inhabiting the north of Russia, and compared this with the account of the funeral of Baldar.

ANTHROPOLOGICAL INSTITUTE.—March 8.—Mr. F. W. Rudler, V.-P., in the Chair.—A collection of rubbings taken from door-posts and window-frames in New Zealand was exhibited. They were chiefly interesting from the proof which they afforded of the clear influence of matted and woven materials on the ornamentation of stone architecture, a parallel to the influence of wood architecture on stone architecture pointed out by Fellowes in Lycia and by Lepsius in Egypt; also from the remarkable coincidence between some of these ornamentations and the outlines on the tombstones of Mykenae.—A short note by Mr. S. E. Peal, on Assam pile-dwellings, was read, and was illustrated by a series of sketches by the author.—Lieut.-Col. R. G. Woodthorpe, R.E., read a Paper on "The Wild Tribes inhabiting the so-called Naga Hills on our north-eastern frontier of India." The Paper dealt only with the Angami Nagas, who, it was stated, differ from all the other hill tribes of Assam in many important particulars, such as physical appearance, architecture, mode of cultivating, language, and dress. They build their houses resting on the ground and not raised on piles, as do all the other hill tribes of Assam (except the Khasias), and after a pattern not seen elsewhere. In dress, the Angamis differ most strikingly from all the other tribes in the kilt or short petticoat of dark cloth ornamented with rows of white cowrie shells, the waist-cloth of all other Nagas consisting only of a flap of cloth in front and behind, and often only in front. The Angamis erect tall monoliths in commemoration of the dead or of some social event. These monoliths, often of great size, are dragged up-hill on sledges running on rollers.

March 22.—Mr. F. W. Rudler, V.-P., in the Chair.—Mr. R. W. Felkin exhibited a series of photographs of scenes and natives of Central Africa, taken by Herr Buchta.—Prof. Flower exhibited a collection of crania from the Island of Mallicollo, in the New Hebrides, which have been lately presented to the museum of the Royal College of Surgeons by Mr. Luther Holden. A few years ago Mr. Busk described some skulls collected in the island by the late Commodore Goodenough, and found that they all showed signs of having undergone alterations in form from pressure applied in infancy. The present collection corroborates Mr. Busk's views. This is the more remarkable, as on no other of the numerous islands of the neighbouring ocean is the practice known to exist. Beside the deformed crania the collection contained several monumental heads, said to be those of chiefs. In one case the hair has been entirely removed, and a very neatly made wig substituted. The head thus prepared is stuck upon a rudely made figure of split bamboo and clay, and set up in the village temple, with the weapons and small personal effects of the deceased.—Mr. Joseph Lucas also read a Paper on "The Ethnological Bearings of the terms Gypsy, Zingaro, Rom, &c."

NUMISMATIC.—March 17.—Mr. J. Evans, F.R.S., President, in the Chair.—Mr. A. E. Copp exhibited specimens of various farthings and halfpence of Queen Anne's reign.—Mr. R. A. Hoblyn exhibited a proof of the large farthing of Charles II. in silver, with the

rare date 1675; also a proof of the Maltese *grano*, or one-third of a farthing, of 1866.—Professor P. Gardner communicated a Paper "On Floral Patterns on Archaic Greek Coins," in which he expressed his opinion that the device on the coins of Corcyra, commonly called the Gardens of Alcinoüs, does not represent a garden but simply a flower or floral ornament, similar to that which is also to be seen on early coins of Cyrene and Miletus, &c.—The Rev. Canon A. Pownall contributed a Paper "On a recent Find at Nottingham of Coins of Henry I. and Stephen," with the object of calling attention to certain defaced coins of Stephen, of which there are a large number in that hoard. These coins have been defaced in the die before striking, the intention having been to obliterate the king's head.

ROYAL ASIATIC SOCIETY.—March 22.—Sir H. C. Rawlinson, K.C.B., in the Chair.—Professor Beal read a Paper on "The Chinese Inscriptions lately discovered at Buddha Gaya," and, in connection with this part of his subject, referred to the travels of fifty-six Buddhist pilgrims from China to India, whose history has been written by I-tsing, a Chinese priest-writer of the sixth century A.D.

ST. PAUL'S ECCLESIOLOGICAL SOCIETY.—March 31.—Mr. E. J. Wells in the Chair.—The Rev. S. M. Mayhew read a Paper on "Baal Worship and Baalitic Practices connected with Modern Times." Incantations, so common in Ireland, Scotland, and in some parts of England, were but so many remnants of Baalitic practices of the past. A number of Celtic spearheads and other objects were exhibited as descriptive of the subject.

## PROVINCIAL.

ANDOVER ARCHEOLOGICAL SOCIETY.—March 28.—Rev. C. Collier, President, in the Chair.—Dr. F. Elliott read a Paper on "The History and Antiquity of some of the Amusements of the English People." He briefly described chivalry as Teutonic, and carried by the ancient German race to the various countries in which they implanted and developed Teutonic tastes and institutions, and added that it was suitable to their warlike instincts and aspirations for power and glory. He then traced the progress of the tournament up to the fifteenth century, when the romance of chivalry had declined, and with it the tournaments began to decline also, until the end of the sixteenth century, when they quitted the scene, never more to reappear. The lower classes emulated its spirit in a game of still greater antiquity, called the quintain or tilting, which appeared to have been common amongst the Romans, and to have continued a pastime of the lower English classes until the seventeenth century. He explained the nature of the pastime, and then passed on to speak of falconry, or hawking, which was much practised by the monarch and nobles of early history, and continued to flourish as the most fashionable of field sports, both with ladies and gentlemen, until the seventeenth century. Referring then to certain cruel and inhuman sports, of which our ancestors were passionately fond, he spoke of cock-fighting and bear and bull baiting. Cock-fighting still existed on a limited scale amongst some of the lowest in large cities and the colliers of the north of England. Cathedrals and convents fur-

nished the earliest examples of scenic representation in the plays termed "Miracles." He entered somewhat fully upon the character of these plays, also "Mystery" and "Morality" plays, adding that the latter may fairly be said to have laid the foundation for our modern tragedies and comedies. Pageantries were next dealt with, as exhibiting three elements—the dramatic, the allegorical, and the purely spectacular. He then proceeded to speak of semi-obsolete exhibitions, as illustrated by puppet-shows. Strolling players and their motley representations, with coarse ribaldry, were touched upon, as well as the fact of monks turning players to rebuke the indecent performances to which the itinerant players were addicted. Cricket might be traced, he said, to an old game called club-ball, practised in the reign of Edward III. Football was prohibited in 1349 by royal edict, but so late as the eighteenth century it was played in the Strand. Billiards owed its origin to the French; tennis also, of great fashion and popularity in ancient days, was almost obsolete in its former self, but retained its name in a delightful pastime of to-day. He concluded by noticing indoor amusements, chess, and cards. The antiquity of the former was great, indeed, so remote that little was known of its origin. It seemed to have originated in Asia, although some say it was first introduced, as was dice-playing, at the siege of Troy. It was supposed that a game played, called the "Four Kings," in the reign of Edward I., was played by cards: but there was no historical clue to them until 1463, when, in the reign of Edward IV., an Act was passed to prohibit foreign playing-cards from being imported into England.

**BATLEY ANTIQUARIAN SOCIETY.**—March 26.—The members of this Society visited Kirkstoes Park and the several objects of interest it contained, permission to do so having been granted by Sir George Armytage. The first place visited was the grave and tomb of the famous bold outlaw—

Robin Hood,  
The English ballad-singer's joy.

The party proceeded to the site of a Roman camp to the ruins of the nunnery of "Kuthaleys," as the name is in some ancient documents. A verse in an old ballad says—

Clifton standes on Calder bancke  
and Harteshead on a hill  
Kikeleys standes within the dale  
and many comes ther till.

Here the party saw the restored tomb of the first prioress, Elizabeth de Stainton, and of one of the other *religieuses*. They were taken into the very room where Robin Hood is said to have breathed his last, and from the window of which the famous bowman shot an arrow to the place where he wished a grave to be dug and his body to lie. The members examined carvings on the beams of the chamber, and a few outside the building. The party then went to the hall, and inspected various objects of interest. Mr. Armytage produced a number of old deeds—one dated 1236, being a confirmation of the grant of the religious house to the nuns. The deed was a charter of King Henry III., made in the twentieth year of his reign, in which he "confirms to the Nonnes of Kirkelay, &c., the gift of Reyner, son of William flemmyng,

the place in w'ch they remayne," &c. The deed or "charter of Reiner flemmyng of the foundation of the monastery of Kirkeleys" is without date. Transcribed, it appears in the *Journal of the Yorkshire Archaeological Society*.

**BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY.**—March 11.—Mr. T. T. Empsall in the Chair.—Mr. Simeon Rayner read a Paper on "A Chapter in the Ecclesiastical History of Pudsey." The especial phase of the subject dealt with was the history of Protestant Nonconformity in Pudsey, which dates back to the passing of the Act of Uniformity in 1662.

**BURTON NATURAL HISTORY AND ARCHAEOLOGICAL SOCIETY.**—March 24.—Alderman Evershed in the Chair.—Dr. Perks made "A statement relative to the Discoveries recently made at Stapenhill." The site of the discoveries was on the top of the ridge on the Derbyshire side of the valley of the Trent, and was 309 feet above the level of the sea and 150 feet above the level of the Trent, and they had been made in Messrs. Chamberlain and Haynes' brickyard and in an adjoining field occupied by Mr. Ballard. During the excavating for clay they came across a couple of urns containing bones which had evidently been cremated. The urns were baked and ornamented. Subsequently the men while continuing the excavations came across two skeletons. These were removed, and it was found that with the skeletons there were different portions of at least five others. Number three "find" was discovered by Mr. Chamberlain, a skeleton with a spear-head at the side of the head. There were fragments of wood in the haft of the spear. The Society then took up the work of excavating and drove trenches across the brickyard. They soon came across a skeleton, evidently that of a female, and there were so many interesting points in connection with it that they had it photographed. The skeleton was five feet ten inches long, the left arm was crossed on the chest, the right arm was lying by the side, and the feet were pointing due east. Accompanying it was a baked earthenware urn, made in a very rude manner. The urn, which was highly ornamented, was found at the left side of the head of the skeleton, and in addition to that were two bronze fibulae. There was also an iron buckle near the waist where the girdle would be, and a nondescript article of female adornment. The use of the article was not known, but it was invariably found in Saxon graves with female skeletons. The skeleton was in good preservation. There was also a necklet of beads around the neck, and the bronze fastening was similar to what would be used nowadays. Some of the beads were glass, some were of the regular Anglo-Saxon description, some were of amber, and some others of various kinds. Some of the glass beads were evidently Roman. Among other remains found near skeletons may be mentioned an urn containing a small fibula or brooch and some Saxon pottery beads. They were found at a depth of one foot nine inches below the surface. A large urn, slightly ornamented, about nine inches below the surface. A large urn, broken. A bronze buckle, some beads, and a copper coin. That was the only coin they had found. It was an Urbs Romæ, and had been pierced and probably worn round the neck. A cinerary urn full of cremated bones, and at the bottom a large ivory bead, highly

ornamented. Fragments of urns were found near to the surface of the ground, and a short distance away was an iron horseshoe having a double row of nails.

CAMBRIDGE ANTIQUARIAN SOCIETY.—March 14.—Professor T. McK. Hughes, F.S.A., President, in the Chair.—Mr. Griffith communicated notes on a series of neoliths collected in Cape Colony and the diamond fields by Mr. J. Rickards, now resident in Cambridge. These implements, a large and valuable collection of which was exhibited, were arranged in four series; the first, including a considerable number of flakes, together with scrapers, grinders, and heavy perforated stone balls, were all found on the surface of the ground in various localities. Some of the finer forms of scrapers were remarkable from their close resemblance to English examples, specimens of which Mr. Rickards also exhibited. The two next series were found in shell, skirting the beach at Port Elizabeth and East London. These mounds are considered by Mr. Rickards to belong to two periods: the earlier consisting of sea-shells and many bones of large mammals, the later containing no such bones. In these later mounds are found considerable quantities of rudely-ornamented pottery, which is almost absent and not ornamented in those of earlier age, while cutting instruments of stone, abundant in the earlier mounds, together with scrapers, &c., are absent in the later, hammer-stones and rubbers alone occurring in them. The fourth series, collected in a Bushman's shelter, presented no very remarkable features.—Mr. W. W. Cordeaux exhibited an Anglo-Saxon *fibula-mould*, which had been found at Lincoln during the latter end of last year, and seems to have been formed from a concretionary nodule found in the Kimmeridge clay.—Mr. Lewis exhibited a unique small bronze coin, which he had bought at Athens last January: it was struck at Nicea in Bithynia, and bears on the *obverse* the youthful bust of Marcus Aurelius and the legend M.AVP.ANTON....., on the *reverse* Homer, bearded and laureated, seated on a rock, and looking at a scroll which he holds in his left hand; around is the legend OMHPOC. NEIKAIEQN. Mr. Lewis exhibited a drawing also, which Mr. Redfarn had made from photographs, to the size of the original (4ft. 5in. high), of the statue of Athena, which was discovered on the 30th of last December in the ruins of an old Roman house at Athens, on the northern side of the Βαφλακειον Lyceum, and thus close to the northern boundary of the ancient city. The figure is of Pentelic marble, and is armed with helmet, shield, and aegis; it was found lying on its face at the depth of about 2ft. 6in., and had been covered by a vaulting of tiles, which had been doubtless so arranged when it was first buried. Traces of colour are still visible on the helmet's plume, on the eyes of the serpent which serves the goddess as a girdle, on the wings of the Gorgon-head on her shield, and elsewhere. From its exact coincidence in nearly every detail with the account given by Pausanias, it may be fairly inferred that we have in this statue a reduction of the great chryselephantine statue of the virgin goddess, by Pheidias, which was the chief glory of the Parthenon.

CAMBRIDGE PHILOLOGICAL SOCIETY.—Feb. 10.—Professor Mayor, President, in the Chair.—Mr. Gow communicated a note on Propertius, ii. 2, 3, 4.—

Mr. Magnússon read a Paper "On *ei* as an Umlaut of *d* in Icelandic." In the great majority of cases *ei* traced its origin to an *i*-base or an *d*-base. In the former case it was very frequently associated with active or transitive notions. When *ei* was the Umlaut of *d* it manifested no particular tendency to be associated with active or transitive notions. Like the Umlaut generally it was an effect of the proximity of *i* to the root-vowel (*d*) when following it. Sometimes the cause was not apparent in the known phases of the language, but it must have been so once upon a time. In the present communication the *ei*-Umlaut of *d* was considered only in cases where the *d* was clearly a deep palatal or even guttural outcome of *a* + a nasal, or of *a* + a nasal and a dental; there being other sources to which the *d* was traceable as well. By a great many examples Mr. Magnússon illustrated the *d*-*ei* Umlaut, concluding by observing that a further investigation into this chapter of Icelandic etymology could not fail to be productive of results which bore importantly on Teutonic philology in general. Professor Skeat, in agreeing with the suggested derivations, observed that for *veðr* = fishing, the English had an equivalent in *waith*, e.g. in "Wallace." He caught some fish: some Englishmen came to him and demanded a share, saying, "*Waith* suld be delt, in all place, with fire hart." "Wallace," 6. 1, l. 386.—Mr. Ridgeway read a Paper "On *ἔπειν* in Homer and an Olympian Inscription."

March 10.—Professor Mayor, President, in the Chair.—The Secretary read a Paper by Professor Kennedy, "On Sophocles, *Oedipus Rex*, 328, 329," where the seer Teiresias, refusing to disclose to King Oedipus and his councillors the terrible secret which he knows, says, "I will never speak my things, call them what I may, lest I disclose your things as evil."—Mr. Verrall read a Paper on "Lend me your ear," in Aristophanes. "The Scholiast upon Ar. Av. 1647, cites as a parallel Eur. *Ion*, 1521." Considering the rarity of such illustrations in the Scholia, and the simplicity of the line to which the note is appended, it is difficult to see the occasion or point of the citation. This difficulty would disappear if the text of Aristophanes were slightly modified to read:—

Come, lend me your ear that I may speak a word in it.

Here there is a peculiar expression calling for notice; and the line from Euripides offers a suitable paraphrase.—Mr. Postgate read some notes on Lucan, book i.

March 24.—Professor Kennedy in the Chair.—Mr. Thompson read a Paper on "Plato, *Meno*, 86 E."—Mr. Hicks read a Paper on "Cicero, *Academica*, i. 39-42."—Mr. Cooke read a Paper on "Soph. *Antig.*, 413-414."

DIOCESAN ARCHITECTURAL SOCIETY (NORTH DEVON).—March 24.—The Ven. Archdeacon Woolcombe in the Chair.—Mr. E. Ashworth read a Paper, "Notes on some Churches of North Devon." Mr. Ashworth observed that, journeying from Exeter, attention was first attracted by the noble church of Crediton, its central tower presenting the Alpha and Omega of English architecture. Lapford church was noticed for its well-proportioned tower

and elaborate rood screen, surpassed by none, probably, in richness, except at Atherington church. The panels of the groining were enriched with ornaments that pointed to a late date for screens. All kinds of indignities had been perpetrated on this fine piece of oak carving. At Nymet Rowland there was a small church, with well-proportioned tower, and the building was singular, in that the aisle was separated from the nave by an arcade and piers of solid oak, in detail following the usual examples in stone. A little further to the West they reached the church of Coleridge, a good Perpendicular edifice, with many interesting features. The windows and arcades were of granite. The north chancel aisle had an elaborate parclose, and in the north wall there was an effigy clad in mail and covered with a cloak. The rood screen extended the whole width of the church, had twelve arches, perfect in tracery, and three pairs of gates, and was groined both front and back. Chawleigh Church was Perpendicular in all its features, and noticeable for its fine screen, which was quite of the Devonian family, but distinguished by a fine cresting. Two miles north was the church of Chulmleigh, the tower of which had four lofty stages, and was eighty-six feet in height. The dressings were of granite, and each set-off of the eight buttresses had an attached, diagonally-set pinnacle rising out of it, not graceful, but suitable in a manner to granite work. Not unlike Chulmleigh was the tower of Bishopsnympton, which, but for some uncouth gargoyles, that seemed not to belong to the original tower, was of good design, and rather superior in its architecture to the church itself, which was an ordinary Perpendicular edifice. There was a peculiar chancel roof of simple arched trusses without the cradle rafters. They ought not to omit to notice, about one-and-a-half miles north of Chulmleigh, "Colleton Barton," an old house with a hall, date 1612, some mullioned windows, a good porch and portal, and drawing-room with carved Jacobean pilasters. Kingsnympton church consisted of nave, chancel, a south aisle with battlemented parapet, having good windows and remnants of stained glass. The west tower was very plain and of greater antiquity than the Perpendicular church. At Chittlehampton there was a noble church with a very ornate tower. The old adage which gave length to Bishopsnympton, and strength to Southmolton, bestowed beauty on Chittlehampton. The name of St. Hieritha, to whom the church was dedicated, was inscribed on a niche in the chancel. The interior of Atherington church presented inconsistencies, and poor, insipid, pointless arches to the nave arcade. Proceeding northward, two interesting churches were passed, Tawstock and Bishopstawton—St. Peter's. The manor of the latter was at an earlier period given to the bishops of Devon, and was the original bishop's see; founded, it was said, in 905. The church, with its stone-crocketed spire, was remarkable. Tawstock was a cross church, dedicated to St. Peter, and earlier than the generality of North Devon churches. The central tower was deformed by an awkward ringing loft, about sixteen feet from the floor, which had a curious gathering in of the masonry of the tower, narrowing the internal diameter from fourteen feet to nine feet, as if a spire had been contemplated. Barnstaple had few antiquities. The castle was a mere mound, and there was

nothing to be found but the Grammar School and the church of SS. Peter and Paul.

DUMFRIES ANTIQUARIAN AND NATURAL HISTORY SOCIETY.—March 8.—Mr. J. Gibson Starke, President, in the Chair.—A Paper by Mr. W. G. Gibson, entitled "Elfin Pipes," was read. A large number of these ancient pipes were exhibited; in most of them, however, the stem was wanting.—The Chairmen next read a Paper descriptive of the excavations, and objects of interest recently brought to light at Lincluden Abbey. The chancel of its ancient church had been excavated to a depth of about three feet, and a burial vault, a number of human and other skeleton bones discovered. The burial vault is approached by a stone staircase, and seemed about eight feet high, eight feet broad, and twelve feet in length. Here were found some human skeletons lying due east and west; and also the bones of a horse and of a sheep, and fragments of carved stone work from the building. These last remains seem to indicate that long after it had been used as a burial vault it had been opened and repaired. A recumbent figure has been unearthed, which is supposed to be that of Lady Margaret Douglas. When Pennant visited the Abbey in 1772 he states that the figure which had lain on the top of the tomb was still to be seen, though mutilated, so that we may infer it was then above ground. A great number of pieces of the building have also been dug out of the rubbish. Nearly all these have some carving, but there is one plain stone, evidently the fragment of a tombstone, on which are letters inscribed in a remarkably clear character. Another stone bears the name Douglas in old English characters; and another H in ecclesiastical form of crosses. Another carved piece of red stone represents an ecclesiastic in the act of genuflection, making a lowly obeisance; while the fingers of both hands gently hold in place a broad band round his neck and over the left shoulder. There are two ancient-looking stones having carved figures sadly worn by time.

GLASGOW ARCHAEOLOGICAL SOCIETY.—March 17.—Professor Young, President, in the Chair.—Mr. John Honeyman read a "Note on the Age of certain portions of Glasgow Cathedral," with special reference to the south approach.—Professor Young addressed the meeting on the subject of "Early Scottish Gold Coins" in the Hunterian Museum, Glasgow University.

MANCHESTER LITERARY AND PHILOSOPHICAL SOCIETY.—March 19.—Mr. E. W. Binney, President, in the Chair.—Mr. Binney exhibited an iron key, a leaden seal of the duchy of Lancaster, an ancient spoon, and a curious piece of lead with an old English alphabet on it, all found in digging the foundations for some new buildings on a piece of land lying between Hanging Bridge and Cateaton Street, in Manchester.

## The Antiquary's Note-Book.

THE GRAVE OF BRADSHAW, THE REGICIDE.—In vol. i. p. 224, in the May Number, mention was made of a tradition preserved in the Bellasyse family concerning the bones of Oliver Cromwell. A similar



tradition is, or was, rife in the village of Treeton, near Sheffield, concerning the corpse of another magnate of the Commonwealth—Bradshawe—which was supposed to have been removed there from Westminster Abbey to prevent its intended exposure at Tyburn. A tablet in Treeton church, where certain members of an elder branch of the family are buried, was pointed out as marking the spot of the interment, though it did not bear the name of the so-called Lord President. It would be interesting to know whether there is as much fact in this tradition as in that preserved at Newburgh, or whether it is merely a groundless legend.

**FUNERAL EXPENSES.**—In vol. ii. p. 111, an example of mediæval feasting is given. We give another example, being the entertainment provided on the occasion of the Funeral Ceremonies after the interment of Bishop Nicholas Bubwith, who became Bishop of Bath and Wells in 1407 and died in 1424.

*"Convivium domini Nicholai Bubbewyth ad funeralia, videlicet, quarto die Decembris, anno domini Millesimo CCC<sup>mo</sup> vicesimo quarto, in carnibus.*

*le i. cours.*—Nomblys de Roo.<sup>c</sup> Blamangere. Braun cum Mustard. Chynes de Porke. Capoun Roste de haut grece. Swan Roste. Heroun Rostyd. Aloes de Roo.<sup>d</sup> Pudding de Swan necke.<sup>e</sup> Un bake, viz. crustade.<sup>f</sup>

*le ii. cours.*—Ro Stavdy.<sup>g</sup> Mammenye.<sup>h</sup> COUNING Rostyd.<sup>i</sup> Curlew. Fesaunt Rostyd. Wodecokke Rost'd. Pertryche Roste. Plover Roste. Snytyz Roste.<sup>k</sup> Grete byrdys Roste. Larkys Rostyd. Vensoun de Ro Rostyd. Yrchouns.<sup>l</sup> Payn puffle. Cold Bakemete.

*Convivium de piscibus pro viris religiosis ad funeralia predicta.*

Elys in sorry. Blamanger. Bakoun heryng. Mulwyl taylys.<sup>m</sup> Lerge taylys. Jollys of Samoun.<sup>n</sup> Merlyng sothe.<sup>o</sup> Pyke. Grete Plays. Leche barry. Crustyd Ryal.

*le iii. cours.*—Mammenye. Crem of Almaundys. Codelyng. Haddok. Freysse hake. Solys y Sothe. Gurnyd broyled with a syrype. Brem de Mer. Roche. Perche. Memese fryid. Yrchouns. Elys y Rostyd. Lechelumbard. Grete Crabbys. A Cold bakemete.

**HOUSE OF COMMONS RULES, 1640.**—The following Rules to be observed in the House, taken from Rushworth's *Historical Collections*, will be of interest at the present time:—

Nov.—It was declared in the House, That at the naming a Committee, if any man rise to speak about the same, the Clerk ought not to write down any more names whilst the member standing up is speaking.

<sup>c</sup> Supposed to be a kind of soup made of goats' entrails, or it may be a dish made from Roe deer.

<sup>d</sup> Probably flesh of deer cut in slices, powdered, rolled together, roasted, and served with vinegar.

<sup>e</sup> Probably a kind of pudding cut in slices.

<sup>f</sup> Probably a kind of pie crust.

<sup>g</sup> Kid, or perhaps venison, stewed.

<sup>h</sup> Probably a kind of soup. <sup>i</sup> Roast rabbit. <sup>k</sup> Snipes.

<sup>l</sup> Probably some kind of preparation, the outside of which was thickly stuck with almonds, having something the appearance of a hedgehog.

<sup>m</sup> Perhaps codfish.

<sup>n</sup> Heads of salmon.

<sup>o</sup> Probably sweet meat, or meat with sweet sauce.

Nov.—It was this day declared in the House, That when a business was begun and in debate, if any member rise to speak to a new business, any member may, but Mr. Speaker ought to interrupt him.

Nov.—That whosoever shall go forth of the House in a confused manner before Mr. Speaker, shall forfeit 10s., and that the reporters ought to go first to take their places at conferences.

Nov.—Ordered, That when any message is to go up to the Lords, none shall go out of the House before the Messenger.

Nov. 26.—That neither Book nor Glove may give any man Title or Interest to any place, if they themselves be not here at prayers.

Dec. 4.—Ordered, That whosoever does not take his place when he comes into the House, or removes out of his place to the disturbance of the House, shall pay 12d., to be divided between the Serjeant and the Poor; and whosoever speaks so loud in the House, while any Bill or other Matter is Reading, as to disturb the House, shall pay the like forfeiture. And it is further ordered, That the business then in agitation being ended, no new motion of any new matter shall be made without leave of the House.

Ordered, That no Bill have their Second Reading but between nine and twelve.

Upon the difference of the Yeas and the Noes concerning the altering of a Vote, and the House being divided, It was declared for a constant Rule, That those that give their Votes for the preservation of the Orders of the House should stay in, and those that give their Votes otherwise, to the introducing of any new matter or any alteration, should go out. But at this time, before all the Noes had gone out the Yeas yielded.

**STREYNHAM FAMILY.**—(Communicated by Mr. H. R. Tedder.)—The following is the title of a work which deserves a record, since it is one which is never likely to be seen in a bookseller's catalogue, the few copies which have been printed having been strictly reserved for members of the family:—Notes relating to the family of Streynsham of Feversham, Kent, originally brought together and compiled by the Rev. G. Streynsham Master, M.A., 1874, with additional information collected by General Sir Anthony B. Stranham, K.C.B., a descendant of that family, between 1874 and 1879. *Eighteen copies have been printed, for private circulation only, by Mitchell and Hughes, Wardour Street, W.* 1879. 4to, 59 pp. Woodcuts and nine plates.—The volume is mainly compiled from original sources of information, and includes some portraits and plates of brasses, together with incidental notices of the families of Towneley of Towneley, Bugge of Harlowe, Valin or Vaughan, Wightmann and Bayfield.

## Antiquarian News.

Statues of Chaucer, Bacon, Sir Thomas More, and others are, it is said, to be placed on the façade of the new building for the City of London School on the Thames Embankment.

The next meeting of the Society of Biblical Archaeology will be held on May 3, 1881, when the follow-

ing Paper will be read by the Rev. W. Houghton:—"The Birds of the Assyrian Sculptures."

At the meeting of the Folk-lore Society on May 13, Mr. H. B. Wheatley, F.S.A., will read a Paper on the "Superstitions of Pepys and his Times," and a note on English Fairies.

Messrs. Mitchell & Hughes have just issued to the members of the Harleian Society the first volume of *The Visitation of London*, illustrated by numerous coats of arms; and also the *Registers of St. Mary Aldermary, London*.

Such is the interest felt in the Roman bath recently discovered beneath the houses in Abbey Passage, Bath, by the City Architect, that the Society of Antiquaries has contributed £50 towards the funds for uncovering and rendering accessible this old bath.

Professor Postgate will deliver an introductory course of twelve lectures on the Science of Language, at the University College, London. The lectures will be at 3 P.M., on Wednesday and Friday, beginning on May 4th, and the first will be free to the public.

The members of the court of the Founders' Company have awarded their freedom and livery, with a prize of ten guineas, to Mr. Hugh Stannus, A.R.I.B.A., for his essay on "The History and Art of Foundry in Brass, Copper, and Bronze." A second prize of five guineas has been awarded to Mr. Edward Tuck.

It seems to be a practice in Leigh, Lancashire, for boys and girls to indulge themselves on Mid-Lent Sunday by endeavouring secretly to pin or hook pieces of cloth or rags on the dresses of women who may be passing along the streets. It is said that a similar custom prevails in Portugal at carnival time.

The experiment, undertaken by Mr. Furnivall, was tried, on April 16, of acting Shakspeare's *Hamlet* from the first quarto, 1603, without scenery, and in Elizabethan costume. This performance was carried out by amateurs, who acquitted themselves very creditably, the general feeling of the audience being one of great satisfaction.

The April periodicals contain the following articles of antiquarian interest:—"Schliemann's *Ilios*," in the *British Quarterly*; "Lancashire Witches," by A. C. Ewald, in *Fraser*; "Archæology, Literature, and History," by Percy Gardner, in *Macmillan*; "Persia and its Passion Drama," by Lionel Tennyson, in *The Nineteenth Century*; "The Origin of Religion," in the *Westminster Review*.

We have received from Messrs. Liberty & Co. some specimens of their printed Mysore silk. The material is very soft and beautiful, and the designs, most of which are taken from wood blocks in the India Museum, are elegant and characteristic. Messrs. Liberty also send patterns of the curious Umritzur cashmere, woven from pure Indian wool, in a great variety of artistic colours.

The mails from the West Coast of Africa, just arrived, contain a report of the Rev. J. Milum's visit to Abomey. Mr. Milum is the general superintendent of the Wesleyan mission station in the Yoruba and Popo district. During his stay the annual "customs" were being held at Abomey. These were of the most

horrible description, several hundred natives being killed in the most barbarous manner, and offered in sacrifice.

Under the heading of "The Western Antiquary," the *Weekly Mercury*, Plymouth, has opened a column or two of its pages as a means of ready communication between antiquaries and others interested in the preservation of the traditions and folk-lore of the Western Counties. We are glad to observe this increasing attention to local antiquities, to which many of our local newspapers are so well devoting some of their space.

During some excavations now being carried out in the old kirk-yard at Forres, the workmen have just come across a very ancient slab, the inscription on which has given rise to no little conjecture and speculation in the neighbourhood. The slab, which was discovered a few feet below the surface of the soil, is of granite, and about 8 feet in length. The inscription is almost obliterated, particularly towards the ends of the lines.

The seventh year's issue of the Society for Photographing Relics of Old London will include a photograph of Sion College, London Wall. Previous years' numbers, still issued to subscribers, include the Oxford Arms Inn, Warwick Lane, St. Bartholomew-the-Great, and adjacent houses in Cloth Fair, Temple Bar, houses in Leadenhall Street, Christ's Hospital, houses in Aldersgate Street, the churchyard of St. Laurence Pountney, and twelve views of the Charterhouse.

The excavations at Olympia have been suspended owing to the want of funds. According to the convention entered into between Greece and Germany, the latter is entitled to retain all ancient works of art or other objects of which duplicates have been found. The German Government now claim about two thousand pieces of marble, bronze, and pottery exhumed by the excavators, but it is alleged that duplicates exist of only a few of the articles found.

The restoration of the west front of Lichfield Cathedral is progressing, and the north-west spire has been commenced; it is found to be in worse condition than had been anticipated. The new figure of Peda has just been placed over the central door in the great façade; and lately the figure of Our Lord, presented by the Bishop, and executed by Miss Grant, which it is intended shall replace a statue of Charles II. over the west window, arrived in the city.

The following visits to churches have been arranged for Saturday afternoons subsequent to Easter by the St. Paul's Ecclesiological Society. The dates, which are subject to alteration, are as follow:—April 30, St. Andrew, Wells Street, and St. Mary Magdalene, Munster Square; May 14, St. Helen, Bishopsgate; May 28, Pinner and Ruislip; June 11, Berkhamstead St. Peter, and Hemel Hempstead; June 25, Rainham, and East Ham; July 9, Rochester (whole day).

Dr. Fairless has reprinted from the *Oxford Chronicle* of April 2, 1881, a letter upon the important subject of the title of the new bishopric in the north of England—Bishop of Newcastle, Lindisfarne, or Hexham? The clergy and laity of Berwick-on-Tweed are desirous that in selecting the title of the Northumbrian

bishop, the claims of the Saxon diocese of Lindisfarne, or Holy Island, should be recognized, but Dr. Fairless urges the equal, if not superior, claims of the Saxon diocese of Hexham in the same county.

A large rickety-looking building at the corner of Charlotte Street, Hull, known as "English's Corn Warehouse," is being pulled down for the purpose of erecting a church upon its site. On the authority of Mr. Alderman Symons, it is stated that it was once the fashionable public assembly room of Hull, where bazaars, balls, and public gatherings were held. No mention is made of it in local history, but when the foundation-stone is discovered it is hoped it may contain some interesting information as to its original design and intention.

The *Manchester City News* contains an announcement of, and a protest against, the restoration of Grasmere Parish Church. It is proposed to reseal the church with open benches, to remove the organ, to screen off a portion of the church for a new vestry, and to remove the ancient west door of the church (the only very old work in the whole building). This door is not now used, the doorway having been built up by some earlier church restorer. All lovers of Wordsworth will deeply regret any interference with the church he so much loved.

We are informed that a sale by auction took place, on March 31, of the whole of the timber, oak panelling, and other portions of the galleries of Ecclesfield Church, which are being removed. It is bad enough to have to chronicle such news as this, particularly as the sale was conducted in the churchyard, by the order of the vicar and churchwardens. As, however, the vicar of this church is Dr. Alfred Gatty, the author of several interesting works on local antiquities, who is known to take great pride in his church, which dates from A.D. 1311, there is no doubt he can give good reason for such a proceeding.

The "Sir Paul Pindar's Head" in Bishopsgate Street is doomed to destruction; but an effort is being made to induce the authorities at South Kensington Museum to purchase the materials as a relic of old London. This is but a small portion of the once magnificent home of one of the merchant princes of the City. There still remain some few traces of its ancient splendour, but no idea can now be obtained of its appearance when it was built in the closing years of the reign of Queen Elizabeth. Originally, the house contained some of the finest examples of ornamental plaster ceilings to be found in England.

The parish church of Clunbury has been reopened after restoration under the direction of Mr. J. P. St. Aubyn. The original church was of the Norman period, and afterwards restored in the decorated style of the fourteenth and fifteenth centuries. The western door is one of the Norman period, whilst that of the south was probably made in the sixteenth century. A new southern porch has been entirely re-erected, there having been one there many years ago. It is of English oak in the old English style, glazed with small quarry windows, and is erected on a foundation of Grinshill stone.

Messrs. Macmillan & Co. will shortly publish an important classical work by Mr. W. Gunion Rutherford, M.A., of Balliol College, Oxford. This is a new edition of Phrynichus, the second century Atticist, consisting of a thorough recension of the text, based on MSS. not previously consulted, with full illustrative commentary on each article. The volume will bear the title "The New Phrynichus," as being not merely an edition of the grammarian, but an attempt to use his testimony in a scientific way for the emendation of Attic texts, and to justify his position as to the un-Attic character of the diction of the tragic poets and of Xenophon.

Mr. Hormuzd Rassam, who is prosecuting archaeological researches at Nineveh and Babylon for the British Museum, is reported to have discovered an ancient Babylonian city, near Bagdad, on the ancient canal Nahr-Malka ("King's River"). The *Athenaeum* hears that Mr. Rassam has already unearthed a valuable collection of inscriptions in the cuneiform and hieratic characters. The Museum has lately acquired a collection of terra-cotta inscribed cylinders and tablets from Bagdad. Amongst them are cylinders of Esarhaddon, Assurbanipal (Sardanapalus?), and Neriglissar, and tablets of Kinaladanu or Kinneladanos, Nabonidus, and other late Babylonian monarchs.

The following amusing anecdote is worth preserving in these columns, as a not unimportant fact connected with the yet unwritten history of parishes. A case was investigated by the Bingham (near Nottingham) magistrates on March 31st. There is a parish called Lodge-on-the-Wolds, consisting of one house only, and one family of brothers named Fletcher. They make their own rate, and one is appointed parish constable, another overseer, and so on. They are continually quarrelling, and were charged with having savagely assaulted one another with agricultural implements. The four brothers were sent to gaol for two months for assaulting one another, so that the whole parish is in gaol.

M. Léon Cahun, who went out last year to the East, charged with a mission from the French Minister of Public Instruction, returned last month with his wife, who accompanied him. He has been able to explore little-known parts of Northern Mesopotamia, and examine a good number of undescribed ruins. Among the most interesting are those of a manufactory of pottery established at Rakka in 1108 by the Sultan Mahmoud-Abou-al-Hasim, Parthian ruins at Djaber, and a Roman villa, absolutely intact, at Ressafa, the ancient Sergiopolis, between Palmyra and the Euphrates. The travellers were well received by the Bedouin tribes, the same that Lady Anne Blount tells about in her charming book.

Father Ignatius has brought into notice the supposed "visions" at Llanthony. After describing those alleged to have been seen at Llanthony in August and September last, Father Ignatius said the visions which he described were not the least of God's dealings, for it was only last week that he received a letter telling him of blessings wrought on several persons by the use of the leaves of the bush where the wonderful visitor appeared. He could mention a

number of cases of amazing magnitude of persons being healed. One person was a cripple for thirty-eight years, having an abscess, but was cured by the application of one of the leaves, the swelling instantly disappearing and the abscess closing.

The Rev. F. Havergal will shortly publish a work on monumental inscriptions in the Cathedral Church of Hereford, copied from the tombs, monuments, gravestones, brass plates, and memorial windows. Few churches in the west of England were richer in monumental antiquities than the Cathedral of Hereford. Large numbers of brasses and stones were injured or destroyed during the "beautifying," A.D. 1715-20; the rebuilding, 1786-96; the restorations, 1842-60. In the proposed volume an attempt is made to collect and rescue from oblivion the whole of the sepulchral epitaphs. Accurate copies will be given of all recorded or existing inscriptions, and the heraldry will be revised by the College of Heralds.

In consequence of a recent landslip, Hundalee Cave, about a mile and a half above Jedburgh, has entirely disappeared. This cave, which consisted of three apartments of considerable dimensions, was cut out in a precipice of the old red sandstone. It was approached by a narrow footpath, but for years past the access has been dangerous. Fifteen years ago Lintalee Cave, on the opposite scar, disappeared in a similar way, and at that time numerous scales of the *Holoptichus* were discovered in the tumbled-down rock. On examination none were observed in the rocks of the recent landslip, though almost close to the other. It is believed by the best authorities that these caves were made by the aboriginal inhabitants of Scotland.

An interesting Paper was read on Thursday, March 24, on "Sir Francis Drake," at the Plymouth Institution, by Mr. R. N. Worth. The line taken by Mr. Worth was opposed to the commonly accepted view that the eminent circumnavigator "brought the water" into Plymouth by the leat. This had been believed almost universally until the discovery of certain documents belonging to the Corporation since the present agitation for the observance at Plymouth of a Drake tercentenary (the date of the return from his voyage of circumnavigation being in November, 1580, and of his knighthood, April 4, 1581). The general opinion at the ensuing debate seemed to be that although many interesting facts had been discovered, yet the tradition was not overturned.

Two very quaint pieces of old pottery have been presented to the Museum of the Somerset Archaeological Society. Mrs. A. Cossins, of Ilminster, has given a glazed earthenware candle cup from the Crock Street Pottery, near Ilminster, and it is different in form and manufacture to any article of the kind in the Museum. It is marked "A.M.," and dated 1718. Mrs. E. Stoodley, of Ilminster, has given a remarkably quaint triple drinking cup, evidently from the same pottery. This piece is formed of three small cups, each about 3 inches high. They are joined at the middle of the bowl, and a hole is pierced in each to allow of the liquor draining from one to the other. The handles are ingeniously interlaced. The cup bears the words, "Three Merry Boys," and is dated 1697.

The historical window in the newly finished Murray aisle of St. Giles' Cathedral is now completely filled with stained glass, to the memory of the Regent Murray. The Regent, on horseback, accompanied by his guard and retinue, passing through the crowded streets of Linlithgow at the moment of the fatal shot by Hamilton of Bothwellhaugh, is the event represented in the three upper compartments of the window, and in the corresponding portions underneath is the scene at the interment of the Regent's body in St. Giles's, John Knox preaching the funeral sermon before the assembled Scottish nobility and citizens. At the base of the window there is the following inscription:—"In memory of the Regent Murray; presented by George Stuart, fourteenth Earl of Moray, 1881." The designs and execution of the whole work are by Messrs. Ballantine and Son, and have been carried out to the approval of Mr. Robert Herdman, R.S.A., and the St. Giles' Restoration Committee.

On Easter Monday, an annual ceremony took place at Bury, which appears to be meant as an expression of popular abhorrence to the memory of Sir Ralph Assheton. Its origin has been traced to a species of ancient manorial perambulation called guild-riding, the object of which was to extirpate the corn marigolds. On inspection of his grounds, every farmer was liable to forfeit a wether sheep for each stock of guild found amongst his corn. In the time of Henry VI. Sir Ralph Assheton was accustomed, on a certain day in the spring, to make his appearance in the manor clad in black armour, mounted on a charger, and attended by a numerous retinue, in order to levy penalties on those who had not cleared their lands of the obnoxious weed. The tenants regarded this interference as a tyrannical intrusion, and to this day a sentiment of horror attaches to the name of the Black Knight of Assheton. On the death of the guild-rider a small sum of money, 10s. (but afterwards reduced to 5s.), was reserved from the estate to perpetuate in an annual ceremony the yearly riding of the Black Knight.

Through the liberality of Mr. Abraham Smith, of Rosamondford, the interesting old churchyard cross, whose granite shaft for generations laid uncared for and forgotten in the farmyard at Treasbeare, has just been restored, and is now refixed in the graveyard of the parish church of Clyst Honiton. It stands in what was probably its original position, that is, a little south of the old western tower, and upon commanding ground overlooking the main entrance to the sacred lane. Like the ancient stem, the whole of the new portions are in fine grey Devonshire granite, and these consist of a triple approach of steps, octagonal on plan, over which rests a massive base. Upon this the old shaft has been placed *in situ*, and above is a bold and well worked cross, assuming the form of the many ancient examples for which Devonshire, and more particularly, perhaps, Cornwall, are so widely famed. The new work is carefully finished, and is finely double axed, but the old portions of the cross are left just as time has served them, with the wayworn lines of antiquity indelibly stamped upon their every cant and chamfer.

A meeting was held in the Cloisters, Westminster, on the 18th of March, to consider the proposed transfer

of Ashburnham House and its garden (the site of the Abbey refectory) to the governing body of Westminster School. It was resolved, on the proposal of Mr. H. S. Milman (Director of the Society of Antiquaries), seconded by Mr. William Morris, "That the alienation of the site of the Abbey refectory and Ashburnham House, together with that of the adjoining house and garden, from the Dean and Chapter, in whom they have been vested for 800 years, would be an irreparable injury to the Abbey, not only from an architectural and historical, but also from a national point of view, and this meeting therefore hopes that other means may be found to meet the legitimate requirements of Westminster School." It was proposed by Canon Protheroe, and seconded by Mr. F. C. Penrose, "That this meeting forms itself into a committee, with power to add to its number, for the purpose of making public the objections to the proposed transfer, and of taking measures to prevent its completion, due regard being had to the legitimate requirements of the school." At the request of the meeting, Mr. Arthur T. Bevan consented to act as hon. secretary. We sincerely hope that the efforts of this committee may be successful in stopping so lamentable a sacrifice of antiquarian associations.

We learn from Paris that the collection of antiquities of the Bibliothèque Nationale has just had restored to it some of the precious objects which were taken away when the Musée des Souverains was created at the Château of St. Germain. Among these are armour, fragments of dress, coins and medals, found in the tomb of Chilperic I., discovered at Tournay in 1653. The fauteuil of Dagobert and the Frankish Kings, also in this collection, has an interesting history. Sitting within its large compass, between two panther heads, the old kings were wont to administer oaths of allegiance, receive homage, and issue behests. Before that crude mass of bronze, cast here and there with gold, many a proud noble bent the knee in fealty. It was kept during several centuries in the treasury of the Abbey of St. Denis, but in 1793, when the monasteries were suppressed and pillaged, it found its way to the Palais Royal, where it was carefully preserved. It was from this heavy State chair that Napoleon I. distributed the first decorations of the Legion of Honour at the camp of Boulogne, May 15, 1804, and it had the honour of making the trip to the seashore in company with the casques of Bayard and Duguesclin. Among the other precious objects restored to the library, are a beautiful prayer-book of Henry II., in the French style of the sixteenth century; a book of the Gospels, in which Charlemagne read, and a manuscript volume on the Chevaliers of the Order of the Holy Ghost, with the autograph of Henry III.

Lanhydrock House, near Bodmin, the seat of Lord Robartes, was totally destroyed by fire on the 4th of April. The mansion was built in the early part of the seventeenth century, and was remarkable as being ornamented throughout by figures pendant from the ceiling or attached to the cornices, representing Scriptural events. The walls were hung with a large number of paintings by the first masters, most of which have perished. Approached by a noble avenue of sycamores, over two centuries old, interspersed and protected by

thriving young beeches, Lanhydrock was one of the most perfect ideals of a Jacobean or Tudor mansion (for its style was rather of the earlier period) in the West of England. The original structure was an exact quadrangle, to which the barbican, or gatehouse, was connected by two lofty walls. These walls were taken down and the southern side of the quadrangle, somewhat about a century ago, leaving a central building and two side wings, and the barbican wholly detached. The library was one of the most valuable collections of ancient divinity to be anywhere found, chiefly formed by an old Puritan chaplain. One of the rooms went by the name of Tregeagle, whose spirit is said to be condemned to empty Dozmary Pool with a limpet-shell having a hole in the bottom. The parish church, which is only a few feet from the west end of the mansion—the gap being almost filled with shrubs—was saved before any damage was done. Many of the pictures and books were removed to outhouses at an early stage of the fire, but these have been considerably damaged.

The work of the restoration of North Curry Parish Church has now been in progress for some time, and so extensive and thorough is the renovation wrought on the building, that when completed the structure will have the appearance of having been rebuilt, if not entirely remodelled. The church, a large cruciform edifice, consists of a nave, a north and south aisle, and chancel, transepts being attached to each of the latter. It is said to have been erected about the fourteenth century, but it was altered considerably about 200 years later. The south porch is exceedingly handsome, being built, like the rest of the building, of blue lias stone, with Ham stone dressings, with a groined stone ceiling, richly-moulded arches, nicely canopied, and an old sun-dial above them. The appearance of the church from every side is excellent, the buttresses on the south side in particular being very picturesque, heavy, and peculiar in their design. The pillars and arches are also very unique, having no capitals. The building is crowned with a richly-pierced quatrefoil parapet of Ham-hill stone, and in some parts with heavy battlements. Considerable alterations were made in the building in 1835, and about that time the pulpit was fixed. The tower, which is of octagonal shape, is being entirely rebuilt, at the intersection of the cross, on arches. The windows, with the exception of those on the south side of the tower, were large and handsome, mostly of the late Perpendicular period. On the north and south sides of the chancel were two full-length stone figures, brought from the north aisle. Since the commencement of the building operations some interesting relics of bygone times have been discovered. On the sloped roof of the porch many traces have been found of frightful mutilations wrought by a person named Carver, who had command of a portion of the soldiery of Oliver Cromwell, who committed depredations on many of the churches in this district, the parish church of Ilminster being amongst the number. Niches at each side of the church were almost entirely effaced by him, that on the south side being the most imperfect. These niches will now be replaced. The beautiful groined roof of the building is in many respects peculiar in structure. Part of the old decorations of gold and

vermilion and some of the bosses will be restored. It has been found necessary to take down the whole of the north wall of the church in consequence of its insecure condition, and the pillars on the north side of the aisle have been entirely rebuilt from its foundations. In removing the north wall the builders came upon the old clerestory, an interesting feature of the past, and this will be restored to its old position. In fact, no relics of local interest will be destroyed. A fine old Norman doorway is preserved and replaced on the north side. On the north-western portion of the building a little chimney has been discovered, and there are other evident signs of an apartment which at one time formed the residence of the priest, who must have lived in the upper part of it.



## Correspondence.

### ARCHÆOLOGICAL TOUR IN NORFOLK.

(iii. 26, 72, 143.)

I have read with much interest Mr. Hill's account of his tour in Norfolk, and only regret that his description of it is so limited as to omit many interesting details which must have presented themselves to his notice. Thus, he tells us that from East Dereham "we had an interesting ride to Elsing," but fails to tell us in what those interesting features consisted. There are two routes from Dereham to Elsing, one of which—perhaps rather the longer—far exceeds the other in matters of interest to an archaeologist. Leaving Dereham by the N.E. road, the traveller would pass through Hoe to Swanton Morley, the grand Perpendicular church of which could not fail to have given Mr. Hill, and my friend his companion, a good hour's work. It stands on the crest of a hill, the river Wensum winding beneath, the background being filled in by the woods and lordly mansion of Bylaugh Park. Passing a waterfall and a few well-to-do farm-houses, he would have arrived at Bylaugh Church, standing close down by the brink of the river. This tiny church has been so terribly modernized ("beautified," I think a tablet recording its renovation calls it), that internally no traces of antiquity remain—except this: an excellent brass, date 1471, to Sir John Cursun and his wife, the female figure being a good specimen of the butterfly head-dress. With the exception of one out of four shields of arms, and a bit of one of four scrolls with which the stone is studded, the brass is quite complete. It is with regard to this scroll that I am tempted to pen this brief letter. It bears but one word—"Yeuk," the meaning of which (the Rector tells me) proves to be a mystery to antiquaries. The word sounds Dutch or Flemish, and doubtless is obsolete, but perhaps some of the readers of *THE ANTIQUARY* will be able to supply the English equivalent. The figures measure 3½ feet.

Bylaugh is the next parish to Elsing. I hope when there, Mr. Hill did not omit to pay a visit at the Hall or Manor House, with its moat, swans and peacocks, its chapel and banqueting-hall. Although traces of antiquity are now but few, it is well worth a

visit; and its owner (a descendant of the Sir Hugh Hastings whose brass in the church is so well known) is most kind in allowing stray visitors to inspect it.

I am much afraid that Mr. Hill took the less interesting road from Dereham to Elsing—that in the direction of Norwich; in which case he would miss both Swanton Morley and Bylaugh. I hope that he, accompanied by his late fellow-traveller, will pay Norfolk another visit this summer, and if in this neighbourhood, will not fail to look me up.

B. J. ARMSTRONG, JUN.

East Dereham.



### HOME OF THE DE LA POLES AT HULL.

Not long ago the Council of Hull passed a minute for the destruction of an historical landmark—namely, the counting-house in High Street, and also, the dwelling-house, which, historians state, was that of Hull's great benefactor, Sir William De la Pole. The old timber-and-plaster-built house, with its quaint, carved corbels, so long tenanted by the colonial firm of Messrs. Des Forges, is doomed. Is it not a pity that here, in Hull, we cannot follow the practice adopted on the Continent, &c., where relics of local ancient fabrics are collected and placed in some public building provided for them, by which means future generations may be able to see something in connection with the history of their forefathers? Those curious old carved figures supposed to represent the twelve Apostles, if they were saved from destruction, would, at a future day, when the building has long passed away, show the style of house decoration that once existed, and likewise be valued as the remains of a building wherein rose a mercantile family, one of whom—named William De la Pole—became the first mayor of Hull, and was proclaimed by King Edward, in 1332, "Mercator dilectus noster." His son Michael finished and completed that noble charity, the Charter House, by which the name of De la Pole will be ever remembered as that of the earliest and the best of Hull's benefactors. It is very sad to find how, one by one, the old landmarks of early Hull are disappearing. Nearly all the old dwelling-houses in the High Street, with their curious internal carvings and external "merchant marks" with dates, have passed away, and not a stone has been left to tell where they stood. If they had been preserved and collected, how interesting they would have proved to future generations? Only the other day a most beautifully-carved old Gothic doorway was demolished in the George Yard, for want of some official body taking possession of it. A most interesting history was attached to this door. It is now buried under the foundation of a new building. We all know that, through the demands of commerce, new building sites are more valuable than venerable old piles which stand on them, and the old must make room for the new; but relics of famous old historical buildings should be preserved, because they bear witness to the history of our ancient seaport. Very shortly another building will be carted away. I allude to the Grammar School. At that place there are a number of curious old stone "merchant marks" externally, and ancient remains

internally, besides a portrait of the good William Gee, merchant and benefactor. All of these will be swept away, and when removed the school wherein were educated so many eminent personages will be soon forgotten. The Dean of Westminster, when in Hull, saw some of those old houses. He pleaded for tablets to be placed on the new buildings when erected, to point out to antiquaries and visitors where once those historical structures stood, whose associations reach back to remote centuries, and which once enshrined memorable events in connection with the rise and progress of the port of Hull. I trust he may not plead in vain.

JOHN SYMONS, M.R.I.A.

Hull.

### ANCIENT WILLS.

The discussions in your columns as to the best method of securing the preservation of parish church registers from injury induce me to address you on the kindred subject of Ancient Wills. Some year or two ago I was engaged in making searches in the Worcester Registry, and was then surprised to note the, to my mind, hurtful manner in which many of the early wills—say, *ante* 1600—were treated. A considerable number of them seemed to me to be permanently injured, probably through the negligence of past generations; but there is no reason why even now steps should not be taken to secure them from further damage. The *modus operandi* still employed in the keeping of these is simply this: About a dozen wills are fastened together in the most primitive fashion, then rolled or folded and wrapped in paper. The damage done in this way, more especially to the seals attached to the wills, must necessarily be considerable, and so long as this practice continues, will increase year by year. The early indices are also very incomplete, and compare most unfavourably with those of later years, upon which care has been bestowed. These later are arranged with surname, christian name, and place of abode; but the former afford most fragmentary information—generally the surname of the testator alone, without any other clue to the searcher whatever. The result of this is that any one searching for a particular branch of a family bearing a surname of frequent occurrence has to wade through the whole of the wills under that name before he can satisfy himself that none have been overlooked—thereby causing considerable expense in the shape of office fees, and doubtless in many cases discouraging genealogical pursuit by this irksome and expensive process.

Of the early wills examined by me the majority appeared to be written on small sheets, and therefore would come within the compass of any ordinary size of book.

If I might be allowed to do so, I would make the following suggestions:—

1. That all the wills before the year 1600 (or later if thought desirable) be carefully examined, repaired, and bound in volumes for easy reference.
2. That the indices to such wills be carefully revised, and the surname, christian name, and place of abode of the testator added in every instance.

The matter is one of national importance, and I trust the facts above stated will cause those interested in our ancient records to take steps to put an end to this deplorable state of affairs.

In making these remarks, I should wish it to be understood that I do not attribute the least blame to any of the officials at the Worcester Registry, from whom I received every courtesy, and who, doubtless, have kept the MSS. as well as, and probably better than, their predecessors. I mention Worcester as my experience lies there, but my remarks are intended to apply to the whole of the registries throughout the kingdom, of which I take Worcester to be a fair example.

S. G.

### THE PARR FAMILY.

(iii. 186.)

As to the information required by Mr. Frank Parr, of Ledbury, respecting the Parr family, it occurs to me that, in Henry VII.'s time, a John Parr held on Dunsford Manor, by copy of Court Roll from the Priory of Merton, "one tenement and one virgat of land called Baldewyns," situate on the east side of Merton Road, in the parish of Wandsworth, where Dunsford House afterwards stood; and that in Elizabeth's time another John Parr, who was the Court embroiderer, and who probably was grandson of the above, was possessed of a copyhold residence and some land on the east side of High Street, Putney. Whether or not these Parrs came from Lancashire or Devonshire I cannot say.

While writing, I may as well make known that John Parr's "tenement and virgat of land" in Merton Road, Wandsworth, became, in Henry VIII.'s time, the copyhold and residence of a sheep-farmer and wool-merchant named William Wellyfed, who, about 1508, married Elizabeth Cromwell, the youngest daughter of "Walter Cromwell, the blacksmith of Putney." The latter was also a brewer, a fuller, a sheep-farmer, and a wool-merchant. He carried on his business as a *fuller* in Merton Road, Wandsworth, where Dunsford Farm now stands. His son was the famous Thomas Cromwell, Earl of Essex, the *Malleus Monachorum* in Henry VIII.'s time. I purpose to publish shortly a small book concerning this family, of whom hitherto nothing has been known.

JOHN PHILLIPS.

2, Disraeli Road, Putney.

### OLD GLASGOW.

THE AGE OF THE CATHEDRAL.

(iii. 186.)

The renewed remarks of Mr. Honeyman under the above heading do not appear to me really to touch the point at issue between us. The matter in dispute does not refer to mere variations within the building, as now extant. It relates to certain special features previously noted, between which, by a process peculiar to himself, Mr. Honeyman endeavours to establish not only identity in point of date and style,

but also the most intimate structural correspondence. This attempt is, and must ever be, impossible. Mr. Honeyman attempts to twist my words so as to obtain certain admissions of error, but such admissions I emphatically repudiate. The assertion of absolute accuracy I meet by simply reiterating the proof already given, and beyond this, without the power of illustration, I cannot go.

I beg also respectfully to decline the proposed prandial and post-prandial mode of settling questions, either as to the building or the bill.

W. G.



### SLOPING CHURCH FLOORS.

(iii. 189.)

Referring to the letter of your correspondent J. G. Raynes on this subject in your last issue, I append a list of churches with sloping floors, and I think it will be found on investigation that the falling nature of the ground, whether from east to west or from west to east, has been in these instances the sole cause of this peculiarity. It may be noted, in passing, that the old mediæval builders were unquestionably quicker in seizing upon and using æsthetically such accidental helps as this than are we moderns. Their minds were fastened more upon their art than upon symbolism. The steep slope up from west to east to the altar in such churches as that at Guildford is very impressive. (1) The Cathedral of St. David's, originally a rise of 3ft. 6in. in the nave alone; (2) Berkswell Church, Warwickshire, rise up to chancel 5 or 6 feet; (3) S. Kenelm's Church, Romsley, Warwickshire; (4) Much March Church, Herefordshire; (5) Milton Church, near Whalley, nave floor sloping from west down to east; (6) Knaresborough Parish Church; (7) East Dereham, Norfolk; (8) St. Albans Abbey; (9) Guildford Parish Church, steep slope up from west to east; (10) Stoke Church, near Guildford; (11) Adisham Church, near Canterbury; (12) Ford Church, near Arundel, Sussex; (13) Mary Church, Devonshire; (14) Brookland Church, Kent; (15) Badingham Church, near Framlingham, Suffolk, slope up from west to east of 6 feet; (16) Hingham Church, Norfolk, fall from west to east; (17) Bruton Church, Somerset; (18) Youlgrave Church, Derbyshire, and formerly (19) Bakewell Church, slope from west down to east; (20) S. Brannock's Church, Braunston, near Barnstaple; (21) Ashburnham Church, Sussex, with flights of stairs up to the end; (22) Badingham Church, Suffolk.

HENRY TAYLOR.

S. Anne's Churchyard, Manchester.



### THE ST. CLAIRS OF RAVENSCRAIG.

(iii. 121, 169.)

"The St. Clairs, of whom the Earl of Rosslyn is the chief representative." Surely this statement is hardly accurate, and is founded on the common error that possession of certain estates is equivalent to representation in blood. The representation of the St. Clairs is vested in three branches, of which the eldest, as is well known, is now represented by

Mr. Anstruther Thomson, of Charleton, while Lord Rosslyn represents one of the younger branches. Nor is this a mere empty honour, for it has been held that Mr. Anstruther Thomson is entitled to the original Barony of Sinclair. The Ravenscraig estates went with the elder branch till 1789, when they passed to Lord Rosslyn's ancestor, but, obviously, did not carry with them the representation of the Sinclairs.

The Peerage abounds in similar cases. The present owner of Alnwick Castle, though Duke of Northumberland, is neither heir male nor heir general of the house of Percy. The great Earl of Strafford is now represented neither by the Byngs, who have his title, nor by the Wentworth Fitzwilliams, who have his estates, nor by the Vernon Wentworths, of Wentworth Castle, but by his lineal descendant, Lord de Clifford, though there remains no outward trace of the connection.

J. H. R.



### GREEN INDEED IS THE COLOUR OF LOVERS.

(iii. 191.)

Although Longfellow and Shakespeare frequently speak of green as the colour appropriate for jealousy, yet has not yellow generally been used to signify jealousy and inconstancy? Alphonse Karr, in his *Promenades hors de mon Jardin*, à propos of the Italian words *color giallo*, casually remarks upon this meaning of the colour recognised in France at the present day: "On me désignait les fleurs jaunes par deux mots que j'entendais toujours ainsi, 'couleur de jaloux.' Cela ne m'étonnait pas beaucoup: il est convenu en France qu'on porte en jaune le deuil des inconstants."

CHARLES L. BALL.

Chatterton, Cambridge.

[For further information respecting this subject, see *Notes and Queries*, 6th series, vol. i. p. 81.—Ed.]



### THE BOOK, BY MRS. SERRES.

I am very anxious, in the interest of historical truth, to have an opportunity of consulting a little volume published by Mrs. Serres, published before she put forward her claim to be Princess Olive of Cumberland. Its title is—*The Book of Procrastinated Memoirs: an Historical Romance*. By Mrs. Serres. 12mo. 1812.

It has nothing to do, I believe, with that well known work, *The Book of Delicate Investigation*, of which I have many editions. Any information as to where a copy of Mrs. Serres' "Book" may be seen will confer an obligation.

WILLIAM J. THOMS.

40, St. George's Square, S.W.



### WELSH GENEALOGY.

What were the arms borne by Rhys ab Madoc ab David, Prince of Glamorgan, A.D. 1150? What relation was he to Jestyn ab Gwrgant, King of Glamorgan, A.D. 1091?

F. R. DAVIES,

Hawthorn, Blackrock, Co. Dublin.



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Spencer's Things New and Old, a Storehouse of Allegories, Adages, Similes, &c., from the learned of all ages; very curious, 2 volumes, 7s. post free.—The Orkneyinga Saga, translated from the Icelandic, scarce, 7s. post free.—Manufacturing Arts

in Ancient Times, by J. Napier, F.S.A., 2s. 6d. post free.—Wm. Clay, 31, Panmure Place, Edinburgh.

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Brash's Ecclesiastical Architecture of Ireland.—Rev. W. A. Leighton, Luciefelde, Shrewsbury.

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Ainsworth's Tower of London, 8vo. Illustrated, 1st edition.—Ruskin's Lectures on Architecture and Painting, 1st edition.—Joseph Lucas, Claremont House, Cawley Road, South Hackney.



# The Antiquary.



JUNE, 1881.

## Westminster Abbey.

THE LOST CHAPEL OF ST. BLAIZE.

By HENRY POOLE, Master Mason of the Abbey.

**T**HE mistakes and confusion which, in modern times, have arisen on this subject, from about 1772 onward to the present, have caused me to make the following study.

For more than a century the Chapel outside the south wall of the south transept (that is, in the space which is sometimes called "the Slipe") had always been deemed to be the Chapel of St. Blaize. In 1821 Dr. Milner had declared the mural painting over the Altar of that Chapel to be the figure of St. Faith; but he still called it the Chapel of St. Blaize, and it has retained that name up to the present time, being called by both names indifferently.

It was not until the restoration of the Chapter House in 1866, when the Chapel was opened out and repaired, that it arrested attention, and then it was called, by preference, the Chapel of St. Faith; but still the other name clung to it, because it was thought that one name had properly succeeded the other.

My study commenced soon after, by reading carefully all that Keepe and Dart say about it, and considering Dart's plan. It soon became evident—that the Chapel of St. Blaize had been built on the original floor of the south transept, and on the south side of it—that it had been totally demolished, without leaving a vestige, and that gradually all recollection of it had passed away, without even a legend of its former place.

The following are the steps whereby the Lost Chapel of St. Blaize has been resuscitated:—

VOL. III.

Dugdale's *Monasticon* is wholly silent thereon, nor does the author give the least clue to it in his plan of the Abbey, although he must have seen some vestiges of it in 1655, when his plan was made.

Henry Keepe, in his *Monumenta Westmonasteriensia*, 1682, writes:—

In the South Cross, where the Dial and Clock stand and the place made use of at present as a Revestre, was formerly a Chappell dedicated to St. Blaize, in which Chappel Nicholas Littleington, Abbot of Westminster, was buried in the year 1386, after he had governed the Monastery twenty-five years. And Edward, a Monk of Westminster, who was son of Owen Tudor by Queen Katharine, the widow of Henry V. and daughter of Charles VI., King of France. He was brother to Edmund, Earl of Richmond and Uncle to King Henry VII.

He also writes:—"Dean Benson was buried as you go into the Revestre."

The important work of J. C. (that is, John Crull, M.D., F.R.S.), *The Antiquities of St. Peter's*, first published in 1711, refers to St. Blaize's Chapel. He says:—"Abbot Littleington "was buried in a Chappel of this Church, formerly dedicated to St. Blaize, but made use of at present as a *Revestre*"—p. 8. Later on he speaks of Dr. Outram's monument being adjacent to St. Blaize's Chapel or the *Revestry*, p. 234; and in p. 233 he speaks of the monuments of Shadwell and St. Evremond being attached to the walls of the Chapel; and to the graves and gravestones of Abbot Littleington and Owen Tudor being within the Chapel; and again he calls the Chapel a "*Revestry* just under the clock and dial."

John Dart is the next trustworthy writer on the subject. *Westmonasterium: or, The History and Antiquities of the Abbey Church of St. Peter's*, 1723—aided by his "Ich-nography or Plan" thereof, from which the annexed draught and extracts are made—seems to furnish all the information that is necessary fully to arrive at a conclusion on the place, size, form and adjuncts of the Chapel.

In considering these extracts, it will appear strange that, with such exact information, nearly all writers subsequent to Dart should have been misled into error as to the exact place of the Chapel, and that no plan of theirs appears without a repetition and confirmation of the error.

R

Dart writes thus (vol. i. p. 41):—

The Chapel of St. Blaise, a place in the South Cross, enclosed on the East Side with a Stone Wall, and fronting the Cross, inclos'd with Wainscot, now made use of as a Revestry. It is a great pity this Inclosure was never taken away, it being a scandalous Blot on the Beauty of this part of the Church; and a place for the same Use may, with more Convenience, be made in some Square of the Cloysters, where there may be a regular Procession of the Choir, with the Prebends, whereas now the South Cross is made a News-Walk by the Singing-Men, till the Sub-Dean or any of the Prebends come; who then in a hurried confused manner run different Ways to get to their Seats in time. . . . In this Chapel of St. Blaise was an Altar formerly, at which, whoever heard Mass, had Indulgence granted for the Space of two Years and twenty Days.

Again, in the same volume (p. 64), he further writes:—

At the South-end of this Cross is the Chapel of St. Blaise, where stands the Clock, and is now used as a Vestry; but the old Revestry is beyond going on one side of this Chapel to it; for the Chapel of St. Blaise was square, and surrounded with a Stone-wall as the East-end now is, till the Wainscot was lately placed, to part it quite off to the West-Wall, before which the Way to the Revestry lay open to this Cross-Isle on one side of the Chapel.

In his account of the Benefactors of the Abbey, he speaks of Abbot Littlington's many works and gifts, and finally adds:—

To his Chapel, Vestments, Chalices, Incense Pots, Cruets, Bells, Vessels for Washing Feet and Pixes all of Silver-gilt.

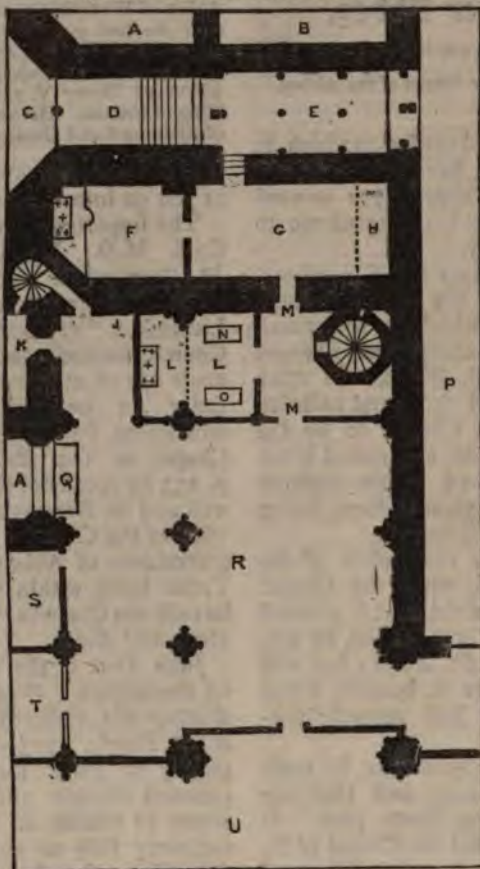
In other parts he thus alludes to the same Chapel:—"The Entrance to the Vestry, or that used as such." "In a corner adjoining the Partition of which Vestry is Dr. Triplett's monument." And "Before the Door going into the hither Vestry." And Dean Benson

"died 1549, and was buried in the South Cross as you go to the Revestry." And finally he says:—"Abbot Littlington was buried in the Chappel of St. Blaise in the South Cross of this Abbey, and insculpt'd in Brass on his tomb was this Inscription . . ." This last statement somewhat confirms the supposition that Abbot Littlington was the founder of the Chapel of St. Blaise.

It is worthy of note at this point, that the Chapel is named in the *Cartulary of Westminster*, in the possession of the late Sir Charles Young, of the College of Arms, and published in Dean Stanley's *Memorials of Westminster Abbey*, where seventeen brothers and three lay persons are named as Benefactors and Renewers to the ten Altars and other objects named therein. Among these so named, Richard Merston, the Prior, is recorded as having had made an Altar and its belongings for the Chapel of St. Blaise at the cost of one hundred marks.

Now, collating all

THE SOUTH TRANSEPT  
WESTMINSTER ABBEY,  
SHOWING THE PLACE OF  
THE LOST CHAPEL OF ST. BLAIZE.



A, A, External Areas or Yards.  
B, Treasury.  
C, Chapter House.  
D, Vestibule.  
E, Interlocutory.  
F, Chapel of St. Faith.  
G, Old Revestry.  
H, Cope Rack and Bridge.  
I, Turret Stairs to Bridge.  
J, Edmond Spencer's Monument.  
K, External Area of East Portal.  
L, L, Altar and Chapel of St.

Blaize, afterwards the Hither Vestry.  
M, M, Way and Entrance to Old Revestry.  
N, Grave of the Monk Owen Tudor.  
O, Grave of Abbot Littlington.  
P, East Walk of Cloisters.  
Q, Geoffry Chaucer's Monument.  
R, South Arm of Cross.  
S, Chapel of St. Benedict.  
T, T, Ambulatory.  
U, Quire.

the information given in the extracts, let it be applied to the plan annexed, which is partly copied from Dart's *Ichthyography*.

Complete this plan by adding the west wall to it, thereby forming a square, as described by Dart.

Place an Altar on the east side.

On the floor within indicate the raised dais, and in front of that place the tombs or gravestones of Abbot Littlington and Owen Tudor.

Show the door in its proper place—the middle of the west side—and before that entrance place the gravestone of Dean Benson.

In the cancellated wainscot-screen of the western area, place a door to enter the area, serving for the choristers and officers to go to the hither vestry, to their so-called newswalk, as well as to go to the Old Revestry, then abandoned as such.

And now we have every particle of the information realized, and the whole story made consistent and complete.

To advance still further. Imagine the Chapel to be surrounded, not by the thin screen, as indicated by Dart in this and all the other plans of the Chapels, but by a wall of stone, as he describes in the text, of good substance, and like those yet remaining in the Chapels of St. Nicholas and St. Paul, and also like that recently discovered and restored on the west side of the Chapel of St. John the Evangelist, with open work where suitable and practicable, and with an embattled and carved cornice. At the two extremities of the north side, imagine the angles strengthened and beautified with clustered pillars and bases and capitals, harmonizing with the main pillar between them, but of a style suited to the period of Abbot Littlington. The authority for this latter feature has been overlooked, but attention will perhaps be called to it on a future occasion.

The peculiar position of the Chapel gave it special advantages. It would probably be the best lighted of all; it would also be the driest and warmest, for it was wholly within the area of the Abbey and not connected with any external wall. Abbot Littlington would doubtless embellish it, both within and without, with refined taste and great grandeur, and would make provision for its main-

tenance, as he then thought, for ever; and thus it must have remained until the dissolution of the Monasteries.

Thus the Chapel of St. Blaize became peculiarly well suited for communication with the Dormitory, enabling the infirm and sick occupants there to perform their daily duties in the Abbey with the least exertion and inconvenience.

And now let us take into consideration its remaining history.

The dissolution of the Monastery, in 1542, and the consequent dispersion of the monks, was immediately followed by the spoliation of its architecture and the appropriation of its treasures by the King. It is not unlikely that these and other treasures of the Abbey were securely stored at first in the safe depository of St. Faith's Chapel and in the Old Revestry, both within the same massive walls. It is known that the two entrances to this chamber were so strongly guarded by doors as to be almost impregnable. The door next the transept was threefold; the middle one, 4 inches in thickness, yet remains; the inner one, of good substance, remained until the recent restoration of the Chapter House. At that time the small doorway on the southern side was re-opened, after having been walled up for many years. There was then found a sliding beam of massive oak lying in a square groove in the wall at mid-height of the door. This sliding bar would have been used by drawing it out from its long groove, and fixing it at its end in a mortice at the other jamb of the door, and so the door could not be forced open without the destruction of the stone wall. The groove on one side of the doorway and the mortice on the other still remain. The large two-light windows of St. Faith's Chapel were at the same time opened, after having been walled with brickwork for many years. They were found to be strongly guarded with iron bars, thus helping to preclude stealthy entrance. This renders it probable that the chamber may have often served as a special place of safety, and as such was adopted by the King for the temporary deposit of valuables. Hence, perhaps, the application of the name, "King Henry VIII.'s Chapel," as mentioned by Dart, and the total oblivion of the proper name, "St. Faith."

It may not be inopportune here to mention the discovery, made whilst this page is being written, of the same system of barring the outer doors on the north side, as that just described on the south. The opening of the western doorway of the North Porch, and those of the double doors to the grand portal in the middle opening, are found to have had similar solid beams of timber, probably oak, sliding in grooves 6 inches square. A groove of the last opening has been probed to a length of 10 feet 9 inches, to receive the sliding beam of that length to protect a door of 7 feet 2 inches wide, so that 3 feet 7 inches of the beam remained in the groove to give it steadiness as it was drawn forth. Nothing less than the force of a mighty battering-ram could have overcome such protection.

The Chapel of St. Faith was, of course, abandoned, and the part west of it, which soon after was called "the Old Revestry," ceased altogether to be used as formerly. The whole of it probably soon became a dark lumber room. Its large window next the Vestibule, and its little doorway next the hatch of the ancient Interlocutory of the Monks, were blocked up and all knowledge of their existence ceased.

The Chapel of St. Blaize—being much better suited, even in its imperfect condition, as a Vestry, there being abundance of light, with seclusion—then probably became the Choristers' Vestry; and the area west of it, being enclosed with wainscot, served the Singing-men as a place of assembly and as a promenade, which at last caused repeated complaint. There is no means of judging when the entrance and western wall of St. Blaize's Chapel were removed. They did not exist probably either in Crull's or in Dart's day. The removal of the eastern (the Altar) wall of the Chapel took place about 1723, when Gibbs, the architect, and Rysbrack, the sculptor, removed the eastern wall and part of the northern wall with its corner pillar, to erect the monstrous wall between the detached main pillar of the fabric and the corresponding wall half-pillar southward. To this they attached the magnificent monument of Matthew Prior. Thus, one-third of the space of the ancient Chapel became absorbed in the east aisle of the Cross.

Thus seems to have begun the erection of enormous walls and corresponding monuments, which continued throughout the eighteenth century, thereby shutting out light, obstructing the grand view of the ancient architecture, and causing damage and destruction to it, to the great detriment of the magnificent beauty of almost all parts of the Abbey.

At short intervals thereafter were erected the monuments of Shakespeare, 1740; the Duke of Argyle, 1743; and the Atkins family before 1750. Before the erection of the Argyle monument the total removal of the circular turret-stairs in the south-west corner of the transept took place. It is shown in Dart's plan, but nowhere alluded to. This staircase, perhaps coeval with the Chapel, led upward to an arched passage formed in the thick wall above, of which the head is yet visible, and following southward on the bridge over the Cope-racks of the Old Revestry to the ancient Dormitory, now the Library and School. The turret was in no way connected with the Chapel of St. Blaize. It was separated from it by nearly half the width of the body of the Cross.

It is yet remembered that early morning prayer took place near to the western wall of this transept, and that there stood the Poore's Table, at which was the distribution of food and alms. This may have been the modern continuation of the ancient practice.

This state of the south transept remained for another half century, for such is indicated by a writer in 1772. In the *Gentleman's Magazine* of that year, "Crito" writes, in page 517 :

No one can enter the south cross of the Abbey at the east door which leads from Old Palace Yard without being shocked at the awkward projection of a chapel fronting the door, called St. Blaize's, now made use of as a vestry, which Mr. Dart long ago thought a scandalous blot, in this part of the Church. . . . It is a great pity (he adds) that this enclosure was never taken away, as a place may, with more convenience, be made in some square of the cloisters where may be a regular procession of the choir with the prebendaries. This alteration, I have heard, was intended by Bishop Atterbury when Dean. . . . The monuments of Spencer, Prior, Shadwell, the Duke of Argyle, at present fixed against the walls of this chapel, the north and part of the east wall of the cross now blockaded by the Chapel, and also against a pillar now enclosed by it.



The writer proceeds with other acute strictures, among them a remarkable prediction, fulfilled literally within the last five years, to which attention may be directed in the future.

"Crito" was evidently unfamiliar with Dart's *Westmonasterium*, or he would not have been ignorant of the alterations of St. Blaize's Chapel in 1723. He doubtless believed that the large wall of Gibbs, of that date, was the ancient wall of the Chapel. It proves, however, that the existence of the Chapel was then entering into oblivion, partly caused by the confounding of the names of "the Old Revestry" and the hither Vestry of the post-Reformation period of the later Choir.

This recommendation of "Crito" was probably soon acted upon by the removal of the wooden enclosure and the remainder of the northern wall of the Chapel. The whole of the south transept thus became free, enabling the public to see the former monuments and the many which soon followed. But the Choristers were now driven to the old Revestry and St. Faith's Chapel, which from that time until the restoration of the Chapter House became the modern Vestry. In succession to this, when the Chapel of St. Faith was restored, the Choir betook itself to the chamber under the organ, and then to the south tower at the west end, from which it is about to be removed to a new Choristry formed at the north end of the garden of the Deanery behind the monument of Dean Spratt, the access to which is by a doorway, with steps upward, in the wall of the next compartment westward.

The following extracts may help, in further elucidation of the error and confusion on St. Blaize's Chapel, and their retention and confirmation by succeeding historians.

Thomas Allen's *History of London*, 1828, vol. iv. p. 126, says :—

Before we quit Poets' Corner, we must not omit to take some notice of the present Vestry, called "The Chapel of St. Blase." It is entered by a strong wooden gate immediately under the great south window, and is a dark, damp, and gloomy chamber, in great part filled by large wooden presses used to hold the surplices of the choristers, &c.

He evidently is in this tainted with the then all prevalent error that the old Revestry

westward and the Chapel of St. Faith eastward formed and really were the Chapel of St. Blaize. In an asterisked note at the foot of the page he makes the following quotation :—

The site of the old chapel of St. Blaize is occupied by the tomb of Shakespeare, &c., in Poets' Corner, says Mr. Malcolm, but on what authority I know not ; neither do I think correct in thus correcting his first statement, which is, that this vestry is in fact the site of that chapel.—BRAYLEY.

With this uncertainty of such an historian as Malcolm, and the unaccountable ignorance of such a writer and antiquary as Brayley, it is no wonder that the error has become confirmed by all their successors up to the present time.

It is hoped that the foregoing quotations and the accompanying illustration, together with the observations thereon, will have the effect of throwing some light upon the matter, and clearing away the many errors which have been fallen into regarding this very interesting but lost Chapel of St. Blaize and its surroundings ; and that there will no longer be any ignorance or doubt as to the true position of the ancient Chapel.

It is also hoped that the introduction of the subject may lead to an enlargement of the interest now being taken in the Antiquities of the Abbey of St. Peter at Westminster.

I have been tempted here and there to diverge a little from the path on which I started ; but all these divergencies are not alien to the main subject, and they will thus obtain a record for which an opportunity may not again be presented.

### Old English Customs still surviving on the European Continent.



HERE is one department of archaeology, or rather folk-lore, which has not as yet (as far as I am aware) attracted much attention, but which is especially interesting as illustrating both what certain points of English

medieval life were like and also the laws affecting the survival of customs generally.

Even a superficial study of Old English books and antiquities must bring before our minds the fact (strikingly stated in not a few antiquarian works), that there was a very great difference between English home-life in the Middle Ages, and even in the Tudor and Stuart periods, from our own; in other words, that there are a great number of Old English customs and institutions of the fifteenth, nay even of the sixteenth and seventeenth centuries which have now almost or in some cases entirely died out. This may be accepted as an axiom proved beyond a doubt by overwhelming evidence.

The question however remains, "If these customs have become extinct in England have they also perished throughout Europe?" which is intimately connected with another question, "Why have these Old English customs died out?"

As to the first it involves the inquiry:—

1. If the customs were purely English? If so, they would probably not be traceable on the Continent. As a matter of fact, however, I am inclined to regard the peculiarly English customs as just those which have best survived.

2. If they were not purely English, did the cause which effected their destruction extend to other lands?

3. Do any old European customs exist in England which have died out on the Continent?

The main reasons, I conceive, for the destruction of old customs in this country are:—

1. The influence of what we call civilization and progress. A railroad age is inclined to despise old ways and so laugh them down, and even the eighteenth century had little sympathy with the Middle Ages (less so in some points than our own has). Old customs became unfashionable and then ridiculous, and so were laughed out. But all Europe has not that keen sense of humour of the English nation. In many a Continental village, people (even to their costumes) have made little change for centuries. The primitive character of many of the peasantry in out-of-the-way parts of the Continent, even

in France or Germany, as well as in Southern or Eastern Europe, far exceeds anything which ordinary Englishmen would expect. These people go on in their own ways, and do not mind being laughed at for not being up to the fashions of the nineteenth century; nay, some of them, at least in Eastern Europe—*e.g.*, Roumania and Galicia—have certain habits and costumes not only of the Middle Ages, but which are probably only slightly modified from those mentioned in the Latin or Greek classics, and which may be anterior to the Christian era. For an Englishman or a Welshman to appear in the costume of an ancient Briton would be worse than ridiculous, and yet the tall Scythian fur cap, the sheepskin tunic with its leathern girdle, the sandals with their leathern bands up the legs, are all to this day in use in the plains of the Vistula and its tributaries.

2. Religious prejudices or opinions have had a great deal to do with the destruction of ancient usages in England, not only of such as are of a markedly religious character (and these include a large section of the holy day observances), but some of not a special religious type, but which the Puritans regarded as objectionable—*e.g.*, the dancing round the Maypole (restored, indeed, under the later Stuarts, but never to its pristine glory). In countries where the influences of the Reformation were weak, it is manifest that ancient religious customs are likely to survive, unless much opposed to the spirit of our nineteenth century.

3. The insular position of England has had a good deal to do with the stamping out of old usages, as well as of wolves and many other things which English public opinion has objected to. It sounds strange to hear of wolves being killed lately within a hundred miles of Paris, and yet having been stamped out of England for many centuries. The simile may sound inappropriate, but it only instances the ease with which things can be stamped out of an island compared with the difficulty of suppressing them on a continent.

If we consider these three points we shall not be unprepared for the discovery that not a few of the customs of the "Merry England" of the fifteenth or sixteenth century, which

have long died out among us, or even been forgotten, except among the learned, are still in full usage in many out-of-the-way parts of Europe. A few illustrations may be interesting not only for themselves, but as opening a fresh field of research.

I.

*Customs relating to Days.*

*New Year's Day.*—An interesting and tolerably voluminous article might be written on the history of New Year's gifts in England under the Tudors. The custom existed, it seems, among the Anglo-Saxons, and in later days Henry III. made it a very profitable one. However, it is dying out with Englishmen (under the influence of Christmas boxes). It is needless to say that on the Continent it is still a most important feature of domestic and social life—*i.e.*, in France, Germany, and most other European countries.

The *Epiphany* custom in Devonshire of drinking cider to the apple trees has, perhaps, an analogue in the Polish custom of the farmer going round to each tree threatening it with his hatchet if it does not bring fruit. Both are probably heathen in origin.

The *Carnival* was kept up in old England, it seems, with practical joking, &c. (*vide* Aubrey's *Remains*, p. 41). The importance of the Carnival abroad needs no illustration. The only popular English survival of the old Carnival customs I have noticed is the Cornish usage of playing practical jokes on Shrove-Tuesday—*e.g.*, tarring windows, unhooking gates, knocking at doors, &c.

Ash-Wednesday, of course, is connected with its name only by tradition. The Continental Ash-Wednesday is much nearer the old English than ours is. The same may be said of Mid-Lent and Palm Sunday observances, which must have been features in English life in the Middle Ages.

As for Easter Eggs the custom seems reviving with us, but it never slackened on the Continent. The collection of Easter eggs in Cracow Museum is quite a study.

The decking the outside of houses at May-day, which once prevailed in England, has a parallel in the decking of the outside of houses, barns, &c., with greens at Whitsun-

tide in some parts of the German empire. As for Midsummer Fires, out of Cornwall they are now, I believe, rare in England, but are common enough still in many parts of Europe.

II.

*Customs at Meals.*

One of the most important matters of domestic life is, in most households, the meals; and, therefore, the customs relating to meals must have been among those which most affected the home-life of Old England. It is needless to say that many of the customs at meals in this country during the Middle Ages differed essentially from those now prevailing. More of them, however, survive in foreign lands than may be supposed.

1. *Wine or Beer at Breakfast.*—If there is any custom especially repugnant to our modern notions (saving the eating without forks), in Old English meals, it is the use of the flagon of ale or of the wine-flask at breakfast. Yet it is known that even the great ladies of the Elizabethan age took beer with their breakfasts. Probably not one in a million Englishmen now follows daily this use; but in France, it is needless to say, that not merely men, but ladies, take wine, if not beer, for their *déjeuner*. In thousands of country-gentlemen's houses abroad the breakfast-table is still adorned with bottles of wine and glasses, just as in the gentlemen's mansions of Old England in the days of Henry VIII. Tea and coffee have not yet won their sovereignty at breakfast in other lands as soon as in England.

2. *Upper Servants at Meals.*—Another characteristic difference of Old English from modern society was, that now the family breakfast or dinner includes only the relatives of the head of the house and visitors residing there. On the other hand, a mediæval family included the chief retainers of the baron, the apprentices of the master-tradesmen. This idea still lingers in some parts of the Continent. Not merely does the master-tradesman dine with his employes, but the country gentleman or noble in some remote districts has his stewards and chief servants with him at dinner. A family, as an instance, which



(according to English notions) we should calculate at eight or nine persons, is thus made to include above twenty, not merely the relatives of the noble head of the house and his guests being included, but the chief servants also, all sitting at supper together according to order of rank, just as in Old England some sat above and some "below the salt." If the territorial idea of the feudal system be, as is sometimes said, better maintained in England than elsewhere, the personal side of feudality is stronger in the German, and, I think I may add, the Austrian empire, than here.

3. The hours of meals in Germany are more like those of our forefathers than ours are. The late dinner is a modern innovation which England and France have accepted.

*Etiquette.*—Few persons realize how ceremonious Old English society was. A study of John Russell's *Boke of Nurture* would alter their opinions. The minutiae of Old English etiquette is there expressed in detail worthy of a chamberlain of the most ceremonious foreign courts. We who boast of the simplicity and unpretendingness of English manners boast of a purely modern virtue, for society among the gentry, not to say nobility, of mediæval England, must have exceeded in stiffness, formality, and complexity in some points the etiquette of a German baron or Spanish grandee. If Englishmen are inclined to laugh at the bowing, the "doffing the hat," to use the Old English word, the formality of precedence, &c., of Continental upper-class society, they forget they are merely observing the survival of the ceremonious customs of their ancestors, to be studied in many quaint books of antique etiquette.

When thou comest before a lord  
In halle, yn bowre, or at the borde,  
Hooode or kappe thou of tho.  
Ere thou come hym alle unto  
Twys or thryse withouten dowte  
To that lorde thou maste lowte.

*Guild Life.*—The relations of English to Continental guilds is a subject so complex that it might occupy a volume. The guild was an essential element of Old English life, indeed one of the bases of our town system. It has long since departed from its position,

though our Oddfellows' and Foresters' lodges may be in some points regarded as a revival. The confraternities and tradesmen's societies of Belgium and Germany, however, retain some of the characteristics of our mediæval guilds.

*Pageants.*—The thought of guilds and of pageants are intimately connected. The very meaning of the word "pageants" has well nigh dropt from our memory. Yet even in history the Old English pageants played an important part. Public opinion is against them now in this country, and they are well nigh stamped out (except, perhaps, the Coventry Procession or the Lord Mayor's Show—itself stripped of its mediæval aspect). But in Belgium and Germany and elsewhere on the Continent the mediæval pageant is by no means extinct—nay, is conducted with more than mediæval grandeur. The recent pageant at Cologne is an instance.

*Amusements for the People.*—The abundance of cheap or free amusements for the people, as contrasted with the modern English custom of only having amusements at a charge above that which the working-classes can reach, is a point which strikes one as a leading point of difference between modern English and Continental town-life. But in this point the Continental liberality of cheap amusement is a modernization of that popular ideal of entertainments free of cost which once prevailed here. The pageant was for all—for rich and poor alike; the minstrel, the gleeman, or the troubadour did not perform only for the noble or the rich burghess, though they may have been his chief paymasters; the miracle-play had usually no boxkeeper, but was as free as the sermon. People's concerts, though they form a novelty in London, yet have existed in minstrelsy all through the Middle Ages. The tournament was to be seen by all. The picture galleries of Old England were the churches, open nearly always, but especially on Sundays and holidays. Such amusements as the Middle Ages could offer were mostly common to rich and poor. The exclusiveness which we regard as a characteristic of English society is not essentially national, for it is quite modern.

These are a few illustrations of the points in which Old English customs seem to have

survived in foreign lands. The subject is one which might profitably be studied and explained by those who combine a knowledge of Old English literature and domestic antiquities with travel in out-of-the-way parts of Europe.

W. S. LACH-SZYRMA.



## How Waldemar, King of Denmark, proposed to invade England.



VER five hundred years have elapsed since England was threatened by an invasion from Denmark, and over five hundred years elapsed before the details of that projected invasion were brought to light.

In itself the alliance between France and Denmark forms one of the most interesting features in the diplomacy of the Hundred Years' War between France and England, and we are indebted for the preservation of the facts concerning it to the archives of Montpellier.

During the fourteenth century there lived at Montpellier, Arnaud de Verdale, Bishop of Maguelone (for this line of bishops had their See at Montpellier), whose especial hobby it was to collect documents of all descriptions, and to bury them in his archives; consequently Montpellier has produced, during this inquiring century, numberless valuable records bearing on the history of France. But the document now before us, which bears on its exterior the title *Memorial of the Affair of Denmark*, relates as much to our own history as to that of France, and forms a valuable addition to our knowledge of the times and wars of the third Edward.

The MS. in question has everything necessary to attest to its authenticity as regards style, epoch, paper and ink; moreover, we shall see that there are plenty of exterior proofs to be adduced of the probability of its existence. It was found rolled up by M. Germain, keeper of the Montpellier archives with, and attached to, an extract of the *procès verbal* of the council at which the contents of our MS. were discussed.

The facts to which it relates are briefly these:—Edward III. of England had captured and imprisoned King John of France; his son, the Regent, afterwards Charles V., was without authority; the peasants were in arms; Etienne Marcel and revolution were all-predominant; and the treaties for peace proposed by England were galling in the extreme.

At this juncture Waldemar III. of Denmark, a prince whose arms and legislation at home had, after nineteen years of uninterrupted success, made his surname "Atterdag" feared and respected throughout Scandinavia, came forward and offered succour to ruined France. From our document we shall gather the reasons he had for doing so, and the various conditions—namely, his promise to descend on England with 120,000 men, whilst France should pay him 600,000 florins, and his eldest son should receive the hand of King John's daughter in marriage.

It rested with the Regent Charles to raise the sum; he sent ambassadors to Langue d'Oil and got 200,000 florins towards the required amount, and then he sent two commissioners, Guillaume de Marchières and Alexandre Lorfevre, into Langue d'Oc with written instructions to each town about raising the remaining 400,000 florins.

These are the facts of the position. The document we are perusing is the written instruction sent by the Regent to the town of Montpellier, probably a copy of those sent to the other towns of the Langue d'Oc. It is in forty-eight items, in which the Regent pleads his cause at length, and thereby introduces us to a vivid illustration of the times, and a most satisfactory confirmation of the facts given us by various annalists of the day.

The first three items are but a mournful lament over the wretched state of the country, and form a good preface to item 4, which states that "the great valour, loyalty, gentleness, and love of our lords the kings of France, predecessors of our very dear and very redoubtable lord King John, must never be forgotten." And then item 5 bids the people remember "the very great desire King John had for delivering his good people out of their misery . . . and that our men bear him as much honour as they could to any prince, even though he be in prison."

Not only, says item 7, have the men professed that it was their wish to sacrifice for the King's deliverance "their bodies, estates, and fortunes," but also the women have promised not to spare their jewels and their dress.

Items 8 and 9 treat of the miseries imposed on their country by the English; horrors are detailed needless here to be recapitulated; and then item 10 encourages the men of Langue d'Oc to drive the war into the enemy's country, for "of a truth men are braver far from their homesteads, when they have no shelter to which they can retire."

Having shown that the men of Langue d'Oc can expect no better fate than the inhabitants of Normandy, Picardy, &c., item 11 says, "for if the King of England, or the Prince of Wales, or other enemies, should come by the way of Bordeaux, they would then descend, without let or hindrance, on Toulouse, for they hold Bordeaux, and many other fortresses, from which they could lay waste the country."

Then follows the example of the "very excellent King Robert," who managed his country so well that none could come nigh his dwelling.

After this preamble of seventeen items, proving to us in unmistakable words the depths of misery to which the Government had fallen, and the humble words which the Regent had to use in supplicating his independent subjects for aid, items 18 and 19 begin to broach the subject at heart, and run as follows:—

It must be held in remembrance that in all the assemblies of the Estates of the kingdom, held at Paris, at Compiègne, in the Langue d'Oc, and elsewhere, as well in the times of King Philip as in those of King John, both before and since his capture, the necessity has always been put forward of making a naval force with which to attack England, and at various times it has been arranged, but always impeded.

And of this the English are more afraid than of anything in the world, and say truly that the King of Denmark will destroy the country of England, and this they divine by prognostications.

The next item shows how impossible it has hitherto been for the Regent to make this armament, with a quiet allusion to Etienne Marcel and other traitors, and then item 21 proceeds to state as follows:—

Six years ago the King of Denmark, a prince of great enterprise, powerful and wise, at the age of thirty-eight, requested an alliance with the French King, and wished his eldest son to have one of our ladies, the daughter of the King, as wife, and also the sum of 600,000 florins, and at the same time he offered to aid us, and to bring into England 120,000 combatants, brave and well chosen, to conquer and destroy the land, to the intent that we might be avenged on our enemies.

Item 22.—And this alliance was in the way of being ratified, for the King sent to him many good and renowned messengers, of which Messire Robert d'Outre-l'eaue, councillor of the King and of the Regent and of M. de Poitiers, was the head, and they found that the said King was well qualified to carry out what he had promised, but as soon as the King of England learnt this, he sent into Germany messengers, who made great presents and promises to about 160 great barons, neighbours of the said King of Denmark, to the intent that they should make war against the said King, to prevent his assisting us, which they did, but at last the said King by his valour conquered his enemies and put them to the rout.

Item 23.—As soon as he was victorious the King of Denmark came to terms with most of the counts, barons, and knights of Germany, and with most of the rebellious subjects in his kingdom, who have sworn to accompany him to England, and to aid him in conquering the country, and to exile and destroy the King of England and his subjects, and to carry away the King of France alive or dead.

Item 24.—He has all the 120,000 combatants ready and equipped to set out without delay, his fleet is prepared, and all the other necessary arrangements, but he must needs have the said sum of money to pay his soldiers.

Item 25.—And has sent again to M. le Regent solemn messages, and has requested that, as before, M. le Regent will persevere in the said alliance.

Item 26.—And for this reason M. le Regent has sent men of his council to see if things are so, and they have found all as the said King hath said, and have reported satisfactorily to M. le Regent.

The next item sets forth the reasons the King of Denmark had for desiring this alliance against the English; and they are easily to be understood when we consider the connection between France and Denmark during the Middle Ages. In the first place, King Waldemar had traditional claims on the crown of England, of which he expresses himself as being "disgracefully disinherited," based on the old Danish occupation of our island; secondly, he was wroth with Edward of England for disturbing his peace at home, for stirring up the German barons against him, and for sowing sedition within his realm. The third reason alleged is "the love which he bore the crown of France." The luckless Ingeburge, daughter of Wal-

demar I. of Denmark, had married Philip Augustus, being his second wife, and from the time of this marriage there had been continuous intercourse between France and Denmark—so much so, that a Danish College (*Collegium Dacie*) had been opened at the Paris University; and the capture of King John at Poitiers had alone prevented the union between Waldemar's son and a princess of France.

Lastly, King Waldemar's alliance with the Scotch and Welsh is alluded to, and perhaps this was the most cogent reason of all. A prince of Waldemar's military skill saw clearly the advantages open to him by uniting himself with these turbulent inhabitants of the British Isles.

No wonder, then, as item 30 states, "M. le Regent and his council, at an assembly of a month ago, had advised, approved, and agreed to these terms," for insurrection was striking at the very root of the French monarchy, and causing as much trouble from within as the English from without.

*Item 31.*—Therefore commissioners have been sent through the Langue d'Oil, and the estates of the said district have been assembled, and a great council holden there, and it was decided to give up as much of their property as should amount to 200,000 florins.

The happy results anticipated from this forthcoming campaign are then set in an inviting manner before the men of Langue d'Oc, and the danger of incurring the anger of the King of Denmark is likewise placed before them, so intent is he on this projected alliance.

*Item 34* assures the men of Langue d'Oc that the King of Denmark wants nothing of ours, save the money to pay his men, and that if he be not killed or entirely discomfited, he will not leave England until he gets hold of the King of France, destroys the King of England and the country, and takes possession of it.

Furthermore, the said King will pledge his kingdom to produce the desired effect, and says—

*Item 37.*—If he dies in this business before its completion, his elder son shall swear and shall oblige himself to perform this business as above.

*Item 38.*—And furthermore, the said King wishes to give into the hands of M. le Regent and the nobles of France, his said son, and other dignitaries of his kingdom, by way of pledge.

Then follow statements as to the ease with which King Waldemar will be able to effect a

landing on the English coast with the aid of the Scotch, and that before anything is concluded, ambassadors will be sent to Denmark to again test the veracity of the King's statements.

At last, in item 40, after having thus carefully paved the way by manifesting to the men of Langue d'Oc the numerous advantages that will accrue to them, the Regent begs of them the remaining 400,000 florins, suggesting that they must elect wise men from amongst them to accompany the Regent's embassy to Denmark, to verify the statements.

After two or three items illustrating the advantages to be gained by success, the perfidy of the English, and the utter hopelessness of their present unassisted situation, this lengthy address winds up with the following two items of great worldly wisdom:—

*Item 47.*—And it is in no way a hazardous undertaking, for if we can get vengeance on our enemies by means of foreign soldiers, it will be a great profit for the King, for the kingdom, and for the people.

*Item 48.*—And we can in no way make this armament by ourselves, for we have neither ships nor gear, and it would cost us much more.

The journeyings of the two commissioners through the Langue d'Oc are attested to by various municipal papers in the archives of the towns at which they delivered these addresses.

They visited Toulouse together on the 24th of June, 1359, and a capitul of that town bearing this date sets out the main points of the proposed treaty with Denmark; but owing to the recent imposition on salt, victuals, and merchandise, the men of Toulouse refused to subscribe.

Guillaume de Marchières reached Carcassone alone on the 4th of July, where an "attestation of the consuls" sets out again the matter of the treaty, and adds "that it is useful and expedient, nay even truly necessary, and we hope, with the grace of God, will be brought to good effect," but a decision is postponed until a further council.

On the 10th of August the two commissioners reached Montpellier, where the consuls do much as those of Carcassone, and postpone a decision until a great council of the Langue d'Oc has been held at Beziers to discuss the subject.

It is curious that all contemporary and later historians are silent about the whole transaction, with the exception of the annalist of Nismes, Léon Menard, who mentions that on the 6th of August, 1359, "certain men united in council in the Common Council Hall. . . . They stated that they wished to consult about certain conditions and instructions handed over to them, as the consuls, about an affair with the King of Denmark." He goes on to state that, on the 25th of August, men were sent from Nismes to Beziers to take part in the great council alluded to by the consuls of Montpellier. These men returned on the 29th, and said that a further parliament was to be held shortly on the 29th of October. This was finally held, and it was decided thereat to send an embassy to Denmark, prior to coming to any ultimate decision.

Thus did the men of Languedoc deliberate and hesitate before opening their purse-strings in their country's welfare; meanwhile the English had advanced; terms of peace, though hard, were spoken of, which the Regent was forced to accept.

The imprisoned King John, or rather those who spoke for him, said truly that it was done "not only for our own deliverance, but also to escape the perdition and ruin of our realm, and good people of France."\* And when finally, on the 8th of May, 1360, a treaty was signed between the English and the French, at the village of Bretigny-lez-Chartres, no more was heard of Waldemar III. of Denmark and his projected descent on the English coast.

J. THEODORE BENT.



## Field-Names:

### ALLOTMENTS TO EARLY VILLAGE OFFICERS.



IN April, 1878, I asked the assistance of the contributors of *Notes and Queries* towards the important object of collecting the names of fields in the rural districts of England. Since that time, I myself have had most generous help from the ever-ready band of literary co-

\* Ordinances des Rois.

operators, the readers of our old friend *Notes and Queries*, and my collection at this moment is not at all an unimportant or an insignificant one. There are specimens from nearly every county in England. But beyond this, I must look to the gratifying fact, that the subject has received attention from many antiquarian scholars, whose knowledge of local antiquities, and whose influence among those who have this knowledge, is the best evidence that the subject will not be allowed to die out at the point which it has now reached; and I am glad to be able to point out that Mr. J. Charles Cox, in his admirable little book on *How to Write the History of a Parish*, has specially drawn the attention of the local historian to the important subject of field-names in the following excellent summary:—

Some names will tell of a change of physical features, of swamps and islands, where all is now dry and far removed from water, or of forests and under-wood where the blade of corn is now the highest vegetation; whilst others will point to the previous existence of the vast common fields and their peculiar cultivation. Some will indicate the foolish ways in which special crops were attempted to be forced by law upon the people, for it is few parishes that have not a "Flax Piece," as a witness to the futile legislation of 24 Henry VIII.; whilst others tell of trades now extinct or metals long since worked out. Some speak of those early days when the wolf or the bear roamed the woods and fields, the beaver dammed up the streams, or the eagle swooped down on its prey; whilst others tell of the weapons whereby these fauna were rendered extinct, for scarcely a township can be found where some field is not termed "the Butts."

In order to put the case as strongly as possible before those interested in local topography, it will be best to take up a definite section of the subjects here laid before us, and see what the evidence of field-names tells us supplementary to the evidence of place-names.

Dealing, then, with a subject which is intensely interesting to those students and readers who care to go to the earliest springs of our national history, we will see how our modern local nomenclature takes us right back, by an unbroken chain, to the primitive village community.

Place-names give us the broad outline of these early social groups. They tell us where they were situated, and how extensively they were scattered over the face of the land.

Mr. Kemble has collected, in the first volume of his *Saxons in England*, the patronymical names of ancient marks :—

It is more than one would now undertake to do (he says), without such local co-operation as is not to be expected in England as yet, but I am certain that the ancient marks might still be traced. In looking over a good county map, we are surprised by seeing the systematic succession of places ending in -den, -holt, -wood, -hurst, -fold, and other words, which inevitably denote forests and outlying pastures in the woods. These are all in the mark, and within them we may trace with equal certainty the -hams, -tons, -wordings, and -stedes, which imply settled habitation. There are few counties which are not thus distributed into districts whose limits may be assigned by the observation of these peculiar characteristics.

The local co-operation which Kemble could not obtain is now being brought to bear upon the subject of our place-names, and when we have got together a dictionary of old spellings there will be time enough, perhaps, to take the next step in getting together the fragments of old social life. Still it is necessary sometimes to glance ahead, to see what is wanted, to know what to look for and where to look for it; and, with regard to field-names, I think we can discern some results already.

Now in this evidence from place-names there is only the topographical outline of the primitive communities. Valuable as this unquestionably is to the student of early village life in England, it would become so much the more valuable if, in addition, we could glean something of the inner life and organization which existed within these forest-bound and forest-protected communities. Is there nothing left in local nomenclature which will tell us of the ancient cultivation in common holdings, the ancient interdependency of each community, the ancient meeting-places of the council, the ancient temple and its faiths and beliefs? To all these questions relative to the early life of our ancestors, we can answer that local names do give us some very considerable relics of these phases of primitive society. If the Teutonic settlers in Great Britain brought with them their own ancestral names, and tenaciously held to them long after ancestry had given place to land as the basis of society; so in old times they knew their lands by names which told of old rights and

old modes of living. Manners and customs give way by very slow degrees; the original import may first be replaced by some secondary or altogether different meaning; then the form may vary from its first form; then we may have a custom, once performed for serious objects, become the sport and pleasure of rural holiday-makers; finally, we may have, as the only relic of an old custom which belongs to the earliest social life of our forefathers, a single name—very significant and very tale-telling—but still nothing, it may be, but the name.

To this last state of affairs I venture to apply the position of our field-names' inquiry. Now every village community was self-acting and self-supporting. It cultivated its own lands for the supply of food, and it supported its own members in all the necessities of existence. Like in every other social group, whether simple as in very early times, or complex as in later times, there were a body of men, the officers of the community, who were set apart for the performance of fixed and settled duties. Thus the communities included "a nearly complete establishment of occupations and trades for enabling them to continue their collective life without assistance from any person or body external to them."\* Dr. Hearn puts this important fact more elaborately before us. He says :—

We find, in the archaic community, vestiges of an elaborate organization of inferior offices. Every Indian village contains a number of hereditary trades, which seem to be the relics of such a system. It is noteworthy that there are some trades in these villages which are not hereditary. The exceptions include those which belong to commerce rather than to trade—that is, which involve a supply of goods from distant markets. These employments, although lucrative and respectable, do not appear to be regarded as customary offices, or to confer any status in the community. Such, for example, is the business of the grain dealer. In early Greece the *δημαρχοι* seem to be the analogues of these Hindu officials. Homer mentions the herald, the prophet, and the bard, the carpenter, the fisherman, and the leech, all of whom, although we cannot trace their exact position, appear to have exercised some kind of public function. Among the Celtic clans similar classes are known to have existed.†

It is not too much to say that the chief, if not the only, clue we have in England to this

\* Sir H. Maine's *Village Communities*, p. 125.

† *The Aryan Household*, p. 130.

\* *Saxons in England*, i. 480.

important relic of the primitive community is that supplied us by our field-names. We can trace out the periodical allotment of common lands, the village assembly, and the village household with its faiths and beliefs, by direct analogy of customs in England to customs in India and other Aryan lands. But even when all this is done we lack evidence of the body of village officers; and this evidence, as we have seen, completes the picture of primitive life by its historical interpretation of self-acting independent communities.

The way in which the study of field-names may be brought to bear so significantly upon early village officers is as follows:—The village officers of the primitive community were not paid by money, but in kind, and that in a peculiar and definite manner. Certain portions of the arable lands were at the periodical allotments to the members of the community, marked off for the use of the officers, and these lands were fixed at the outskirts of the village arable just where it joined the pasture lands. In India this was the case in many instances. Sir Henry Maine says these servants of the community were sometimes paid by an allowance in grain, more generally by the allotment to their families of portions of cultivated land in *hereditary* succession.\* Sir John Phear also says that it will often be the case that the barber who shaves the members of the Zamindar's family, the ohobi who washes for them, the head darwan (or porter), and other principal servants, all *hereditary*, hold their portion of the village land at relatively low rents, or were rent free in consideration of their services.† I have come across, too, a very peculiar account of the village officers of Tondamandalum, given in the journal of the Asiatic Society, which, though too long to print here, merits a place in THE ANTIQUARY'S "Note Book."

We meet with the same custom of village servants holding allotments of land elsewhere in primitive society,‡ but perhaps the above examples will suffice to give us the clue to the present inquiry. Now what do we find in the early village life of England? Not

the group of officers, it is true—that has long since passed away into the history of commerce; but we have still the group of village allotments. In one particular case the whole group of allotments is intact; in most cases, however, it is broken up into single examples scattered here and there over the country.

Sir Henry Maine connects the allotments to the village officers with other features of the primitive community, and explains the Teutonic evidence upon the subject as follows:—

It is the assignment of a definite lot in the cultivated area to particular trades which allows us to suspect that the early Teutonic groups were similarly self-sufficing. There are several English parishes in which certain pieces of land in the common field have from time immemorial been known by the name of a particular trade; and there is often a popular belief that nobody, not following the trade, can legally be owner of the lot associated with it. And it is possible that we have here a key to the plentifulness and persistence of certain names of trades as surnames among us.\*

Putting on one side the much wider, though equally important, question of the names of persons, let us turn to the names of fields. Mr. Benjamin Williams, in one of his valuable contributions to *Archæologia* (vol. xxxiii.), gives a most interesting and curious account of the offices of the manor of Cote and Aston, in Oxfordshire. He does not derive his information, however, from specific mention in the court roll or from any account of their duties there, but from certain field-names all duly set forth in the documents he examines.

Amongst the officers annually chosen by the sixteens (he says) are four grass stewards, and on reference to the supplement to the history of Bampton, it will be seen that there were formerly several other officers than the grass stewards, for Mr. Horde remarks that within the meads of Cote and Aston are several háms (or home closes) of meadow, viz.:—

- 1 The BULL HAM.
- 2 The HAYWARD'S HAM.
- 3 The WORDEN HAM.
- 4 The WONTER'S HAM.
- 5 The GRASS-STEWARD'S HAM.
- 6 The WATER-HAYWARD'S HAM.
- 7 The WATER-STEWARD'S HAM.
- 8 The HOMAGE HAM.
- 9 The SMITH'S HAM.
- 10 The PENNY HAM.
- 11 The HERD'S HAM.
- 12 The BRANDER'S HAM.
- 13 The CONSTABLE'S HAM.

\* *Village Communities*, p. 126. See also Hearn's *Aryan Household*, p. 131.

\* Sir Henry Maine's *Village Communities*, p. 126.

† *The Aryan Village*, p. 61.

‡ See, for instance, Laveleye's *Primitive Property*, pp. 46, 59, 108, 229.

This is exactly the evidence that is wanted to give the finishing touch of restoration to the picture of the primitive village community. We can now go a little further in our researches and gather up even stray notes of the field-names which tell us of these primitive trade-allotments. For having once got so perfect a group as that from the Oxfordshire manor, we need not distrust the historical value of isolated names. They form a very valuable portion of our early municipal history.\* The aldermen of Nottingham were paid by an allotment of the seventh part of a meadow to each, called an ALDERMAN'S PART. The chamberlain, mace-bearer, and mayor's common serjeant have likewise an allotment. The alderman is chief man of the borough of Malmesbury, and he is paid by a piece of land called the ALDERMAN'S KITCHEN. The field-grieve of Berwick-upon-Tweed has an allowance of money in lieu of a meadow. The portreeve, haywards, and other officers of Aberavon have a field of inclosed hay-land divided amongst them. The hayward of Godmanchester receives an annual sum of money in lieu of land. The bailiffs of Northampton are allowed the rent of a piece of ground called the BAILIFF'S HOOK, and the bailiff of Axbridge possesses a piece of ground called the BAILIFF'S WALL. The mayor of Queenborowe has, too, a right of depasturing a certain number of sheep, cows, and horses all the year. The pinder of Doncaster has a small piece of land in Doncaster field called the PINDER'S BALK; and we have some examples of this system fallen into disuse in the name of BELLMAN'S ACRE, at Newport, which is still extant, though the office is obsolete.

We will now turn to the important evidence of manorial tenements. These seem to carry us at once to many of the surrounding circumstances of early village life. I collect a few of my first instances of trade-allotments in the village lands from a Paper contributed to the *Law Magazine and Review*, on the "Rights, Disabilities, and Usages of the Ancient English Peasantry." For his services the smith at Chalgrave had an acre of

meadow called SUNDACRE. At Ashbury the "berebrat," the old Saxon designation of the garner or keeper of the granary, held a yard-land almost freely for his services. The hayward at the same place had an acre of the lord's corn in autumn, always in a certain part of the field. The Saxon laws of Land-right ordain that the sheaves granted to the hayward in harvest should be assigned to him out of the part of the field adjoining the pastures, and that any strip of land conceded to him should likewise be next to the pastures, that the hayward's own corn might be the first to be trodden by prowling cattle. At Darent, near Rochester, the beadle held five acres as beadle, shepherd, and hayward. At Ickham, in the same county, the beadle's office was hereditary, and he held five acres and a cottage. The office of reeve was hereditary at Clapham in Yorkshire, and he held an oxgang of land and eight acres. In many places he had a small meadow called REF-HAM or REF-MEDE, and in the same way the meadow allowed to the beadle was called BEDEL-MEAD. The reeve of Winterbourne had two cartloads of hay out of the lord's meadow called REF-HAM.\* At Bleadon Manor there is an allotment called REVELOND, occupied *ex officio* by the reve.† The owner of Colchester Castle had a right to appoint the steward and bailiff of the hundred and to demise to the latter an acre of land called THE BAILIFF'S ACRE.‡ The custumal of the manor of Isleworth states that every tenant of half a virgate shall be bedell, and then be quit of all rent and customs except tullage, and shall have the meadow called BEDELMEAD.§

And thus we pass on to less distinctive evidence than these manorial holdings. In a schedule of the names and arrears of the furlongs into which the open arable fields in the parish of Whitechurch, near Stratford-on-Avon, had been divided prior to their enclosure we find two names of fields, BARBER'S FURLONG, and BLACKSMITH'S FURLONG, which illustrate our subject.|| From a

\* *Law Magazine and Review*, vol. xiii. pp. 205-216.

† *Archæological Institute, Salisbury Meeting*, p. 199.

‡ *Commissioners' Reports on Common Law*, vol. iv. p. 101.

§ *Historical Manuscripts Commission*, vol. vi. p. 233.

|| *Notes and Queries*, Fifth Series, viii. p. 190.

\* I have worked out the whole subject in a paper contributed to *Archæologia*, vol. xlvii. pp. 403-422, upon "Traces of the Primitive Village Communities in English Municipal Institutions."



list of the names of the enclosed grounds and lands in the open fields in the parish of Scotton, near Kirton-in-Lindsey, we meet with the name of PINDER'S PIECE.\* There were lands called CONSTABLE'S LANDS belonging to the rectory of Stayne,† and a CONSTABLE'S MEADOW in the lordship of Bromfield in Denbigh;‡ a PYNDER'S THING, in the manor of Barrow in Lincolnshire;§ a SMYTHE THING, in Great Paunton and Houghton, Lincolnshire;|| SMITHE'S TENEMENTS, in Barston, Warwickshire.¶ So, too, we have PIPER'S ACRE, in Colyton, Devonshire;\*\*\* PIPER'S CLOSE, in Stone, Worcestershire;†† BORSOHLDER HILL, in Tunbridge;‡‡ HAYWARD'S HEATH, in Cuckfield, Sussex;§§ NOTHEARD'S MEAD, in the boundaries of land at Eyenworth;||| REEVE'S MEADOW, in Plymtree, Devon.¶¶ These, it will be seen, collected from several out-of-the-way places, are scattered over several counties. But it is only by work like this that we can attempt to restore some of the lost chapters of the primitive history of England. As soon as we get instances of allotments like the above, known to us only through the names which have survived the change of ownership and the change of village law into legislative law, we can place them in their proper places with regard to the evidence now collecting of the old village community; and accumulation will add weight to the argument, though it will scarcely vary the results.

Thus we have glanced at one section of the results which a collective and exhaustive study of field-names would bring about. I have purposely travelled over a somewhat wide area of authorities for the few examples selected from my collection, because it is important when commencing a new study to show whereabouts the materials are forthcoming. From all documents connected with lands we shall find ample and

exhaustive materials awaiting collection and arrangement; and many of the best examples are to be obtained from parish rental books and tithe commissioners' surveys, which are accessible to local students.\*

In the limits allowed to this paper only a very slight portion of the work has been touched upon. All who carry on the subject will of course take up their special branches of history which field-names teach. Mr. J. Charles Cox has given us an instalment from his collection of those names which indicate vegetable productions;† Mr. Harting appeals to field-names for evidence of extinct British animals. From the same source Mr. Allies illustrates the history of Worcestershire, and Mr. Davies has collected all the field-names of the parish of Painswick for his history of that place. This is the way by which ultimately this source of historical investigation will be brought into the compass of practical research. Turn to such a rich storehouse of knowledge as the field-names, illustrative of folk-lore. Such names as THE BOGLE'S HOLE, NECK FIELD, POOK-RYDE, POOK-HOLE, POOK-CROFT, POOK-BOURNE, FAY-GATE, which are to be found all over the country in a variety of forms and shapes, take us into the extensive regions of fairy land.‡ And so it is with other branches of olden-time life. The study of field-names takes us back to some of the earliest customs and ideas of our ancestors.

G. LAURENCE GOMME.



## Some Curiosities of Records.

**T**O most people, undoubtedly, the great collection of recorded law amassed at the Public Record Office would be the last place they would expect to find the materials wherewith history is made pleasant. But to the antiquary, and to one

\* I must express my obligations to Mr. Robert Holland for the loan of one of these valuable books.

† *Journal of the Derbyshire Archaeological Society.*

‡ Lord Beauchamp has kindly given me the following field-names from his seat in Worcestershire. They make a good illustration of how the subject may be illustrated by local knowledge:—DRIFTSHILL, Madresfield parish; PIXHAM, DEVILINS GREEN, FREEZE WOOD, Powyke parish; PIN'S GREEN, Newland parish.

\* *Notes and Queries*, Sixth Series, iii. p. 105.

† *Report of Deputy Keeper of Public Records*, xxxviii. p. 69.

‡ *Ibid.*, 303. § *Ibid.*, 308.

|| *Ibid.*, 336. ¶ *Ibid.*, 361.

\*\* *Charity Commissioners' Reports*, vol. iv. p. 48.

†† *Allies' History of Worcestershire*, p. 304.

‡‡ *Hasted, History of Kent*, ii. 309.

§§ *Lower's Sussex*, i. 225.

||| *Liber de Hyda*, p. 355.

¶¶ *Charity Commissioners' Reports*, iv. p. 58.

who will trouble himself to look for them, the Records afford glimpses at the ways of the world that is gone, as interesting and amusing as do even the old chroniclers, quaint old Stow, or gossipy Froissart. The Records of the State Paper Office, consisting as they do chiefly of letters, are extremely prolific in these curiosities, and a few of them augmented by some from other departments, have been noted down here. Their miscellaneous character is astonishing. In one bound-up volume of old State Papers the reader will find recipes for gout, theological disquisitions, plans of fortifications, a novel, extracts from a play, Latin proverbs, and a score of other things equally alien to the original function of the State Paper Office proper, but all at once interesting, dirty, and difficult to read.

Some of the recipes for quack medicines are very amusing. Here are two which Lord Audley sent to Cecil, Elizabeth's secretary, hearing that he was ill, and which, he says, he and his wife have "proved upon herself and me bothe." The first, which he calls "a good medycen for weknes or consumpcion," runs thus :—

Take a sowe pygge of ix dayes old and fley him, and quarter hym, and putt hym in a stylytorie, wythe a handfull of spere mynt, a handfull of red fenell, a handfull of lyverworte, half a handfull of red nepe, a handfull of clarye, and 9 dates, clene pyked and pared, a handfull of greate reasons, and pyke oute the stones, and a quater of a nounce of mace, and 2 stykes of good synamũ, bressed in a mortar and sett yt yn the sonne 9 dayes and drinke 9 sponfulles of yt at ones when yowe lyst.

Lord Audley does not say what course should be pursued when there was no sun, nor does he explain to Cecil the peculiar merits of a liquefied sow pig, but the recipe is at least ingenious. The next, which is termed simply "a composte," is even more extraordinary :—

Take a porpin, otherwyse called an Englyshe hedgehogge, and quarter hym in peces, and put the said beste in a styll, wythe thys ingredient. Itum, a quart of red wyne, a pynt of rose water, a quart of sugar, senamum, 2 grete reasons, 1 dete, and 2 nepe.

No directions are given as regards the taking of this, but the result will presumably be liquid after the distilling process has been gone through.

A very old recipe is to be found among the Exchequer Treasury of Receipt Miscellanea  
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[No. 43]. It is for an ointment, and is, to judge from the handwriting, of the date of Richard II., or thereabouts :—

Tak wormwoode, and lemp, and ränge, in even porcion. Take butter, a good quantite, and a litil fresh gresse, and oyle de hay, stampe the erbes smalle and myng all this togedur, and bray them in a mortar. When ye have done so, put them in a clene potte, and stope it that none ayre may enter, and sett it one the aymbres of coles, and stire it frome the potte bothum thrisse in an hour. And then take it of and let it kole, and sett it on a wysp of stree til it be colde, and then sett it on the fyre agayne, and stire it well to it bole and then take a string, embosse and draw it thorow in al a besyne, and let it stond a day, and kole. And then take and make it the syse of ointment holes a iij or iiij. And then set it don on the to syde and let the water rynne owte, and when the water is rune owte take the ointment and put it in a box.

This is the earliest recipe that has been discovered among the records, to the writer's knowledge, and no doubt in its day has been efficacious. A medicine, however, composed principally of butter, wormwood, and grease, would not, it is to be feared, recommend itself to our modern and perhaps fastidious tastes.

The next and last recipe to be given is as extraordinary as any, and is interesting on account of the great patient it was intended to benefit. It occurs in the series of *Irish State Papers*, vol. xxxi. No. 40, and is contained in a despatch from the Archbishop of Armagh to Lord Burleigh. Having informed his correspondent of the state of affairs in Ireland, his Grace goes on :—

I am sorofull for that your honour is greved w<sup>th</sup> the goute frome the w<sup>ch</sup> I besech Almighty God deliver you and send you health. And y<sup>t</sup> shall please your honour to prove a medicen for the same w<sup>ch</sup> I brought owt of Duchland, and have eased many with it. I trust in God it shall also do yow good. And this it is. R ij spaniell whelpes of ij dayes olde, scold them, and cause the entrells be taken owt, but washe them not. R 4 oz. brymstone, 4 oz. torpentyn, 1 oz. parmaceti, a handfull nettells, and a quantyte of oyle of balme, and put all the aforesayd in them stamped, and sowe them up and rost them, and take the dropes and anoynt you where your grefe is. And by God's grace your honour shall fynd helpe.

Other curious recipes and compositions could be given, but enough have been described to show the fecundity of the Records in this respect. They are equally generous in affording us many other links in the chain of history, and the insight they give us into the lives of our remote ancestors is very consider-

able. The following rough-and-ready way of induction may be acceptable to patrons of livings with eligible sons. It is recorded of a Mr. James Douglas, who is stated to have been parson of Glenbervie, in Scotland, for fifty years, that—

When this Mr. James was a child, his father, Sir Archibald, tyd the Church Bible on his back and caryd him down to the church and left his curse upon any (who) should be person (parson) of Glenbervy if he wer qualifd for it when he came to age (Harl. MSS. 6440).

A curious and painful incident of obedience to the stern dictates of the feudal system, which compelled the marriage of heiresses, is to be found in a Chancery inquisition post mortem, 3 Edw. IV., No. 33, to inquire concerning the lands of Joan Fauconberg, wife of William Earl of Kent. This lady, the jurors stated, had been from her birth mad and an idiot (*fatua et idiota*), and had not

at any time known how to manage her lands and tenements and other goods. And they say that she has neither alienated lands nor tenements to any one after the death of William, late Earl of Kent, *her late husband*. . . . And they say that Joan, wife of Sir Edward Bethom, Knight, Elizabeth, wife of Richard Strangways, Esq., and Alesia, wife of John Conyers, Esq., are the daughters and heirs as well of the said William, the late Earl, as of the said Joan, the late Countess.

Romance is the last thing that would be expected, or indeed desired, of records, but in a volume of *State Papers*, where imagination has freer play than in other classes of documents, a considerable portion of a novel has been discovered. This interesting fragment appears to be a translation of some foreign, probably French or Italian novel, and, with the exception of the author's using the names of his personages without previously introducing them, is a complete work by itself.

It would, of course, be impossible and undesirable to give the whole of this amusing and curious production. It is, as were most works of its class in those days, long, prolix, and high-flown in sentiment, with little description of nature or of character, while it relies almost wholly on the action for its interest.

It describes the adventures of a certain Florarland, a knight-errant, who is first introduced to our notice as riding through a forest from the village of Trebesonde on his way to

the sea-coast. After a preliminary and successful encounter with three knights, brought about by the smallest possible provocation, he meets a lady, who asks him to grant her a boon. He agrees, and rather unwisely as it turns out, for the favour happens to be none other than that he shall marry her. This embarrassing offer he is unfortunately compelled to decline, for, as he tells her, his heart is already another's, but the lady, nothing daunted, decides, without taking him into any consideration whatever, that the matter shall be referred to an arbitrator, a certain "sage widow," and that they must both abide by her decision. Accordingly, she takes him with her to the castle of Madame Palarko—the sage widow—and there the two cases are stated and left to her judgment. Meanwhile a totally unlooked-for complication arises, for the arbitrator herself falls in love with Florarland, and in consequence gives a decidedly biased judgment. Galace—the lady—is to release the knight from his engagement, while he is to bind himself to do her (Madame Palarko's) will, which, as may be guessed, is none other than to marry her. Both the parties protest against this most one-sided decision, and Florarland solves the difficulty, as far as he is concerned, by riding off, closely pursued, however, by Galace. On their way they meet six knights, to whom Galace appeals for aid. A terrific combat ensues, in which Florarland defends himself with great courage against all six, kills two, and is only hindered from disposing of the rest by the arrival of Madame Palarko, who stops the fight and claims Florarland as her property! This is disputed of course by Galace, and then a conflict, first of words, and eventually resulting in a pitched battle, begins between the two ladies! The fight, in the author's own words, is as follows:—"Then," says he, "they incowntred with ther horses, teringe ther coyffes of ther headis, pullynge ther dyvers collered heare, the ons white, the other's yelow, they sowell used the fyght that they came bothe to the grownd tyed together by the heare wker the combat was renewed by the nayeles, by the teath, now on under, the other over, but the old womane was a lytell too feebell for the yonge and had the worse"! Whereupon the knights, although hurt, "gave themselves to

lawghter!" which was not perhaps surprising. Florarland meantime, having possibly grown weary of being the object of so much attention, rides off towards the sea-coast, and finally the two ladies retire, having lost everything except their honour, which evidently was not of that quality which should make it in any way a compensation to them.

Of verse too a great assortment may be found among the records, not only in the State Papers, but also among the more purely legal documents. This curious little satirical rhyme was unearthed from the seclusion of a monastic indenture, where it had probably hidden since it was written:—

Yf doblenes\* weare deantye  
And no man could yt fynd  
Wheare should a man have plentye  
But yn a womane's mynde.

In the same series of Records (Miscs. Aug. Office Books, No. 240), and of the time of Elizabeth, exists a copy of an epitaph on Sir Thomas Parry. It is written in a very exalted strain, and is much too long to be given *in extenso* here.

It commences in this wise:—

From corpes to skyes thy blessed solle syth it ascended  
is  
And sitting ther on right hand seate w<sup>th</sup> Abraham now  
in blis.

Having thus decided the habitation and the company in which Sir Thomas Parry finds himself, the poet goes on to describe the world of sorrow that the departed hero has left behind him, and lends his pity to his bereaved domestics:—

But woo yow wretched servauntes his wher will yow  
gett agayne  
A M<sup>r</sup> of so franke a mynde to recompence yowr payne  
Where will yow fynde one lyke hym nowe your suets  
so to regarde  
Whose bountuos breste was redde still your travells to  
rewarde.

For,

Lowe deade he is yet lyvethe he still so famus be his  
fruts  
Sir Thomas Parry knight by name sprunge of  
th aunsiant Bruts.

His qualities and appearance have the poet's most sincere admiration, for, says he—

A semely horry heade he hade well lyned with wys-  
domes lower

\* Fickleness.

A comely cheste inclosed wherein laye saythfull frund-  
shipe's store  
A plentius hande aye powringe forth the porcon God  
him lent  
And what his prince him pleased to gyve as liberally  
it spent  
A worthy wyght for vertuus sake so well deservynge  
prayse  
Hathe not byne sene nor scarsely herde in thies our  
wretched dayes  
Learne then by hym ye honours all whome Fortune  
cals to clyme  
So rightfully to runne the race of this uncerten tyme  
Whils breth w<sup>th</sup> in your bodyes dwell to do as he hath  
donne  
And after death to purchace fame no worse then he  
hath wonne.

The storehouse whence these notes are taken is practically inexhaustible. The Records offer a wide and ever extending field for research in this direction, and the sole difficulty that it is apprehended would present itself to the searcher would be the classification of so large a mass of miscellaneous items. Should such a collection ever be made, it would surely obtain the praise of the coming generation, as affording a pleasant garner of quaint conceits, and a true glass wherein could be seen reflected the ways and manners of a bygone time.

M. H. HEWLETT.

~~HOWATON~~

## Barton-on-Bumber a Hundred Years Ago.



AN incident in the unwritten history of the Barton of former days may be of interest to the readers of this journal. An octogenarian inhabitant tells the tale as follows:—"About seventy years ago a man familiarly known as Billy Brumby was boots and ostler at the then well-known Barton Waterside Inn, which in those ante-steam times was open nearly night and day for the convenience of passengers 'twixt Lincolnshire and Hull, or to and fro between north and south generally; travellers by coach and waggon having frequently to wait for hours until the tide was favourable for the transit to Hull. Our informant was then a boy of about ten summers, and with others of similar age was one day loitering about the Waterside

awaiting the arrival of 'the hoy' from Hull. They were joined by Billy Brumby (then a man of middle age), who, to amuse the boys, told them the story which was somewhat as follows :—'One day, many years previously, he was at the inn about his usual duties, when the sound of a horse's hoofs at a rapid gallop arrested his attention. On looking up the road towards Barton Town (betwixt which place and the Waterside Inn a considerable distance, unobstructed by buildings, intervened), he saw a man on horseback coming at full speed. When the traveller had nearly reached the watering-place not far from the inn, the poor animal he bestrode dropped dead from over-exertion. Taking very little notice of his dying horse, the dismounted rider rushed towards the inn, shouting for the ferryman. He was told it was useless to call for the ferryman, as it being then dead low water there could be no crossing the Humber for hours. Obstacles only increasing the stranger's urgency, messengers were despatched in search of the ferrymen (there being two at that period), but the apathy and dilatoriness of every one he addressed about crossing the river at length roused his ire, and he himself set off to seek the sailors. Having found them, he peremptorily demanded to be taken over the Humber at once. The men laughed at the idea as being all but impracticable; but he quickly made them more serious by drawing a weapon, and threatening to "pistol them" if his orders were not promptly obeyed. Thereupon ways and means were soon found; a large washing-tub was procured, the important personage got therein, and was slid down the mud or warp to low-water mark, put on board the boat or hoy, and taken across the water as speedily as possible, and landed on the Yorkshire side somewhere near Dairy-Cotes." Whether the tub was again used the narrator did not know, he only knew the impetuous passenger was landed, and that by aid of his ready pistol he at once "requisitioned" a horse with which a man was ploughing, and made direct for the ferry crossing the river Hull to the Citadel. It was afterwards discovered he was a King's messenger, with despatches for the Governor of Hull, informing that officer of the imminent advent of Paul Jones (the pirate so-called) to the coast

of Yorkshire, and warning him of the probability of the famous sea-rover paying an unwelcome visit to Hull; which, the old ostler said, was at that juncture notoriously destitute of means of defence, not having sufficient powder in the magazine even to load a cannon. Thus is Barton connected with what was then a name of terror to the whole seaboard of England, and of Scotland also. Paul Jones, after devastating the castle and grounds of the Earl of Selkirk, and despoiling that nobleman of his family-plate, being driven by weather out of the Firth of Forth, came, with his squadron, southerly towards Flamborough Head, and off that well-known landmark fought a bloody and fiercely-contested engagement with H.M. ships *Scrapis* and *Countess of Scarborough*, Paul's squadron being much more powerful, coming off the victor. This sea-fight took place on September 23rd, 1779, and doubtless would be about the date when the king's messenger "bloody with spurring, fiery-red with haste," rode through the usually quiet streets of Barton-on-Humber a hundred years ago.

C. H. CROWDER.

Barton-on-Humber.



## St. Oswald's Well, Winwick.

Where Winwick's brow  
Uplifts the stately spire and draws the feet  
To sainted Oswald's pilgrim-haunted well.



THE old town of Warrington and the surrounding villages are rich in antiquarian treasures and records, many of which have been brought to light by the long and arduous labours of Mr. William Beamont, Dr. Kendrick, and other local gentlemen; and not the least interesting of these antiquities is that known as St. Oswald's Well, situate about half a mile from St. Oswald's Church, Winwick, and being about three miles from Warrington. This well, in common with one bearing the same name at Oswestry, is said to mark the spot where St. Oswald fell when defending his kingdom against the attack of the fire-eating old tyrant, Penda, king of the Mercians. Though there are many circumstances in common between the two places, amongst

others being the wells and the fact that the ancient name of both places was "Maserfeld," still the balance of evidence is in favour of Winwick; and the name of a large district immediately adjoining is still "Mackerfield." Born Prince of Northumbria, an immense tract of country extending from Lancashire to the Highlands of Scotland, Oswald was driven into exile when his uncle Edwin was slain by Ceadwal or Cadwalla, the ally of Penda and king of the Strathclyde Welsh, who had threatened the extermination of the Northumbrians, although he himself was a Christian king. Oswald in time returned, and, gaining a great victory over Cadwalla, possessed himself of his birthright and was created king; his palace, it is alleged, being at Woodhead, not far from the spot where he is said to have subsequently fallen. His virtues as a king and a Christian have been dwelt upon by many chroniclers, and numerous stories of his benevolence have been handed down, some of the statements savouring much of the deeds recorded of the old Catholic saints, who gave away dinner, or even shirt, to needy brethren. The reverence in which his memory was held stamps him as one who must have been a noble man and a true leader of his people, for he not only won their affection and reverence, but gained the admiration of neighbouring princes. The well at Woodhead, near Winwick, is situated in a field on the Hermitage Farm, within a few yards of the lane, and presents a very modest appearance for so famous a spot, looking merely like a hole in the hill side. Passing through a small cottage garden, a well-trodden path leads to the well, which is merely a *fosse*, as described by Bede, and situated as it is at the bottom of a tolerable declivity, derives its supply from the drainage of the upper ground rather than from any spring. The water is not very bright, but the well is substantially walled inside, and two or three deeply worn steps lead to the water. On a recent visit a number of beautiful ferns were growing inside from the corners and sides of the slabs which cover in the water. Some of the stone work thus used is grooved and carved in a manner which shows that at some period the well was protected by a handsome and substantial erection, but most of this was taken

away many years ago, the existing rustic protection having been fixed up about twenty years ago by the present tenant of the Hermitage Farm. Baines, in his history, speaks of Winwick as the true scene of Oswald's death, and urges in its favour that Bede describes the well as being formed by the carrying away of earth by the people, thus making a deep hole, which was formed into a well, whilst the well at Oswestry is a clear sparkling spring. Not only was the earth carried away by pious people after his death, but for ages since, and even up to the present day, the water has had ascribed to it wondrous healing powers, though to the irreverent mind it is very ordinary water to look at. By our reverential but superstitious forefathers the water was carried great distances and administered as a medicine in case of disease; and Bede relates several miracles which he had been informed were worked in the vicinity, and by earth or water taken from the well. At the present day there are people who use the water as a cure for sore eyes; and if not used at the present time, certainly within the last twenty years it was used in the surrounding Catholic chapels. The "Abbot's house," the "Hermitage," and other names, and the fact that at one time there was a considerable ecclesiastical establishment in the vicinity, sufficiently indicate the reverence in which our Catholic forefathers held the spot. Another factor in favour of the Winwick site is the dedication of the fine old church of Winwick to Oswald, who was the first Christian Saxon king thus honoured. At the restoration of this church, in 1533, there was carved on the outside an inscription of some length, commencing, *Hic locus Oswalde, quondam placuit tibi valde*, relating how he fell on "Marcelde" field, and how at the time of the restoration of the building Henry Johnson was "curate." This inscription, with the exception of a line over the porch, can still be read with the greatest ease by those sufficiently interested to pay a visit to this handsome and interesting old church. Again, from the alleged locality of Oswald's residence, and the character of Penda as compared with Oswald, it is not likely that the latter was the aggressor. Oswald is always described as one who delighted not in war, but took advantage of the long

period of peace he enjoyed to improve the social condition of his people. No doubt a considerable town would be built around his palace at Woodhead, not more than four miles from the Mersey, which separated his kingdom from that of Mercia. On all hands Penda is depicted as one to whom fighting was as the breath of his nostrils, and he could not long rest without being at war with some one. Bede always speaks of him as a pagan; Pearson relates the delight he took in harrying Christians, and although towards the close of his reign he had to submit to the conversion of a part of his dominion, he himself remained a heathen until his death. Freeman describes him as a fiery old pagan, and says that the strife between the creeds of Christ and Woden was decided at the battle where he fell, aggressive to the last, fighting against Oswy, who succeeded Oswald as king of Northumbria. Such being the difference between the two kings, we can well imagine how the flattering reports which reached him concerning the virtues and Christian nobility of Oswald would irritate the mind of the fiery old heathen, and would make him determine to kill Oswald and as many of the hated Christians as he could. Gathering an army together, the passage of the Mersey at the old ford at Latchford would be an easy matter; any opposition on the opposite bank would be speedily overcome, and before Oswald had time to do more than gather together the immediate population of Winwick and its neighbourhood the warlike Mercians would be upon him, eager for the plunder of the palace and the homes of his people there which Oswald endeavoured to defend. Neither the valour of himself nor his dependents, however, could avail against surprise and overwhelming odds, and he fell, as he had lived, "Ay, every inch a king!"

On the other side, had Oswald fallen at Oswestry, he would have been the aggressor, and would have met with his death in the territory of the Strathclyde Welsh, where he clearly had no business to be; for though he defeated Cadwalla there is no authority for saying that he subdued the Welsh and took possession of their country. Then, again, the proximity of the Mercian city of Thelwall—now a pretty village—to the ford of the

Mersey, being but four or five miles, would make it an admirable rallying-place, and at about an equal distance on the other side was the royal residence of Oswald, which was thus easy to surprise. The whole subject is one of great interest, and as in the case of the two alleged heads of Cromwell in the same German town, and the two heads of Oswald in different English shrines, it would be well if the controversy as to whether Winwick or Oswestry was the scene of Oswald's death could be more definitely settled than it yet has been.

With reference to the death of Penda, an admirable account is given of the old tyrant's doings in Henry Bradshaw's *Holy Lyfe and History of Saynt Werburge*. (Chet. Soc., xv. and xvi.) According to Bradshaw, Penda was near seventy years of age when he slew Oswald, and eighty years old when he in turn was slain, and he retained his love of fighting to the end. The author also relates that "Fyve kynges in batayle this Penda dyd subdue, Saints Edwyn and Oswald, kynges of Northüberlåde" being among the rest. He "dylated his regyon" more than any predecessor, and though three of his children were married to children of Oswy, he marched into Northumberland, and refusing the "manye riche gyftes certayne" which Oswy proffered in order to "avoyde hys malyce and for to kepe the peas," he forced a battle with Oswy, whom he had surprised in almost the same manner as he did his predecessor Oswald, but this time the battle went not with the strong, Penda and thirty of his "dukes" being slain near Leeds. His second son Wulfer was afterwards crowned king of the Mercians, and, marrying Ermenylde, one of his four children was St. Werburge, the patron saint of Chester.

WILLIAM GILL.

## A Popular Fauna.



AMONG the features which characterize the pursuit of knowledge at the present day, is one which is rapidly becoming more noticeable, and which is distinctly a move in the right direction—that is, the recognition of the fact

that each branch of science is not a thing by itself, but is intimately associated with others. By degrees, and just in proportion to the extent to which this interlacing is noted and acted upon, we shall be able to build up a harmonious whole out of parts which were once considered distinct, if not isolated. Modern terminology has recognised this, and has provided a series of words under which are grouped together subjects once held distinct: Biology, Ethnology, and Physiography are examples of such words. Similarly, the relation of the study of "antiquities" to that of folk-lore is nowadays clearly seen; ethnology, again, may fairly claim to take cognizance of both these subjects: and the collector of "old wives' fables" and popular superstitions finds almost to his surprise, that his labours are regarded as possessing a scientific value.

The importance of collecting popular lores has been lately illustrated by the institution of two societies—The English Dialect Society and the Folk-lore Society—formed for the express purpose of collecting and recording respectively the language and the traditions which are actually in popular use at the present time, and which are fast dying out. Not at all too soon have these bodies begun their work; their publications testify to the necessity for their existence, and to the abundance of the material which may be collected. In France, a vast work—so vast, indeed, that one can hardly see how one man is to complete his self-imposed task—has been commenced by M. Eugène Rolland, whose ambition it is to produce an "Encyclopédie Linguistique et Mythographique de la France." He has begun with the "Faune Populaire de la France" of which three parts—those relating to wild animals and birds, and to reptiles and fishes—are already issued. Five more on this branch of science are promised; then there are to be six on the popular flora, and these are to be followed by the popular divinities and by other volumes devoted to anthropology, mineralogy, and meteorology, all from the popular standpoint. As a most comprehensive popular nomenclature forms part of each division, it will be seen that the work will be a complete record of French folk-lore and dialect, so far as these are connected with natural objects.

It is likely that these works, which have received but scant notice in the English periodical press, are as yet unknown to many readers of *THE ANTIQUARY*. In the present notice, it is my wish to direct attention to them, so far as published, in the belief that many who are as yet unaware of the existence of such books will be glad to know something about them.

The mode adopted by M. Rolland is very simple. Under the scientific name of each beast or bird he ranges the popular nomenclature, giving dialectal variations of pronunciation, and adding to each the district where it is used, and the authority on which it is recorded; the names found in early French literature are also given. Following these, we have the names of the individual in question, so far as these are known to the author; and then come the popular tales, traditions, sayings, proverbs—all, in fact, which we are accustomed to include under the name "folk-lore."

It is impossible to glance through M. Rolland's pages without noticing how very often his notes of popular tradition may be paralleled, not only in England, but in regions widely removed. For example, the "John Dory" shows upon its body the marks made by St. Peter's fingers when he took it from the water in order to obtain the tribute-money. M. Rolland gives this as a French legend, and adds a parallel told by the Arabs: the Greeks attribute the marks to S. Christopher. If we travel eastward, we shall find a plant with bright yellow flowers, upon which are five red stains; this is the Prophet's Flower (*Arnebia echinoides*), and the marks were made by the fingers of Mahomet, on which account the plant is held in reverence by the Pathians. If we come home again, we are told that the black marks which are often to be seen on the leaves of the Persicaria were similarly caused by the Blessed Virgin, and the plant is hence known as "Virgin Mary's Pinch." Again, who on reading M. Rolland's account of the hare which was so overcome with mirth at the sight of a large number of frogs jumping into the water, that it laughed until it split its lip, will not remember Grimm's story of "the mouse, the pea, and the sausage," in which the pea laughed so immoderately at the



catastrophe which befell its friend the mouse, that it split its back, and was sewn up by a tailor with black thread, since which time peas have always had a black mark on their backs. All the foregoing, like Dasent's Norse tale telling how the bear lost his tail, belong to the large and interesting class of stories which aim at explaining occurrences which really exist in Nature. In France, as in England, the hedgehog is supposed to suck cows. About thirty years ago, by the way, this belief was so seriously maintained in Buckinghamshire, that the churchwardens of High Wycombe and Bledlow—and no doubt in other places—were in the habit of allowing the sum of sixpence for each hedgehog killed. An inflammation of the udder, known as the "gargut," was supposed to be produced in this manner; and on the good old principle, *similia similibus curantur*, the grand specific for this was an ointment of hedgehog fat. A "money spinner" or "spider" is as lucky in France as in England: it is interesting, also, to note that the natives of St. Helena have a precisely similar belief.

Sometimes a similar tradition is attached to very different objects. The Irish story is well known of the man with a load of hay upon his back who saw, to his utter amazement, a cock drawing a huge beam attached to its leg, and who only discovered the illusion upon throwing down the hay, when he found that the supposed beam was really a straw, his illusion arising from a four-leaved shamrock which he was carrying unawares. The exact converse to this is told by M. Rolland; in his case it was a salamander which destroyed the magic power, and enabled its bearer to find out that the supposed wonder was an ocular delusion. That the salamander and its allies are poisonous is believed in France apparently even more generally than among ourselves.

Anyone who knows M. Rolland's books will understand the temptation offered by them to dive into the pages, and make a running commentary upon the points brought forward by the author. But my object in writing this short notice is merely to direct attention to a work which is a pattern for books of a similar character; and I will conclude by pointing out the features which make it

so valuable as a model for others, and as a book of reference for the subjects of which it treats.

First, there is an entire absence of any attempt at book-making, or at the popular narrative style in which too many papers dealing with folk-lore are written. Accuracy always suffers in such cases; and although the ordinary reader may find pleasant reading for half-an-hour, the student gains little, if anything, from them. Since the study of folk-lore has become popular, papers of this kind have possessed a marketable value. Nothing is easier for any one who has the knack of writing to sell than the compilation of such papers; and the result is seen in the publication of numerous *rechauffés* which are valueless to the collector of popular lore. Secondly, there is a vast amount of material—whether of names, proverbs, or stories—collected by the author or by some trustworthy person from the people themselves: and this is invaluable for reference. Thirdly, whether in the cases thus mentioned, or in the extracts from books, journals, or newspapers, full references are given, so that the source from which each scrap of knowledge has been gleaned is at once apparent. And when it is stated that the list of "Ouvrages cités," with which the third volume is prefaced covers no less than ten pages, each title seldom occupying more than a line, some notion may be formed of the amount of reading and hard work which M. Rolland has gone through before he has felt justified in placing his results before the public.

Lest it should be thought that this praise is too lavish to be critical, I must point out one fault in the *Faune Populaire*—the absence of anything like a satisfactory index. French books are often weak in this respect, and the present is no exception. We have two indexes—one of the Latin and one of the ordinary French names—but these are arranged, like the book, according to the scientific classification of the subjects, and are thus no indexes at all to those unacquainted with natural history classification. It is true that a full index, forming a separate volume, is promised on the conclusion of the whole work; but this does not do away with the necessity for a separate index to each volume. As each has a distinct pagination, this really

serious drawback to the ready usefulness of the work should be prevented in all forthcoming parts. The *Faune Populaire* will then be as superior in this, as it already is in every other respect, to any previous work of its kind.

JAMES BRITTEN.



## Della Corte's Account of Romeo and Juliet.

**T**HOUGH there are many versions extant of the sad tale of the loves of Romeo and Juliet, there can be little doubt that Shakespeare drew the plot of his play almost entirely from Arthur Brooke's poem first published in the year 1562. Most of these stories have been reprinted, but, as far as we know, no English translation of Della Corte's account, taken from his *History of Verona*, 1594, has been published. We have been favoured with the following translation by Mr. John Holmes, and believe that it will be of interest to the readers of THE ANTIQUARY:—

In the year 1303 Signor Bartolomeo was mayor of the city, under whom occurred, in Verona, the catastrophe of two unfortunate lovers, which had its origin in the long and bloody enmities that subsisted between two opulent and noble families—the Montecchi and Capelletti, many of whom were slain on one or other side, and, notwithstanding that Signor Alberto had given himself much trouble to bring about a reconciliation, he never could effect it, so inveterate was their mutual animosity. Signor Bartolomeo, nevertheless, had so far quelled it as to put an end to the duels and quarrels which took place in the streets—the young men gave way and saluted the old of either party whom they might chance to meet, who also returned the salutation. It being the carnival, and the balls and the masquerades having begun, M. Antonio Capelletto, being at the head of his faction, gave a splendid entertainment, at which were present many ladies and gentlemen: among them was one Romeo Montecchio, the handsomest and best-mannered gentleman then in Verona; he was between twenty and twenty-one years of age, and came then with some young men in masks. After remaining some time with his mask on his face, he took it off, and seated himself in a corner, whence he saw the entertainment, and could be easily seen by all present. All the company wondered why he should thus set himself apart from the amusement; since, however, he was a well-bred young gentleman, his enemies did not put him in mind how he ought to behave, which they probably would have done had he been

older. Stationed as he was there, the most beautiful young woman beyond compare being present, caught his eyes, and he having caught hers at the same time, they both felt a mutual and violent attachment. During the festival they did nothing but eye each other tenderly. The banquet finished, and the ball having begun, Romeo was asked to dance by a young woman, who presently left him, after dancing with him for a short time. He then asked Juliet to dance (for so was called the young lady with whom he was enamoured). She was engaged to another partner, but as soon as she felt the hand of her lover, she said, "Blessed be your arrival." And he, pressing her hand, replied, "What blessing is this you bestow on me, fair lady?" She, smiling, answered, "Wonder not, gentleman, that I bless your arrival, for I have been almost frozen by M. Marcurio, and you are come to warm me with your courteous manners." (The youth whom she had been dancing with was so called, and much beloved by all; but he had hands as cold almost as ice.) Romeo replied, "Such as I am, fair lady, I am devoted to you;" and with these words the dance ended. Juliet could only sigh to him in return, and reply, "You are my better half." Romeo, as he left the assembly, found from one of his friends that this young lady was the daughter of M. Antonio Capelletto; while she discovered from her nurse that he was Romeo Montecchio; which, when she heard, she was very sad, despairing to win him, on account of the jealousies which subsisted between the two families. A few days afterwards it happened that Romeo, going along a certain street, where he often walked for the sake of seeing Juliet, whose windows corresponded with those of her lover, that she recognized him by a sneeze, or some other signal which he made, and as it was moonlight, she was as easily seen by him. They entertained vows of mutual affection, and they finally determined to marry, happen what might. To bring the consummation of their wishes about, they had recourse to Father Lonardo, of Reggio, belonging to the Order of the Minors of St. Francis, who, it was agreed, should advise Romeo respecting the match. This friar was a master of theology, a great philosopher, chemist, and astrologer. He was confessor of Juliet, as well as of her mother, and often on this account visited their house; he also was confessor to the Montecchi, and to many of the inhabitants of Verona. Romeo having managed the whole business with the Father, the latter agreed to solemnize the marriage, for he thought that by this means a reconciliation might be effected between the two families, and that, perhaps, he should thereby ingratiate himself with Signor Bartolomeo and all Verona. Lent, and the time of confession having arrived, Juliet went with her mother to the church of St. Francisco in Cittadella, and seating herself in the confessional chair before her mother, and having replied to the usual questions, was married to Romeo, through the grating, who, with the Father, stood on the other side. A few days afterwards, by means of an old woman of the house of Juliet, they consummated their marriage in a garden by night, belonging to Juliet, supporting themselves with the hope that Lonardo would be able to persuade their respective families to be satisfied with the match. Easter being over, while they were hoping that the

Father would fulfil his promise, it happened that a party of the Capelletti had a furious encounter with some of the Montecchi, near the gate of Bensari, towards Castle Vecchio. Among the Capelletti was one Tebaldo, a first cousin of Juliet, a gallant young man, who, while he was encouraging his party, behind Romeo (who, for the sake of Juliet, did all he could to put an end to the contest), made a blow at his head, which was parried by Romeo, who stabbed his adversary in the throat and killed him on the spot. Romeo upon this fled into banishment; and he who knows what disappointed love is, may judge how bitter must have been this expedient. He returned to Mantua for the sake of being as near as possible to his Juliet, of whom he often received accounts through the medium of Lonardo. Juliet was now compelled to marry by her father and mother, and not knowing what part to take, she had recourse to the Father Lonardo for advice, who, after long consultation, finally agreed to send her a certain powder, which, mixed with wine or any other liquor, would lull her to sleep, so as to make her appear dead; that then she should appear dead; that then she should be buried in the sepulchre belonging to her family, which was in the church of St. Francis; that he should take her out of the monument by night, and that she should escape in disguise to her Romeo at Mantua, who he would forewarn by faithful messengers of their intentions. Juliet agreed to this plan, who, for the sake of her lover, would have run a far greater risk; and, having swallowed the potion at the prescribed hour, lost gradually her senses, and finally all motion, so that, imagined dead by all, she was removed for burial to the cemetery of her family in the church of St. Francis. In the meantime Lonardo sent an account of all that had been done to Romeo; but he, having been previously informed by some one else of the death of his Juliet, came unexpectedly to Verona, and having reached the gates of the city on the very evening of the interment of Juliet, did not receive the message sent him by the Father. The unhappy lover having reached Verona, and night having set in, without setting his foot in the city he went straight to the church of St. Francis, where he knew that his beloved Juliet was interred, and having opened the tomb, which was *without the church*, and got within it, began to shed an abundant and bitter flood of tears. Having wept for some time over his beloved, he determined to die, and swallowed poison, which for this purpose he carried with him. Laying himself by her side, he died just at the moment that Lonardo reached the spot to remove Juliet from the tomb. Finding the two stretched on the ground, and Romeo dead in the tomb, motionless and horror-struck, he stood wondering how the event had occurred, when Juliet, whose soporific powder had exhausted its efficacy, came to herself, and seeing Romeo dead by her side, and Lonardo and the servant hanging over him, she was all aghast at the spectacle. She presently discovered from the Father and the servant how the catastrophe had occurred; was seized immediately with the strongest grief, and, feeling her spirits extinguished within her, without uttering a word, fell dead on the lap of her Romeo. The next morning the calamity was speedily propagated through the city; and Signor Bartolomeo, with the intent of dis-

covering all the circumstances which led to the unfortunate event, accompanied by many gentlemen, went to the church of St. Francis, where a great crowd was collected, attracted by the novelty of the occurrence. Here he inquired circumstantially both from Lonardo and Romeo's servant into the details of the case, and afterwards gave orders that the bodies of these unfortunate lovers should be honourably buried, which was willingly agreed to by both the Montecchi and Capelletti. Splendid obsequies took place, and, with the consent of both parties, the bodies were replaced in the same monument, *which was of hewn stone, a little above ground, which I have often seen*, close to the well of the poor disciples of St. Francis, while the building was raising to their Order. I have conversed on this subject with Signor Boldiero, my uncle, by whom I was shown the scene of this catastrophe. He showed me, besides the above-mentioned tomb, a hole in the wall, towards the monastery of the Capuchins, where, as he said, he had heard that many years since this tomb was placed, and that in it were found some ashes and bones.

We shall hope in a future number to give an analytical comparison of Brooke's poem with Shakespeare's play.



## The Nevill Monuments at Staindrop.

**T**HE definitions of a monument are simple. Perhaps Dr. Johnson is both accurate and appropriate in calling it "anything by which the memory of persons or things is preserved." Weever, in his famous *Discourse on Monumental Effigies*, says it "is a thing erected, made, or written for a memorial of some remarkable action fit to be transferred to future posterities." Would that these "posterities" exhibited more tender care of the relics left them for observation and study! In the fine church of Staindrop, in the county of Durham, may be seen, as all antiquaries know, two magnificent altar-tombs. Formerly these splendid specimens of art stood within the altar-rails; they are now placed close to the entrance of the church, on the left-hand side. The first is of alabaster, and consists of a high altar-tomb, with three full-length recumbent effigies, all dressed in the similitude of their habits as they lived. Lying prone, with his features admirably chiselled, is Ralph Nevill, the first Earl of Westmoreland, who rebuilt a part of this church, and who died in the year

1425. He was illustrious not only by descent but by valour and force of arms, for he was one of the victors at the battle of Agincourt. He was created Earl of Westmoreland by Richard II., and enjoyed several offices of distinction. Shakespeare introduced him in his play of *Henry V.* In act i. sc. 2, we find him reminding the King of an old saying :

If that you will France win,  
Then with Scotland first begin.

He was twice married, and became the father of more than twenty children. He is represented on his tomb in complete armour, with a heaume as headpiece, and his head resting on a helmet bearing the Neville crest, a bull's head. A strap, charged with "S.S.," finished by a triple ring, depends from the sides. A finely-ornamented belt is placed round the armour, underneath which is a coat of mail. The hands, clothed in gauntlets, are elevated; spurs are screwed on to the heel-shoes, the feet resting on a lion. There are at the present time no remains of arms to be seen, unless a broken piece of alabaster lying by the side once formed a part of a sword. Nothing in ancient or modern art can surpass the grace, refinement, and delicacy of delineation of this figure. Witness the exquisite finish of the camail, every portion of which looks as fresh and fine as if sculptured but yesterday. This redoubtable warrior founded the College of Staindrop, assigning no less than twelve acres of land for its maintenance, the first master being Robert Knayton, who was living in 1432. On the right hand of the effigy is that of his first wife, Margaret, daughter of Hugh, Earl of Stafford. She wears a coronet or slender circlet, and her head rests on two cushions, supported by three angels. She is dressed in a mantle and kirtle, and has the collar of "S.S." On the left side of the Earl is his second wife, Joan, daughter of John of Gaunt. She is also dressed in mantle, kirtle, and surcoat. Her hair is braided with quatrefoils, and rests on cushions, supported by angels or cherubim. The fashion of these ladies' garments is of the character introduced by Anne of Bohemia. The author of "*The Flowre and the Leaf*," says :

And everich on her head  
A rich fret of golde, which withouten drede

Was full of stately net stones set,  
And every lady had a chapelet.

One of the towers of the adjoining castle of Raby is named after Joan, the second countess. At the feet of the three figures are two kneeling clerks at a small altar or desk. These, as well as the angels, are headless, having undergone terrible mutilation at the hands of the Goths and Vandals of a former age. On the effigies are further instances of defacement in the shape of obscure initials and chipped remnants. The sides of the tomb are richly decorated, and afford evidence of the skill and care with which the sculptor went to work in the most minute particular. At some little distance, but on the same side of the church, is another altar-tomb, splendid in style, but inferior to the first as not belonging to the same grand era of monumental art. It is dedicated to the memory of Henry, fifth Earl of Westmoreland, and it is remarkable that it should be so well preserved as it is, the figures being composed entirely of wood. Here, too, we have the man habited in armour, with his two wives on either side. The head of the Earl is bare, the hair curled, and the beard pointed. The hands are without gauntlets, and are uplifted. The legs, extended, rest on a greyhound. The ladies are dressed with little decorative effect. There is an inscription as follows: "This tomb made in the yere of our Lord God 1560, and in the second yere of Elizabeth bi the grace of God Quene of England, Franc and Ireland, defender of the faith, bi the commandment of the right Honorable Henry Erle of Westmoreland for himself and his three wives that is to say, Anne doughter to therle of Rutland, Jane, Margaret doughters." Here the words are illegible. Round the sides of the tomb there are figures of the children, "Elinor, Katharin, Ralfe, Charles, Edward, Thon, Mari, Adeli." These are placed in a species of colonnade, which is formed by small carved pillars. On the ends are the arms of Neville, Plantagenet, and Manners. There is another inscription, adjuring worshippers to hold in remembrance those who lie beneath:—"All you that come to the church to praye sa a pater-noster and a crede, for to have mercy of us, and all our progeny." Careful inspection

reveals the name "John Tarbotons" under one of the panels. He was in all probability the maker of the monument. The design and execution of this structure, though very interesting, peculiar, and complete in itself, will not bear comparison with that erected to commemorate his more illustrious predecessor in the title. All archæologists must deplore the condition of these memorials, especially that of the first Earl, which as a work of art may be considered priceless in its matchless beauty. It is a question surely worthy of consideration whether they could not be protected from future spoliation by being surrounded by some light railing sufficiently far from the tombs to admit of their being seen, as has been so successfully accomplished in the church of Harewood, in Yorkshire.

WILLIAM BRAILSFORD.



### What to Eat, and how to Eat it.\*

**T**HE human race have long ago come to a conclusion as to what they should eat, and it is curious to notice that science has done little more than give reasons for that which men had previously found out for themselves. The healthy will care little for the weighing out of the proportions of nitrogen, hydrocarbons, and carbo-hydrates in their food, however valuable such knowledge may be to the delicate.

Amongst the well-to-do classes in the olden times, food was more varied than it is amongst us, but the reason of this variety is that much was eaten which we should loathe. Our forefathers had a predilection for somewhat strong flavours; thus herons, peacocks, bitterns, swans, and cranes constantly appeared upon the board. Lent was strictly kept; and abstinence from meat on Wednesdays, Fridays, and Saturdays was universal. At these times whales, grampuses, porpoises, sea-calves, and sea-wolves were

\* *Aristology, or, the Art of Dining*, by Thomas Walker, M.A., with preface and notes, by Felix Summerly. (London: George Bell & Sons.) 1881. Sm. 8vo, pp. xiii-96.

alternatively served at the tables of sovereigns and people of rank. An anecdote, given by Hudson Gurney in the preface to Beriah Botfield's volume of *Manners and Household Expenses*, bears upon this:—

It chanced that Richard de Clare, Earl of Gloucester, paid a visit to Robert Grosstête, Bishop of Lincoln, who received him with great honour, and commanded his seneschal to prepare a dinner of more than usual costliness. At table the Earl was seated at the right hand of his host, who ordered the attendants to serve him to everything first. It was one of these fish days when it was customary to eat *choise* sea-wolves, and the servants, thinking to please their master, placed a large fish before the Bishop, and a small one before the Earl; Grosstête, however, looked angrily at the seneschal, and said: "Take that fish away from me, or give one of equal size to the Earl." Upon this the servants asserted they could not find another so large; "Then," said the Bishop, "set aside the whole of this for alms, and give me a smaller one like the rest." This proceeding greatly surprised the Earl of Gloucester, who, when the repast was over, could not refrain from asking the Bishop how he, a man of humble birth, had acquired so much courtesy.

Salted herrings of Yarmouth were already in great repute in the twelfth century. Ben Jonson calls the herring the king of fish, and Thomas Nash gives a reason for the title. "The fishes assembled to elect a king that might lead them into battle against the land fowls, and none won the day but the herring, whom all their clamorous suffrages saluted with *Vive le roy*! God save the king! and from that time to this he hath gone abroad with an army, and never stirs without it." The fasts of the Roman Catholic Church were continued in Protestant England for the provident purpose of helping on the fisheries, and increasing the number of sailors. We find among the State Papers many documents relating to this subject. In 1563 a "Bill for better observance of fast days, and regulating how many dishes of flesh shall be at table," is registered; and, in the same year, "Notes of the days of the year appropriated for fish days on certain fasts and festivals of the Church, and for every Wednesday." The Fishmongers' Company looked after the butchers to see that they did not sell meat on the prohibited days, and the justices of the several hundreds over the country had strict injunctions to appoint "searchers to detect persons eating or dressing flesh on fast days." What the popular feeling on this subject was may be seen in

Lodge and Greene's *Looking-Glass for London and England*, 1594, in which play one of the characters makes use of his wide breeches as a secreting place for certain prohibited viands :

This right slop is my pantry: behold! a manchet (*draws it out*); this place is my kitchen, for, lo! a piece of beef (*draws it out*). O let me repeat that sweet word again! for, lo! a piece of beef. This is my buttery, for see, see my friends, to my great joy, a bottle of beer (*draws it out*). Thus, alas, I make shift to wear out this fasting; I drive away the time. But there go searchers about to seek if any man breaks the king's command. O, here they be; in with your victuals, Aiam. (*Puts them back into his slops.*)

In the various centuries up to the fifteenth few succulent roots were in use. Our fathers' vegetables consisted of parsley, fennel, onions, green peas, and new beans; but the monks probably obtained more variety from their carefully tilled gardens than the laity. Salads are first mentioned in the fifteenth century. The English dessert in the thirteenth century consisted of dried and preserved fruits, dates, figs, apples, pears, nuts, almonds, and raisins. Wines were sweetened and spiced up to a comparatively late period in our history. Previous to the fifteenth century, beer was made (without hops) indiscriminately from barley, wheat, or oats—sometimes with a mixture of all. It was drunk as soon as made, and must have been a mawkish liquor.

In rude times quantity will ever be considered before quality; but, even in places where considerable variety of diet is indulged in, some strange food prejudices are prevalent. The aborigines of Britain would not eat hares, hens, or geese. The Wanyamwezi, a tribe in Central Africa, according to Captain Burton, avoid eggs, and formerly would not eat poultry. In Abyssinia it is a sin to eat geese or ducks; while, in Egypt, goose has long been a favourite dish. Livingstone relates that the hippopotamus hunters of the Zambesi form a separate people, and rarely intermarry with any other tribe, the reason being that the other tribes have as great an abhorrence of hippopotamus meat as Mahometans have of pork. The Chinese are reported to have no food prejudices at all.

In civilized countries, the question, How shall we eat our food? is usually considered

of more importance than the previous question, What food shall we eat? The variety of foods is not great, but the modes of cooking and serving are endless. Gourmets have not been slow to brag of the importance of some of these processes. There is a story told of an Irish nobleman who, having squandered a large fortune, summoned his heir to his death-bed, and told him he had a secret to communicate which might prove some compensation for the dilapidated condition of the family property. It was, that crab sauce is better than lobster sauce.

We must now pass on to consider the views of Mr. Walker, as set forth in that very remarkable work, entitled *The Original*. Thomas Walker was a graduate of the University of Cambridge, and a police magistrate at the Lambeth Court. On May 20, 1835, he published the first number of his weekly periodical, with a preliminary address, in which he promised to set before his readers an "alternative diet of sound and comfortable doctrines, blended with innoxious amusement." In the thirteenth number was commenced the series of papers on the "Art of Dining" which have now been reprinted in a convenient and handsome form. The author considered dinner "one of our most important temporal concerns," and he acted upon this opinion. His main object was to preach the virtues of simplicity and good taste; and he did this so characteristically and well, that, although in some few points a trifle out of date, his views are as worthy of attention now as when they were written. Many might take the following observations to heart with advantage :—

The rule generally followed is to think what the guests are accustomed to; whereas, it should be reversed, and what they are not accustomed to should rather be set before them, especially where the situation of the entertainer or his place of residence affords anything peculiar. By adopting such a course, persons of moderate income may entertain their superiors in wealth without inconvenience to themselves, and very much to the satisfaction of their guests, much better than laboured imitations of their own style. Contrast should be aimed at, and men used to state and luxury are most likely to be pleased with comfort and simplicity. We all laugh at the idea of a Frenchman, in his own country, thinking it necessary to treat an Englishman with roast beef; but it is the same principle to think it necessary to entertain as we have been entertained under different circumstances.

Some of Mr. Walker's dinners are not, we think, to be commended. Thus the "feast of reason and the flow of soul" would need to be considerable to reconcile most of us to so poor a dinner as herrings, hashed mutton, and cranberry tart. Another bill of fare, upon which the author prided himself, is better—it is turtle, whitebait, grouse, and apple-fritters and jelly. There is, however, this important defect connected with it, that whitebait usually goes out of season before grouse comes in, and the occasions when the two can be obtained together in good condition must therefore be few. This dinner would do very well for one who had eaten a solid lunch, but would hardly be sufficient for the man who dined at seven or eight o'clock, and had had no food since breakfast. The question of the number of meals taken in a day is one that needs consideration in relation to the lightness or otherwise of dinners. Many men live, practically, on one meal a day. Kant took a pipe of tobacco and a cup of tea at five o'clock in the morning; then worked for eight hours, dined at one, and ate no more in the day. Mr. Hamerton mentions an eminent French publisher who never touched meat or drink till six in the evening, when he ate an excellent dinner with his guests; and also an old gentleman who for forty years lived as Kant lived, and enjoyed excellent health and uncommon mental clearness.\* Another of Mr. Walker's dinners would be more likely to receive general approval. It consisted of spring soup, boiled turbot with lobster sauce, cucumber and new potatoes; ribs of beef, with French beans and salad; crab, and, lastly, jelly.

These articles contain many wise hints as to the proper order of food, the drinks to be taken with the various courses, the best mode of giving invitations, the numbers to be invited, the attendants, and such important surroundings as the temperature of the dining-room, the pottery; and, lastly, what is to be done after dinner.

Some practical notes, and a letter on the much-needed improvement of the Lord Mayor's dinners have been added by the editor, who calls himself Felix Summerly; but we suppose it is an open secret that this *nom*

*de plume* stands for 'Sir Henry Cole. These notes greatly enhance the value of a volume which should be possessed by all who wish to know how to eat wisely; and, we presume, this is not a matter of indifference, even to the antiquary.

## Reviews.

*The Historical Geography of Europe.* By EDWARD A. FREEMAN. (London: Longmans, Green & Co. 1881.) 2 vols. 8vo.

**T**O say that Mr. Freeman has fascinated geography into a romance is perhaps to begin at the wrong end of THE ANTIQUARY'S opinion of this important book; but it is, nevertheless, the first idea that rises to one's mind after having read and examined into its form and contents. So graphic and so powerful are the periods of his well-known style, that we at once leave behind us all notions of dry detail of geographical boundaries, and dive into the history of how these boundaries have originated and changed, and changed again. Over and over again in former times has Mr. Freeman warned students of the existence of an Historical Geography of Europe, and that the want of a proper consideration of its teaching has often led writers into wrong paths. Now and then in these warnings, Mr. Freeman, it is true, has carried his notions of historical geography too far; he has forced its facts into questions that have little or nothing to do with it, because they were questions considered sociologically, and not ethnographically or nationally. But putting on one side the remembrances of over-estimating the width and extent of his subject, let us consider the gap in historical studies which Mr. Freeman, being the first to point out was yawning at the feet of many writers, has now himself come forward to fill up. How he fulfils his task can only be ascertained by a close perusal of his book. He tells us of the geographical distribution of races, of Greek and Roman influences on European geography, and of the breaking up of the Roman Empire into the States that we now know so well on the map of Europe. How valuable all this is to the antiquary, as well as to the statesman, needs no telling from us. We meet with many of what we must venture to call Mr. Freeman's historical prejudices; but the bold grasp he has upon the whole subject is too firm and too lasting for these to count much in the estimation of his work. How he insists upon the complete uprooting of Roman power in England is well known, and it is certainly more powerfully proved now that he comes to the geography of our land. There are only the Celtic and the Teutonic boundaries to deal with, and all traces of the Roman dominion seem to have been swept away when these two foes met to settle the historical geography of Britain. Thus, the modern kingdom of Scotland was made up of English *Lothian*, British *Strathclyde*, and Irish *Scotland*. "The truth is, that for more than 500 years there were two

\* *Intellectual Life* (1873), pp. 12, 15.

English kingdoms in Britain, each of which had a troublesome Celtic background, which formed its chief difficulty. One English king reigned at Winchester or London. Another English king reigned at Dunfermline or Stirling." By such pictures as these we get the map of Britain placed strongly before us, and almost, it may be said, in a new light. By pictures still more boldly conceived, the map of Europe is extended across the ocean to that vaster England in America, which is European in geography because it is European by colonization and by birth-right. So, too, we see the historical map of Europe carried to other lands of colonization chiefly by the race which, beginning its geographical history in the first England of all, in the march land of Germany and Denmark, grew into our insular England, and finally into a third England beyond the ocean. These are flashes of historical light which cannot but be of enormous value to the student of European history and institutions; and we cannot certify our indebtedness to Mr. Freeman in terms too strong to express our opinion of his valuable work. The first volume consists of text alone. We could have wished for some quotation of authorities, even if only for future guidance, and not for the testing of facts; but there is a good index, an elaborate table of contents, and side-notes for the benefit of readers. The second volume is devoted to maps.

*Anthropology: an Introduction to the Study of Man and Civilization.* By EDWARD B. TYLOR. (London: Macmillan & Co. 1881.) Post 8vo, pp. xv.-448.

Anthropology is so immense a subject, the materials for it are so widely scattered and in such crude and oftentimes unworkable forms, that we cannot reconcile ourselves to so great a master as Mr. Tylor reducing his researches to the narrow compass of a manual for students. We miss the foot-notes giving us the authorities for the accumulation of the facts, and we miss the alternative conclusions which some of the facts of savage life must lead the anthropologist to discuss. This view of the case may, perhaps, be said to raise an issue that is not before us—to be critical, in fact, of a full treatise and not of the manual we are dealing with. But still it is only equal to saying that the time for a manual on anthropology had, perhaps, scarcely arrived; or at all events that we should have preferred a full treatise from Mr. Tylor.

But when we come to the book itself and all that it tells us, what else can we say but that we are in the presence of a master? It is impossible to give any adequate idea of how Mr. Tylor treats his subject. Those of us who know his *Early History of Mankind* and his *Primitive Culture*, have been long accustomed to look at those books with great admiration; but there was, nevertheless, always a something of disappointment about them too. We do not get this feeling in the present book. From first to last—whether dealing with man and his antiquity, man and other animals, language, arts of life, arts of pleasure, science, the spirit world, mythology, and society—we are arriving step by step to the full appreciation of the stages of that conscious progress, the knowledge of which distinguishes modern man from ancient man, who, when he progressed, progressed unconsciously,

and towards ends that he could in no wise fathom. "The knowledge of man's course of life," says Mr. Tylor, "from the remote past to the present, will not only help us to forecast the future, but may guide us in our duty of leaving the world better than we found it." There is much in life, no doubt, to make us constantly ask Mr. Mallock's question, Is it worth living? But let those who ask this uneasy question of themselves accompany Mr. Tylor in his journey through the historical lands of man's history; let them learn how to look back upon the lines of man's progress, and then much of the false misanthropy will vanish like a cloud before the sun.

We appreciate Mr. Tylor's good work too well to wish to question any of his conclusions, unless, indeed, we take exception to some of his explanations of legendary tales, such as that of "Red Riding Hood," for instance; but we venture to think that students may best use this book by grasping all the facts within it, and then turning to the facts not in it. How far new experiences of savage life, new knowledge of savage faiths and beliefs, may disturb existing conclusions, it is impossible to say; but it is a question which must be asked while anthropology remains in its infant stage, and so complete a picture does this book lay before us; so clear is the arrangement; so masterly is the grasp of the subject, that it would be pre-eminently useful to annotate it, page by page, with illustrations from sources not used by Dr. Tylor. The book is well indexed, and contains some good representative illustrations.

*An Introduction to the Study of Gothic Architecture.* By JOHN HENRY PARKER, C.B. Sixth edition. (Oxford and London: Parker & Co.) Sm. 8vo, pp. xxiii.-331.

Once a publisher, meeting an author he knew very well, said: "Sir, I must take off my hat to you now, for I hear your book has gone into a third edition." How often would this same publisher have taken off his hat to the author whose book had gone into a sixth edition? With so clear a proof as this of public approval the critic has little left to say. This *Introduction*, published originally in 1849 as the report of a series of Lectures delivered before the Oxford Architectural Society, has continued to grow in public esteem since that time, and has been found invaluable as a handbook to Gothic architecture. Twelve new plates have been added to this edition, among which are representations of the sedilia, piscina and window of chancel in Rushden Church; the exquisite wheel window in Peterborough Cathedral, A.D. 1240; the remarkable Jesse window at Dorchester Abbey Church, Oxon; the decorated sedilia and piscina, with small painted glass windows, under the canopies in the same Abbey Church; the roof of the so-called Chapel of St. Blaise, Westminster Abbey; and the perpendicular open timber roof of St. Stephen's, Norwich. These are distinct additions to the value of the book, although it is so profusely illustrated that they are lost in the mass of other plates. We hope we may have the opportunity, in the near-future, of recording the publication of the twelfth edition of Mr. Parker's book, and we are sure that the public will be gainers the more widely it is distributed.



*Old Yorkshire.* Edited by WILLIAM SMITH. BRISCOE. (London: Longmans, Green & Co. 1881.) Pp. xv.-302. Post 8vo.

*Old Nottinghamshire.* Edited by JOHN POTTER BRISCOE. (London: Hamilton, Adams & Co. 1881.) Pp. xvi.-151.

Both these books are the outcome of that very commendable practice adopted by the best provincial newspapers of publishing local "notes and queries." The first consists principally of articles selected from the *Leeds Mercury Weekly Supplement*, a most admirable paper; and the second is a reprint of articles which appeared in the *Nottingham Daily Guardian*. We heartily recommend both books to our readers interested in local antiquities, and taken as a sample of what our local press can do in the way of bringing together many of the unrecorded facts of English history—for national history gains as much explanation from local history, as national language does from local dialects—we must confess to strong feelings of satisfaction, and hope in the future that lays open to this department of modern literature. Some day we wish to say a word upon the whole subject, but for the present we must pass on to the books before us.

The best articles in *Old Yorkshire* are on antiquities, curious customs, sun dials, municipal corporations, and authors, while other articles on ancient families, poets and poetry, constituencies and M.P.'s are full of varied interest. The articles on Yorkshire authors are extremely useful, as they give lists of contributions to the *Philosophical Transactions* and *Archæologia*. Yorkshire Place-names make up a most interesting contribution to the volume, though we think that some of the time spent in attempting to discover the derivations of the names, might have been more usefully employed in collecting the variants of the spellings, as in the case of the town of Filey, where the old spelling altogether upsets the derivation suggested by the author. The fact is, with place-names we tread on dangerous ground, and the first work should be the collection of old spellings. We hope Mr. Smith will give attention to this important subject in his future issue. If Mr. Andrews had turned to the first volume of the Folk-Lore Society's publications, he would have found many important additions to his "Rhymes and Proverbs" which do not give us much that is new.

Churches, Church Registers, Church Goods, sale by Match and Pen, Land Tenures, Mazes, Ancient Customs and Sports, Roman Remains, are the principal topics of *Old Nottinghamshire*. The article on the Mickleton Jury of Nottingham is of considerable value, as showing the connection between manorial and municipal government, and the late survival of the old term, "Mickle Turn," great tourn, in the modern name.

We congratulate Mr. Smith and Mr. Briscoe upon the results of their praiseworthy attempts to set together the antiquities of their respective counties. We could suggest many improvements, but these will no doubt appear to the editors themselves in the progress of their volumes. Both volumes are well printed, illustrated, and fairly indexed, and Mr. Briscoe adopts a plan we would recommend to

Mr. Smith, namely, the printing of head titles to each page.

*The Liturgy and Ritual of the Celtic Church.* By F. E. WARREN, B.D. (Oxford: Clarendon Press.)

At a time when questions of ritual and ceremonial observance have assumed an importance which we can but regard as founded upon a misapprehension, a work like the present is a welcome contribution to ecclesiological history. The history of the religious observances of the Church existing in these islands before the mission of St. Augustine has never previously been brought together; and our knowledge of it was thus but fragmentary. Mr. Warren has gathered together from every accessible quarter all the matter, however slight, bearing upon the subject, and has thus formed the scattered fragments into a harmonious whole. Written without party bias, and with no intention of special pleading—two influences which have done more than anything else to lessen the value of books of this kind—this volume gives us a comprehensive sketch of a most interesting subject. The work is divided into three parts. In the first, or introductory portion, we have a sketch of the character of the Celtic Church, in which its connection with other churches, and its points of difference from the Roman Church are duly set forward. In the second part we have full details of the liturgy and ritual employed; and we find it clearly shown that some of the points in which good people are now-a-days exercised—such as the "eastward position," and the "eucharistic vestments," were undoubtedly in use in the Celtic Church, although the use of incense does not seem to have been recognized. The third part contains "*Reliquiæ Celticæ Liturgicæ*," and is of great value as containing documents hitherto unprinted. "There is no trace," Mr. Warren tells us, "of a vernacular liturgy having been in use in any portion of the Celtic Church." "The stone missal," the earliest surviving missal of the Irish Church, is dealt with at considerable length, and a facsimile of a portion of it is given.

It is manifestly impossible in the space at our disposal to give any adequate idea of this important work. It appeals to a large and varied class of readers, and to them we cordially recommend it. Conscientious care is manifest upon every page; and Mr. Warren has given us a very valuable contribution to our liturgical and ecclesiological literature.

*Architectural and Historical Notices of the Churches of Cambridgeshire.* By ARTHUR GEORGE HILL, B.A. (London: Clowes.)

This is a useful account of a number of Cambridgeshire churches, and the author tells us that he has "material enough to form some two other volumes similar to this, taking in other churches in the county." It is carefully done, and has the advantage of containing, besides much important matter collected by the author, some valuable information from the MSS. of William Cole and other antiquaries. The book is issued in a very agreeable form, and altogether it appears to us that antiquaries of other counties would do well to follow the example set by Mr. Hill.

*The Bibliography of Carlyle.* By RICHARD HERNE SHEPHERD. (Elliot Stock. 1881.) Pp. xi-60, sm. 8vo.

The saddest thing about this very useful volume is that it has to include that last volume of reminiscences which, to those who loved Carlyle, is a rude shock. This brief book-record of a great man's life-doings could well have spared what must be looked upon much more as evidence of the fatal want of literary appreciation for Carlyle by Mr. Froude, than as the offshoots of Carlyle's own teaching. Mr. Shepherd has taken great pains with his subject, including that most curious of all Carlyle's productions, the translation of Legendre's *Elements of Geometry and Trigonometry*. These bibliographies are most valuable contributions to literature, and author and publisher are both to be congratulated upon the way in which they put their recognition of this volume to a practical proof. In addition to good printing, we have good binding, and the luxury of sheets for manuscript notes.



## Meetings of Antiquarian Societies.

### METROPOLITAN.

SOCIETY OF ANTIQUARIES. — April 23. — This being St. George's Day, the Society met for the purpose of electing a President, Council, and Officers for the ensuing year. — The Earl of Carnarvon, President, delivered the Anniversary Address, in which he passed under review the most important events of the previous year, and the prospects of the Society in the immediate future. He dwelt at some length on what he called the most pressing archaeological question of the day, the pre-historic monuments of this country, and announced that the Council had decided on commencing the publication of a series of scale plans and drawings of these monuments, which had been prepared and presented by the Rev. W. C. Lukis. He also announced that the Council was about to publish in *Vetusta Monumenta*, two plates in chromolithography, full size, of the two sides or covers of the magnificent Evangelium exhibited last year by the Earl of Ashburnham. After noticing the excavations at the Brading Villa and at Bath—to the expenses of each of which a grant had been made by the Council—Lord Carnarvon animadverted on the remissness shown by some of the local secretaries (whose appointments lapsed on that day) in sending reports to the Society and in discharging generally the duties which they undertook on accepting office. There were, no doubt, brilliant exceptions, which it would be invidious to specify, but, on the whole, he feared the institution of local secretaries had not hitherto yielded the results which the Society had a right to expect.

April 28.—Mr. Edwin Freshfield, V.P., in the Chair.—Mr. Loftus Brock read a Paper on the recent excavation at Leadenhall, and explained, with the help of diagrams and plans, the position of what appeared to be the remains of a Roman basilica.

VOL. III.

May 5.—Mr. Edwin Freshfield, V.P., in the Chair.—Mr. Alfred Tylor exhibited a collection of Roman and mediæval antiquities discovered while making the foundations of a building near Newgate. The principal objects are three leaden cylindrical *assaria*, one of which contained a beautifully shaped glass vase, and was decorated with medallions with a figure of a *quadrifida*. Another was ornamented inside with a six-pointed star, like some forms of the *labarum* without the loop. It is, perhaps, a Mithraic symbol. One funereal vase, of very fine shape, is carved out of green stone, resembling serpentine or *Torle di Prato*. Several graves formed of roof tiles were also found, and abundance of pottery, Samian and other kinds, and mediæval tiles. The coins found were principally of Nero, Vespasian, and Claudius, and none of late emperors. The foundations of the walls which were near the remains were built of chalk and Kentish rag, and were probably of the eighth or ninth century. Mr. Tylor gave a detailed account of the geological character of the ground, and a sketch of the history of the spot, which once belonged to the Barls of Warwick, illustrating his remarks by reference to carefully executed plans and drawings. He specially called attention to the fact that the interment shows that this spot was outside the original Roman London, and was probably near one of the main roads leading north or west.

ARCHÆOLOGICAL INSTITUTE. — April 7. — The Lord Talbot de Malahide, President, in the Chair. — Mr. F. C. J. Spurrell contributed further information on the denes or chalk holes of Kent and Eastern England, with special reference to earthworks in connection with them, and their relation to streams and the conformation of the land. Mr. Spurrell divided the ancient pits into three chief periods, but pointed out instances in which minor distinctions in time could be made in certain positions convenient for observation. The subsidences at Blackheath were explained by this means, and many instances adduced of caves known to have subsided in former times on Blackheath, at Charlton, and in the neighbourhood. In addition, he remarked that though in a public place like Blackheath, where they had been well and carefully filled up, they were difficult to detect, yet he could point out several spots where some would be found to have existed. They were classed in the third or latest division of ancient pits. — Sir H. Dryden sent some notes on a bronze steelyard weight exhibited by Mr. J. F. M. Cartwright, which had been recently found at Newbottle, in Northamptonshire. This example, said to be the finest yet discovered, bears the arms of England, Cornwall, Germany, and Poitou.—Mr. Hartsborne called attention to the circumstance of weights of this kind, and bearing, with slight variations, the same arms, having been found in many parts of England. He suggested that Richard, Earl of Poitou and Cornwall, and King of the Romans, who enjoyed many privileges granted to him by Henry III., and whose arms are here represented, may have had a concession on the sale of wool or some other commodity sold by weight throughout the kingdom.—Mr. R. S. Ferguson sent some remarks upon a fakir's crutch exhibited by Mr. Porter. This apparently peaceful object contained in its stem a secret dagger, and has been ascribed to a religious fanatic of the Mahratta tribe. — Miss Box

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exhibited a small "button and pillar," or "sheep's-head," alarm clock.—Mr. Ready sent a late seventeenth century cross, inlaid with mother-of-pearl.—The Dean and Chapter of Carlisle exhibited a close helmet, *temp.* James I.—Mr. H. Harland exhibited a deed, with the great seal of Henrietta Maria and her signature, and that of Sir Kenelm Digby, and many others.

May 5.—The Lord Talbot de Malahide, President in the Chair.—Mr. J. T. Micklethwaite read a Paper upon a subject which appears to have hitherto escaped the notice of ecclesiologists, and which, for want of a better name, he called the "High Side Window." He proceeded to describe its position, which, from the evidence of the eleven examples that had come under his notice, appears to be usually near about the south side of the chancel arch. With respect to the common use of "High Side Windows," there would appear to be as much mystery as is associated with those called "Low Side;" and only in one instance, namely, at Addlethorpe, Lincolnshire, is any clue given to their primary use. In this case, tradition says that a lantern was hung in the window at night to guide travellers across the fens. Mr. Micklethwaite thought that this tradition might refer to the exhibition of a light at night towards the cemetery.—Mr. J. H. Middleton exhibited some examples of seventeenth century Sevilla ware, Damascus tiles with and without relief, and many examples of the work of Persian potters in the Island of Rhodes, and gave a detailed account of these objects.—Baron de Cosson sent three fourteenth-century swords, spurs, &c., and fragments of weapons from Almedinilla, near Cordova.—Mr. Hartshorne exhibited a drawing of the monument of John IV., Duke of Brittany, died 1399, which was set up in the Cathedral of Nantes by certain English "marblelers," who took it thither under the protection of a "safe-conduct" from the king. The monument was destroyed at the Revolution.—Mr. J. A. Sparvel-Bayly exhibited a very large collection of brasses from out-of-the-way places in Essex, many of them inedited. These were discoursed upon at some length by Mr. J. G. Waller.—Mr. H. R. H. Gosselin exhibited some examples of some Icelandic silver filagree work ("Vira Virki"), and some eighteenth-century wood-carving, which carried in its details the traditions of earlier times.—Mr. M. H. Bloxam sent a spherical object in pottery found at a great depth at Brinklow, Warwickshire; possibly a loom-weight.—The Rev. C. W. Bingham exhibited a remarkable and ornate object in bronze, apparently a stamp for forming the moulds of circular brooches.—The Rev. J. Fuller Russell sent some autograph MSS. of Dr. Isaac Watts.

BRITISH ARCHÆOLOGICAL ASSOCIATION.—April 20.—Mr. C. Brent in the Chair.—The Rev. Dr. Hooppell reported the discovery of a Saxon incised slab at St. Andrew's Church, Auckland, and of a carving of an infant.—Mr. C. Lyman described the remarkable series of interments now being uncovered at Stapenhill, Burton-on-Trent.—Mr. L. Brock called attention to the work which has now been carried on for many years by the Duke of Wellington at Silchester, and detailed the nature of some of the recent excavations there. A room has recently been uncovered, the paved floor of which rests on a series of flue tiles for heating, laid close together, under the

whole surface.—Mr. W. Myers exhibited a large collection of bronze instruments of prehistoric and Roman date, acquired by him in Austria. They shew several interesting departures from well-known types.—Mr. C. Sherborne described a series of playing cards of fifteenth century date, and exhibited facsimiles.—The first Paper was by Mr. E. M. Thompson, and was descriptive of two remarkable manuscripts of the fourteenth-century, hitherto unedited. They form portions of apocryphal gospels, and render the legend of the Holy Rood, the history of Judas, the story of Simon Magus, the conversion of Tiberias, and the like.—The second Paper, by Mr. H. S. Cuming, was read by Mr. W. de Gray Birch, and was descriptive of two seals of early date of the Knights Templars. The author referred to the fact that the Order was in existence long after the usual date stated for its suppression, and, indeed, quite on to recent years.

LONDON AND MIDDLESEX ARCHÆOLOGICAL SOCIETY.—April 21.—Mr. Matthew Holbeach Bloxam, F.S.A., in the Chair.—The Rev. Hawley Clutterbuck read a Paper on "A Dismal Depression in Drapery, 1622." Mr. Clutterbuck observed that the times were very bad in 1622, and having described the costume in which James I. was dressed, according to original documents, he proceeded to read a number of letters which had not yet been published, and which related a good deal of the gossip of the day. The remedies suggested by a committee to meet the evil of the depression were as follows:—"To help the expense of cloth within our kingdom, that there may be less left to vent (sell) abroad, and less vained in the expense of silk or foreign stuff; that the nobility and gentry of this kingdom might be persuaded to the wearing of cloth in the winter season by example rather than by commandment; that the meaner sort of people, as apprentices, servants, and mechanics, be enjoined by proclamation to the wear of cloth and stuff of wool made in this kingdom, which would be more tenible and less changeable; that when blacks are given at funerals they be of cloth or woollen stuff made in this kingdom, that the clothiers and drapers be not discouraged. And last, because many questions arise from time to time between the wool-grower, clothier, and merchant, we humbly propose to your lordship that the Commission be granted by his Majesty to some select persons who may thereby have authority to hear and determine all such differences, to look into the Statutes of employment by strangers and denizens, the licences and privileges for dyed wool, and generally for all other things which may conduce to these ends before propounded, whereby trade may be orderly governed and duly balanced."

May 9.—Mr. Waller in the Chair.—A Paper on the site of King's College was read by Professor Hales. The Author pointed out that the presence of the Roman Bath in Strand Lane, showed that the Strand had residents in the Roman times, and the name and tradition of the Church of St. Clement Danes, indicated a pre-Norman settlement at the East end at least. Probably in the thirteenth century, houses began to multiply. It was then that the Savoy Palace was built, and probably then that the Strand became a favourite locality with the Bishops. To build Old Somerset House, the inns or houses of three

bishops—Llandaff, Lichfield, Worcester—were removed, and besides these, a Church—the Church of St. Mary-le-Strand, and an Inn of Chancery, called Chester Inn. King's College stands on the site of the latter buildings: (1) St. Mary-le-Strand with its churchyard, stood in the northern part of this area—pretty much where the Secretary's Office now stands. This Church called, says Stow, of the Nativity of Our Lady and the Innocents of the Strand, was perhaps erected early in the thirteenth century, when population began to gather in the neighbourhood. Certainly, it is mentioned in 1257, in an agreement between Roger, called the Armorer and Roger de Mulnet, or de Molend, called Longespée, Bishop of Chester (= our Lichfield). In 9 Ed. II., an "Inquisition" is made before the Escheator of the Lord the King, at the Church of St. Mary atte Stronde. In Edward III.'s reign, William Winningham was Rector Ecclesie Sancte Mariæ de Strand. Stow further states that it was sometimes known as the Church of St. Ursula, from a Brotherhood that met in it. Such Brotherhoods were universal in the Middle Ages; they abounded in London. Sometimes one church was the worshipping place of several. Their objects were various, religious, charitable, social, convivial, and educational. It is possible that the one that worshipped in St. Mary's was partly educational, as St. Ursula was a patroness of education. And so the staff of King's College may have had predecessors on the spot in the same line; (2) to the south of St. Mary's—i.e., between St. Mary's and the river, pretty much, perhaps, where now stands the Entrance Hall of King's College—stood Chester, or Strand Inn. This was originally the town house of the Bishop of Lichfield. When the Bishop quitted it, is uncertain. Pegge thinks, shortly after 1198, when Hugh de Novant purchased a house in the City, but the document quoted above seems to show that the Bishops secured this site in 1257. And as it was Walter Langton (1296–1321) who built the new house (to the west of the old one—the one that concerns us), it was probably in the reign of Edward I. or Edward II., that the old house became an Inn of Chancery. That is, it was about the time when the Temple passed into the hands of the lawyers, and when Lincoln's Inn was founded. As an Inn of Chancery, Chester or Strand Inn was connected with the Middle Temple. It was the largest of the Chancery Inns, according to Spelman. Here Hoccleve studied law, or perhaps forgot to study it, being of a pleasure-loving, convivial nature. See his *La Male Regle de T. Hoccleve*. Here, we may suppose, Chaucer visited his admiring disciple. That friendship is Hoccleve's chief distinction. As said above, both the Strand Church and Strand Inn, was demolished (1547) to make room for the Duke of Somerset's splendid mansion. This mansion was left unfinished when the Duke fell, and it was unfinished in Stow's time. The Eastern ground seems to have been a wilderness—a mere heap of rubbish and debris, perhaps till the addition and completion of the seventeenth century, when it was made into part of the garden. To the North ran a gallery known as the Cross Gallery, ending in an Octagon, with a terrace in front of it and behind, the Maid of Honour's Court, and beyond this, what were called at one time, the French Buildings. To the West ran

the Long Gallery, which was used as a ball-room. The garden was divided into two parts, an Upper and a Lower, connected by a short flight of steps. All down the East side (the Strand Lane side), ran a double row of trees. So things continued, this site sharing in the various fortunes of Old Somerset House, its gaieties and splendours and its glooms and distresses, till the demolition of the old building in 1776. Then, again, the ground whose history is the subject of this Paper, became a wilderness—a dust-heap. And so it remained till the beginning of the erection of King's College in 1829. The College was finished and opened in 1831—just fifty years ago. Various points in the Paper were discussed by Mr. Cornelius Walford, Mr. Stuart Moore, Rev. H. Clutterbuck, and Mr. Wheatley. In acknowledging a vote of thanks, Professor Hales expressed his gratitude to Mr. Gardner, who had shown him such views in his unrivalled collection, as illustrated the subject of the Paper.

**BIBLICAL ARCHEOLOGY.**—May 3.—Dr. Birch in the Chair.—The following communication was read by the author:—"The Date of Menes, and the Date of Buddha." By Ernest de Bunsen. The author was of opinion that the date B.C. 4620 was assigned in the Greek version to the creation of the first man, because the Seventy knew on the authority of their great contemporary, Manetho, that the first King of Egypt, Menes, ascended the throne at that date. Herodotus states that he was shown a manuscript from which were read to him by the priests the names of 330 monarchs who had, it was stated, succeeded Menes on the throne, the last of whom Herodotus calls Moeris. This cannot have been the king after whom Lake Moeris was called. Diodorus states that the Moeris or Morros of Herodotus was called Mendes. The author was of opinion that this may have been Smendes, the first Pharaoh of the XX1st Dynasty, whose accession took place, according to the proposed scheme of comparative chronology in B.C. 1065. The reigns of the 330 successors of Menes seem to have filled up the Manethonian period of 3,555 years which commenced with Menes; if so, the accession of the first king in Egyptian history, followed by the 330 Pharaohs of Herodotus, was by Manetho believed to have taken place in 4620. The other difference in dates in the Septuagint were considered, and it was stated that all post-diluvian dates had been arrived at by starting from the year B.C. 473. It was contended, and arguments brought to prove, that although this date was an impossible one for the laying of the foundation of the Temple by Solomon, it was a possible one for the birth of Gautama-Buddha, and had been thus accepted by the Seventy, in their zeal to combine the religions of the East and West.

**ROYAL SOCIETY OF LITERATURE.**—April 20.—Mr. C. Clark in the Chair.—Mr. R. N. Cust read a Paper "On Spain, its Cities and Customs." Mr. Cust called attention to the architectural "restorations" now or recently in progress, which, in the case of the Al-Hamra, he considered to be excessive; on the other hand, in the great Mosque-Cathedral of Cordova, and in the Jewish Synagogue at Toledo, the work had been judiciously done.

ANTHROPOLOGICAL INSTITUTE.—April 12.—Mr. F. W. Rudler, V.P., in the Chair.—Mr. J. Lucas read a Paper "On the Ethnological Relations of the Gipsies." In tracing back the past history of the races described under the common name of gipsies, we pass through two periods—the first historical, dating from A.D. 1414; the second, partly historical, partly inferential. This older section formed the subject of Mr. Lucas's Paper. The author premised that linguistic evidence shows that the various tribes of gipsies now scattered over Europe can be referred to several Eastern tribes from India to Persia. The investigation dates back to archæological times, especially in relation to the working of metals, and the presence of a large number of pure Sanskrit words in the language of European gipsies, many of which do not occur in Hindustani. The "Archæological" section embraces all that was not included under the several sections, "The Gipsies in Egypt," "Gipsies among the Romans," or the "Dark Ages," but a good deal of the evidence upon which the archæological conclusions rest runs through those several sections, as well as through sections specially devoted to the names Zingara and Rom. It will thus appear that the term "Gipsy" is used by the author in the widest sense, as meaning "an Asiatic tribe which has wandered into Europe," though strictly it should mean only those who came by way of Egypt.

FOLK-LORE SOCIETY.—April 22.—Mr. Hyde Clarke in the Chair.—The Chairman read a Paper on "The Relation of English Folk-Lore to the English Tongue, and on the Influence of each on the other." Pointing out that the nursery rhymes and popular sayings of England generally began with what our fathers called head-rhymes, Mr. Clarke proceeded to show the evidence which this gave of the antiquity of popular sayings, and how the poetry of literature had always been influenced by the genius of the language for head-rhymes, even after end-rhymes had come into vogue. In the discussion which followed the Paper, Mr. Alfred Nutt, Mr. P. P. Founds, Mr. Fitzgerald, and Mr. Gomme took part.

May 13.—Earl Beauchamp, President, in the Chair.—Mr. H. B. Wheatley read two Papers. The first was on "The Superstitions of Pepys and his Times." Stating that he seemed to know Pepys personally, so vividly did that worthy stand out before him from the pages of the diary, Mr. Wheatley said that the value of examining the superstitions of Pepys consisted in the fact that Pepys was far from being a superstitious man, and that, therefore, the credulities he gave way to belonged to the age rather than to the man. Mr. Wheatley pointed out some of the amusing parts of the diary on dreams, apparitions, vows, fortune-telling, and the like. Lord Beauchamp, in the discussion which followed, observed that Archbishop Laud believed in the omens to be derived from dreams. The second Paper was "A Note on English Fairies." Its object was to throw some light upon the influence which literature had exercised upon popular traditions. Thus, down to Chaucer's time, the notion of fairies was mixed up with the old Greek and Latin mythology—Pluto, for instance, being styled by Chaucer the King of the Fairies. The divines seemed to relegate the whole of the fairy-world to the regions of the devil world. What was

not of God was necessarily of the devil; but Shakespeare introduced something altogether different—more pure and more true. His fairies were the fairies of the people. He simply transferred to his pages for all time what he had heard himself and had believed in himself down in his Warwickshire home. From his time, therefore, the literary knowledge of English fairies has been nearer the true popular tradition, though, again, Perrault and Madame d'Aulnois have introduced the "Dame-Durden" kind of fairy into the realms of literature. The President, in commenting upon the interest and value of Mr. Wheatley's Paper, pointed out how the name of places and fields had been influenced by fairy-lore, and gave some instances from Madresfield, Worcestershire.

SOCIETY FOR THE PROMOTION OF HELLENIC STUDIES.—April 21.—Mr. C. T. Newton, V.P., in the Chair.—The following Papers were read:—(1) By Mr. C. T. Newton, "On the Statuette of Athene Parthenos," recently discovered at Athens, and believed to be copied, as to its main features, from the Chryselephantine statue by Phedios. (2) By Canon Greenwell, "On Votive Helmets and Spear-Heads," several of which have of recent years been discovered in the soil at Olympia. These were dedicated, alike by cities and by individuals, to the deities to whose favour the dedicator attributed his success. The writer showed that, whereas most of the dedicatory helmets which have come down to us were actually used in warfare, this was not true of the spear-heads, which were of awkward shape, and made of bronze at a time when iron was used for warlike weapons. (3) By Mr. P. Gardner, "On Boat Races among the Greeks," which the writer showed, both by quotations from ancient writers and the evidence of coins, to have been not unusual. (4) By Mr. Geldart, "On the adjectives *ἐγρός* and *ἐαυθός*."

#### PROVINCIAL.

BATLEY ANTIQUARIAN SOCIETY.—April 11.—Mr. W. Carr, J.P., in the Chair.—Mr. S. J. Chadwick read a Paper on "Kirklees Nunnery." Mr. Chadwick stated that the Kirklees Nunnery was founded by Reynier le Fleming, in the reign, so said Dr. Whitaker, of Henry II. By the foundation charter the founder "grants to God and St. Mary, and the holy women of Kuthales, the place in which they dwell, i.e.—Kuthelagan and Hednesleyn—as the water of Kelder goes to the old mill, and so by the river which leads to the old mill to the rivulet of the rocky . . . and so to Blackeland (or Blacklana), and from Blackeland to Wagestan, and from Wagestan by the boundary of Liversge, Herteshvet and Mirfield, the whole within the boundaries named, in lands, waters, pastures, meadows, woods, and plains." Some persons say the nunnery was a Benedictine one, but there seems to be no doubt it was Cistercian. It was so styled in the Pope's Bull for the appropriation of Mirfield Rectory to Kirklees. The list of prioresses was very imperfect. The last was Dame Joan Kepart, who surrendered the house on the 24th of November, 1539, and she and four nuns were said to have retired to a house still standing at the top of Shillbank Lane, Mirfield, now divided into cottages, called by some Paper Hall, but which designation, it is believed, was originally Papist Hall. At the dissolution of the

Priory, the rectory of Mirfield, with the glebe lands, tithes, tithe-barn, &c., was granted 24th April, in the thirty-second year of the reign of Henry VIII., to Thos. Savile, Esq., of Clifton. Four years later the site of the priory, buildings, demense, lands, and other lands, about 260 acres in extent, were granted to Nicholas Savile and John Tasburgh. Eventually, in the reign of Elizabeth, most of the Kirklees property in Clifton and Hartshead came by purchase into the hands of John Armitage, Esq., of Farnley Tyas, the ancestor of the present owner. After referring to the site of the Priory, and to the building in which, tradition has it, Robin Hood breathed his last, Mr. Chadwick told of the possessions of the former, amongst other places in Magna "Lyversegge," which he believed to be the present Hightown, Liversedge; "Robert Lyversegge," now Roberttown; and "Parva Lyversegge," Littleton. The reader gave particulars of a survey of the demesne lands of the Priory as "surrendered and dissolved in the thirty-first year of the reign of our very much to be dreaded Lord King Henry VIII." It would be interesting, he said, to compare the names of fields therein given with the township plans and books of Clifton and Hartshead. Many of them, no doubt, still survived. He was strongly confirmed in this view by his friend, Mr. C. Thiele, of Dewsbury, who, being greatly interested in the study of words, had recently constructed a map of a great part of Yorkshire, in which he had marked all the places mentioned in "Doomsday Book," and identified most of them with places now existing. In some instances villages and hamlets had disappeared, but the name in nearly all cases survived as the name of a farmhouse, a field, or a country lane.

CLIFTON SHAKSPEARE SOCIETY.—April 23.—Dr. J. E. Shaw, President, in the Chair.—Dr. Shaw presented a Report on the "Plants and Animals mentioned in *Henry V.*"—Mr. C. P. Harris, read a Note on "Fluellen."—A Paper by Mr. J. W. Mills, on "The Death of Falstaff," was read. Mr. P. A. Daniel's "Time: Analysis of *Henry V.*" (read with the Time Analysis of the other Histories at the meeting of the New Shakspeare Society on June 13, 1879) was also read.

NORFOLK AND NORWICH ARCHÆOLOGICAL SOCIETY.—April 7.—The Annual Meeting of this Society was held in the Guildhall Chamber, Norwich, Archdeacon Perowne in the Chair.—The Committee presented its thirty-fifth Annual Report, which was read by the Secretary. After dealing with business and financial details, the Report states that the summer excursion of the past year took place among the villages on the Norfolk side of Bungay. Woodton Church, with some good Decorated work and an extremely beautiful window in the south aisle, was first visited. Hedenham Church, its interest somewhat diminished by florid restoration; and Bedingham, a rather early building, with a fine screen and many interesting features, were examined. The remains of earth-works at Darrow Wood, which had long been known to some members, but never properly understood, were next visited, and were recognized as belonging to the class of pre-Norman domestic castles, with a circular mound, and a ditch and base court at the foot, which have from time to time been so well described and illustrated by Mr. G. T. Clark to the

Royal Archæological Institute. It is satisfactory to be thus enabled to add another example to the list of Norfolk Saxon castles, though on a small scale, and probably left for a larger habitation at the time of the Norman conquest, and allowed to fall into gradual decay and nearly to obliteration through succeeding centuries to the present day. A correct survey and plan has been made by order of the Committee, and will appear in the publications of the Society. A visit was next paid to the fine church of Denton, where, in addition to the beauty of the church architecture, the members were gratified by being allowed to examine the well-preserved parish documents, especially some churchwardens' accounts, beginning in the reign of Henry VII. and extending over that of Henry VIII., &c. The day's round concluded with an inspection of Earsham Church, which had been visited by the Society before, and has many points of interest.—Papers were read by the Rev. W. F. Creeny, on "Foreign Brasses," illustrated by well-executed diagrams; by the Rev. C. R. Manning, on "Notes on a Brass Shield at Pulham St. Mary;" by Mr. J. Gunn, on "A Stone Cross at Sidestrand;" and by Dr. Jessopp, on "Celibacy of the Clergy."

## Obituary.

THE REV. CANON ROBERT WILLIAMS.

Born 29th June, 1810. Died 26th April, 1881.

As a Welsh scholar and antiquary, Canon Williams took a foremost rank, and his death will be a severe loss to Celtic literature. His name to the general reader will be best known as the author of an admirable *Dictionary of Eminent Welshmen*, which was published in 1852. Another of Mr. Williams' earlier works was his *History of Aberconwy*, which appeared in its original form as an *Historical Account of Conway Castle*, under the auspices of the Cymmrodorion Society. The book was published in 1835 by Mr. Gee of Denbigh. In 1865 Mr. Williams published his *Lexicon Cornu-Britannicum*; a Dictionary of the ancient Celtic language of Cornwall. This was a quarto volume of which 500 copies were issued at a guinea and a half. The most recent work of the deceased was the editing and translating of Selections from the famous "Hengwrt MSS.," preserved at Peniarth. In 1876 Mr. Williams issued the first volume of these, *Y Seint Greal*. Two further parts—for the second volume—*Campau Charlymaen*, have since been issued. Mr. Williams' literary labours were by no means confined to his published books. He was one of the Editorial Committee of the Cambrian Archæological Association, and at various times contributed to the pages of the journal of that Society. He also wrote a few Papers in the (now extinct) *Cambrian Journal*. To *Bye-gones* he also occasionally wrote. The publishers of the *Gossiping Guide to Wales* were indebted to him for a thorough revision of the work, and the addition of a Glossary of Welsh words. In 1868 Mr. Williams translated, into English, the *Book of Taliesin* for Mr. Skene's *Four Ancient Books of Wales*, and in 1878 he revised several of the notes to Mr. Askew Robert's edition of the *History of the Gwydir Family*.

## The Antiquary's Note-Book.

CIVIL WAR IN HEREFORDSHIRE (communicated by James W. Lloyd).—The following Certificates of receipts and payments for the King's service in the City of Hereford during the month of October and first week of November, 1644, which I have carefully copied from the originals in my possession, will no doubt be of interest to many of your readers, especially to those who possess Mr. Webb's valuable work *Memorials of the Civil War in Herefordshire*, a review of which appeared in the first volume of THE ANTIQUARY.

The period embraced by these Certificates was one of comparative quiet in the vicinity of Hereford; but the evidence afforded by the payments to officers and soldiers, for ammunition, and works connected with the defences, shows that the newly appointed Governor, Col. Barnabas Scudamore,\* was actively preparing for coming troubles.

The names of officers include several who belonged to the county—notably, besides Col. Scudamore, Captains Jennings, Mathewes, Moreton, and Mynors, Lieut. Coningsby, &c.

I am not aware of any previous record of plate being coined at Hereford, and this fact, with the name of the coiner and the sum paid him for his work, is, I think, specially interesting.

Receipts.	The Remayne of money the xxxth of September was	08 09 3½	
	Rec since of the Sixt Assessment	06 16 0	
	Of the Seaventh Assessment	08 17 10	68 07 11
	Of the Eighth Assessment	52 14 1	88 07 2½
	Rec of the Kings provicon money from Constables	07 10 0	
Payments.	Rec of privie scale money from Mr. Evans	10 0 0	
	Paid Maior Barrell for Iron Nails	02 09 6	
	pd Capt. Maie a weekes paie for soldiers	58 10 0	
	more to Captaine Chaplin	06 19 0	71 09 6
	more to Lieutennt Cooper	02 7 6	81 14 6
	more to Capt. Mathewes	03 13 0	
	pd Edwards the Carpenter for Workmen	02 4 6	
	pd John Yerworth p' Bulwarkes	02 17 0	
	pd Thomas prees for Barrowes	00 14 0	
	pd Wm. Coningsby overseer of the workes	02 00 0	
	And soe Remayneth this xxth of October, 1644		6 12 8½
Receipts.	The Remayne of money the xxth of October last was	006 12 8½	
	Rec since of the Sixt Assessment	10 08 0	043 19 8
	Of the Seaventh Assessment	25 09 8	
	Of the Eighth Assessment	08 02 0	120 12 4½
	Rec of privie scale money from Do. Harford	010 00 0	
	Rec of loane money from Sr Wal. Pyc	020 00 0	
	Rec of Delinquents money from Lea	040 00 0	
	paid Capt. Moreton pte of his Entertaynment	02 00 0	
	pd Capt. Mynors p' soldiers	03 00 0	
	pd Capt. Maie for inferior officers and soldiers	09 17 0	
	Maior Buller the like	06 09 0	

\* Col. Scudamore became Governor of Hereford 10th of September, 1644.

	Capt. Roase the like	08 09 0	
	Capt. Wiffin the like	05 12 6	
	Capt. Moreton the like	09 12 0	
	Capt. Smyth the like	05 01 6	
	Maior Button the like	04 11 0	71 13 6
	Lieutennt Cooper the like	02 07 6	
	Capt. Jennings the like	04 05 0	
	Capt. Chaplin the like	07 03 0	
	Capt. Mathewes the like	03 13 0	
	Lieutennt Cockrain the like	04 13 0	120 05 0
	pd Mrs. Fisher p' Canoneers	01 10 0	
	pd Captaine Mynors p' soldiers	03 00 0	
	pd Quartermr Gwynn	07 00 0	
	pd Antho. Adams powderman	11 10 0	
	pd Lieutennt p' Coningsby, Yerworth and Labourers	03 15 0	
	pd King the s'ent at Armes	00 16 6	
	pd Colo. Scudamore p' Entertaynment	20 00 0	
	pd Maior Button his journey to Sr Chas. Gerrard	08 00 0	
	And soe Remayneth in money this xvth of October, 1644		000 07 4½
Receipts.	The Remayne ended 16 October last was	000 7 4½	
	Received since of Privie Scale money vizt.		
	of Mr. Walter Kirle p' 107 oz. plate att vs	26 15 0	
	of Melwyn p' 80 oz. plate att vs	20 00 0	
	of Weaver p' 50 oz. plate and 7 to o money	20 00 0	086 15 0
	of Do. Harford p' 40 oz. plate att vs	20 00 0	
	of Evans in money	10 00 0	
	of Borrowed money of Sir Walter Pic xxxth and 14	080 00 0	080 00 0
	Received since of the Sixt Contribucion	03 2 6	253 06 4
	of the Seaventh Contribucion	38 15 0	
	of the Eight Contribucion	44 06 5½	086 3 11½
	Paid Maior Benjkin for Troopers quartringe	06 00 0	
	pd Edwards the Carpenter p' himselfe and workamen	04 19 0	
	pd Guyldinge the Joyner	05 08 4	
	pd Langford for budgt(?)barrells and a Skynn	00 16 8	
	pd Martin the hangman	01 00 0	
	pd Lieutennt Man for the workamen	03 11 0	
	pd Lieutennt Man for himself	05 00 0	
	pd Graham Capt. Roses Lieutennt	02 00 0	
	pd Captaine Moretons company	09 12 0	
	pd Capt. Smyths Inferior officers and soldiers	05 1 6	
	pd Maior Bullers	06 9 0	
	pd Capt. Maies	09 17 0	
	Lieutennt Coops	02 7 6	
	pd Capt. Roases	08 09 0	
	pd Lieutennt Cockrain	04 13 0	
	pd Capt. Jennings	04 01 0	82 07 6
	pd Capt. Wiffins	05 12 6	
	pd Capt. Chaplins	07 05 0	
	pd Maior Buttons	04 11 0	
	pd Lieutennt Toldervy	07 16 0	
	pd Capt. Mathewes	03 13 0	
	pd Capt. Mynors	03 0 0	
	paid Probyn the Smyth for worke aboutt Eigne gate	01 07 7	
	pd Maior Ffranck p' powder	05 00 0	
	paid the Governour as pte of his Entertaynment	30 00 0	
	pd Seaborne p' Mach and Brimstone in pte of 34 06 6	14 06 6	
	pd Capt. Smyth pte of his Entertaynment	03 10 0	
	pd Lieutennt Coll. Terringham pte of his Entertaynment	04 00 0	
			239 14 7

paid Reede the Coyner for coyninge		
277 oz. plate att iiiid. p. oz.	04 12 4	
pd the rend of Myne company		
being 9 Srieants, 6 Corporalls, a		
Drum Maior, 4 Drums, and 143		
soldiers	19 01 0	
pd Capt. Chaplin's company 07 01 0		
pd Maior Buttons . . . 04 11 0		
pd Tolderveys . . . 07 16 0	47 09 6	
pd Capt. Mynors . . . 03 00 0		
Leutenant Coops . . . 03 07 6		
pd Capt. Mathewes . . . 03 13 0		
pd Commissarie Jeynes . . . 02 00 0		
pd Adams the powderman for 400 of		
powder & necessaryes . . . 15 06 2		
And soe Remayneth in Caishe this Seaventh daie		
of November 1644, to equall shares . . . 013 11 9		

SIR WALTER RALEGH AS GOVERNOR OF JERSEY (communicated by H. Marett Godfray).—The office of Governor of Jersey was one of considerable importance when England was continually at war with the French. As an outpost on the coast of France and as a refuge for shipping, the loss of that island would have been "an irreparable and perpetual damage and dishonour to the Crown of England and the English Nation." Edward VI. appears to have been fully of this opinion when he caused the Castle (afterwards called "Elizabeth") to be built in Jersey; and Queen Elizabeth seems to have been equally alive to the necessity of holding the island when she set about the completion of the Castle which her half-brother had begun, and when, on the death of Sir Anthony Poulet, in 1600, she appointed Sir Walter Raleigh Governor.

Although his patent is dated the 26th of August, 42 Eliz. (1600), Raleigh appears to have been nominated as early as the 29th of July, when Sir Henry Neville, writing to Mr. Winwood, says, "Mr. Secretary has engaged for Sir Walter Rawleigh."†

He arrived in Jersey in September, 1600, and was received with manifestations of joy; and on the 20th of the same month, in conformity to the custom of the island, he took the oath of office before the States or Island Parliament.

The following curious Document is the record of this ceremony, as inscribed in the Rolls of the island:—

L'an de grace mill vj<sup>ee</sup> Le xx<sup>e</sup> ior de Septembre p' deuant Mons<sup>r</sup> Le bailly p'ns Jean p'rin Jea<sup>r</sup> Dumaresq Gilles lemp're Helier Lemp're Hugh, Lemp're N Lemp're C dumaresq P de soulmo't Ph<sup>r</sup> ro'eril iuretz assistes des Ministres et Conest, de l'ysle.

Ensuit Le Serme't que fist sole<sup>r</sup>pnelleme't  
Messire Walter Raleigh Cap<sup>te</sup> Estably  
p' sa Ma<sup>te</sup> po<sup>r</sup> ceste Isle, apres la  
lecture tant de sa gracieusse l're que de  
la patente.

Treshonorable S<sup>r</sup>. Nous Louons dieu Lequel p' sa bonte et divine p'vidence a ordonne Les Gouuerneme's et Magistratures au monde, ta't po<sup>r</sup> La pieté que po<sup>r</sup> exercer iustice, en la deffence des bons et a la correction et terre des Iniques et rebelles Et singuliereme't po<sup>r</sup> v're p'sonne quil adonné de singulieres et rares vertus po<sup>r</sup> se bien acquitter dyne telle charge.

Remercians aussi treshumbleme't sa Ma<sup>te</sup> n're souu'aine Dame et treschere princesse, de tant de b'n'fices qu'elle no<sup>r</sup> a eslargis icy en son Isle, p'voyant tant au Gouu'neme't spirituel et polittique qu'en La deffence et soulagement<sup>te</sup> Dicelle.

Et daultant que ces chos<sup>e</sup> ne se peuent deubme't exercer sans c'tenes et inviolables reigles: Cest po<sup>r</sup> quoy par Les anciennes et louables coustumes de ceste Isle, sa Ma<sup>te</sup> et ses nobles predecesse<sup>r</sup> y ont estably et confirmé des loix et privileges, Lesquelx Les Capp<sup>es</sup> & gouu'ne<sup>r</sup> ont accoustumé iurer et faire obs'ver en la p'miere installa<sup>on</sup> de Le<sup>r</sup> charge.

En ensuyuant auxq'lles VOUS MESSIRE WALTER RALEGH Ch'l'r Capp<sup>e</sup> des gardes de sa Ma<sup>te</sup> Seigne<sup>r</sup> gardian Des Estaing, es p'vinces de devon et Cornewaille, Grand Esteward de la duche de Cornewaille & d'Excester: Lieuten' gn'all de sa Ma<sup>te</sup> en sa p'vince de Cornewail<sup>l</sup> et Gouuerne<sup>r</sup> de ceste Isle de Jersey iurés et p'mettes p' la foy et s<sup>r</sup> me't que vo'debués adieu | Que vo' serés Loyal et fidelle a La Ma<sup>te</sup> de n're souu'aine Dame la Roynie D'Angle'tre et a ses nobles successe<sup>r</sup> La Ma<sup>te</sup> de laq'lle vo' reconnoistrés soubz dieu supresme Gubernatrice en ses Dominions de to<sup>r</sup> ca'es tant ecclasticq, que temporelles, quitta't & reno'cea't a to<sup>r</sup> aultres superiorités et Magistratures foraines et Estrangeres.

Item vo' p'curerés et avancerés l'honne<sup>r</sup> et Gloire de dieu et Maintie'drés La sainte Eglise, la foy et religion Chrestienne, et ordre en icelle

Item vous garderes et maintiendrés Le pays et ses forteresses soubz Le co'andeme't & obeissance de n're avant<sup>d</sup> Dame la Roynie et ses nobles successe<sup>r</sup> Et le defendrés contre Les surprinses et invasions des ennemys des ennemys [sic] Le plus quil vo' sera possible aincy que porte't noz p'vileges

Item vous garderes et soustiendrés Les Loix Libertés franchises et privileges de ceste isle, et suyant icelles conduirés Les subiectz de sa Ma<sup>te</sup> q'lle a submys a v're Gouu'neme't.

finalleme't vo' presterés v're ayde et assistance a la Justice ace que Leurs scentences et ordo'ances soient effectués a la correction et terreur des meschans et au soulagement<sup>te</sup> des gens de bien et paissibles, vo' opposant roideme't a to<sup>r</sup> rebelles mutins et seditie<sup>r</sup> ace que la force demeure au prince.

Mon Seigne<sup>r</sup> dieu vo' face la grace d'accomplir ces Chos<sup>e</sup> Et a no<sup>r</sup> de vo' y obeyr: Priens le to<sup>r</sup> puissant maintenir sa Ma<sup>te</sup> en longue et heureuse vie, et son noble et discret Conceill, avec augmenta<sup>on</sup> de ses graces, Et luy donner victoire co'tre ses ennemys et rebelles: Et vo' aussi Mon Seign<sup>r</sup>: affin qu'en bonne vnion paix et Concorde Nous puissions e'se'ble servir a dieu et a sa Ma<sup>te</sup> Laissa't a La posterité vng bon exemple d'aincy faire: Apres quil no<sup>r</sup> aura retyres de ce monde en son royaume Celeste: Amen.

Tous Le susd' articles exhorta<sup>on</sup> et Prieres Le susd' S<sup>r</sup> Capp<sup>es</sup> a stipulés po<sup>r</sup> aggreables: p'mettant sy employer tant en General quen ch'cn p'ticulier en tout ce quil Luy sera poissible.

POPULAR NAMES OF TUMULI BARROWS AND STONES.—Speaking of the Cromlechs of the Channel Islands, a writer in the *Archæological Journal* gives a good summary of the historical value of these popular names. "Attracted by the magnitude of the dimensions and the peculiar forms of the Cromlechs of

\* Clarendon's *State Papers*, vol. ii. p. 280.

† Winwood's *Memorials of State*, vol. i. p. 233.



the Channel Islands, our forefathers regarded them as the work of superhuman agency. Their various names have thus become associated with fairies, hobgoblins, giants, and dwarfs in all countries where they exist. The Cromlech, or "inclined stone" of Britain; the "Grotte aux fées"; "La chaulu du Diable," of the French; and the Celtic "Pouquelage" of these islands, all designate certain localities under elfin influence, and from which the vulgar mind is yet apt to recoil with feelings of superstition and dread. These terms are, however, significant, for they testify to that ignorance of their original use which followed the extinction of the race which existed then."—(*Arch. Jour.*, i. 144.) The following specimens taken from various sources will, it is hoped, lead readers to contribute to the Note Book other Specimens of names of Tumuli which are within their knowledge:—

*Nau Kemp's Grave*—a king of Tumulus. There is a tradition that the "Nau" murdered her infant, committed suicide, and was buried in this "cross-ways," Kingston-juxta, Lewes.—Lower's *History of Sussex*, ii. 4.

*Trundle*—ancient earthworks on Brook's Hill, Singleton.—Lower's *History of Sussex*, ii. 163.

*Devil's Jumps*—five lofty barrows on the top of Treyford Hill.—Lower's *History of Sussex*, ii. 207.

*Toad Rock*, in a valley close to Rusthall Common, Tunbridge Wells.—Lower's *History of Sussex*, ii. 210.

*Devil's Bible*—a small rock much resembling an open book, Glynde, Sussex.—Lower's *History of Sussex*, i. 196.

*Wayland Smith's Forge*, Ashbury, Berkshire.

*Long Meg and her Daughters*, Allingham. Hutchinson's *History of Cumberland*, i. 226.

*Nine Ladies*, Stanton Moor, Derbyshire.—Bate-man's *Antiquities of Derbyshire*, p. 112.

*Hob Hurst's House and Hut*, Barslow Moor, Derbyshire.

*Mare and Her Foals*—a monument placed on a hill, consisting of three large erect stones or pillars, two of which seem broken off in the midst, Great Chesters.—Hutchinson's *Northumberland*, i. 49.

*Hurle (the) Stone*—a stone cross 12 feet high, at Newtown, a mile to the westward of Chillingham, Northumberland.—Hutchinson's *History of Northumberland*, i. 239.

*Yevering Bell*—a high mountain of 2000 feet from the plain of Yevering, with an entrenchment round the summit.—Hutchinson's *Northumberland*, i. 247.

*Tom Tallon's Grave*—a large cairn of stones near Yevering Bell.—Hutchinson's *Northumberland*, i. 257.

*Towbury Hill*—ancient encampment, Twyning, Gloucestershire.—Allies's *Worcestershire*, p. 64.

*Gadbury Banks*—remarkable elevation, Eldersfield, Worcestershire.—Allies's *Worcestershire*, p. 68.

LAMBETH LIBRARY MSS.—Accounts of the following Religious Houses and their Annals are to be found among the *Lambeth MSS.*:—Abingdon, Bermondsey, Beverley, Bury St. Edmunds, Canterbury, St. Augustine's, Croxden, Croyland, Dover, St. Martin's Priory; Dunstable Priory, Ely, Evesham, Glastonbury, Hulme, Hyde, Lanercost, Leicester, Malmesbury, Merton, Osney, Peterborough, Romsey, Spalding, Tewkesbury, Thorney, Waltham.

## Antiquarian News.

The Royal Archæological Institute has accepted an invitation to hold its annual meeting in Bedford in July.

The memorial brass to Sir G. Gilbert Scott, to be laid in Westminster Abbey, is now being exhibited in the Central Court of the Royal Architectural Museum, Dean's Yard, Westminster.

The office of Antiquary to the Royal Academy, which became vacant by the death of Sir Philip Grey Egerton, Bart., M.P., and which is an honorary appointment, will not be filled up for some time.

Abbotsford House, it is reported, has been let to Mr. Albert Grant. It is understood that this will not interfere with the privilege hitherto enjoyed by the public of admission to the house.

The whole of the wood blocks used to illustrate the catalogue of antiquities and works of art exhibited at Ironmongers' Hall in 1861, were recently sold by Messrs. Sotheby, Wilkinson, and Hodge. A list of the many interesting engravings is given by the *City Press*.

Mr. George Bullen, of the British Museum, has sent to the *Athenæum* a curious proclamation of Charles II. concerning the two theatres which stood, the one on the site now occupied by Drury Lane Theatre, and the other in Salisbury Court, Fleet Street.

The last fragment of the wooden shed which for many years disfigured the noble façade of the British Museum has been removed; two Easter Island sculptures, the rudest statues in the world, are all that remain behind the colonnade, with the architectural effect of which their presence does not interfere.

In connection with the Triennial General Conference of Architects, held in London under the auspices of the Royal Institute of British Architects, a series of visits to City churches was made on the 9th of May, a full account of which, with the descriptions of the churches given by Mr. George H. Birch, will be found in the *City Press*.

The alterations to Grasmere Church, mentioned in our last number, are to be carried out forthwith, and it is noteworthy that, according to the *Ambleside Herald* of April 30, although the Faculty is not yet signed, "the first instalment of the new seats have been already put up." Mr. Robert Langton, writing to the *Manchester City News*, gives a strong protest against this act of vandalism.

A work entitled "Birchington-on-Sea and its Bungalows," by Athol Mayhew, with historical sketches and guide to Thanet, by S. W. Kershaw, M.A. (of Lambeth Palace Library), will shortly be published by Messrs. Batsford. The book will be illustrated by lithographic drawings, of the modern villas at Birchington, with examples of ancient domestic architecture in the Isle of Thanet.

Halswell house, near Bridgwater, is to let. This is the ancient seat of the Tynte family, the first of whom won his spurs at the siege of Ascalon, during

the Crusades; Richard Cœur de Lion, under whom he fought, declared that he had borne himself like a lion, and had done the work of six Crusaders. Hence the punning motto of the family, "Tynctus cruore Saraceno."

The members of the Shakespeare Memorial Library Committee, Birmingham, held a meeting recently. The report stated that the increase in the library had been large—1,231 volumes having been added during the year, of which number ninety-three had been presented, and 1,138 purchased at a cost of £331 15. 8d. The total number of books now in the library was 2,894.

A hitherto unknown tribe, called the Jarawas, has been discovered in the Andaman Islands, occupying the forests between Port Blair and South Andaman. They speak a language quite distinct from the Bogingigidi of the friendly Andamanese. Like them, they smear their bodies with red earth or white clay, but their weapons, canoes, &c., are different. They are represented as a very timid people.

The Duke of Marlborough has resolved to sell the Sunderland library by auction this year unless it should be previously disposed of by private contract. It was formed by Charles, third Earl of Sunderland, during the reigns of Queen Anne and George I., and includes the first and rare editions of the great Italian authors, a superb collection of early printed Bibles in various languages (including a copy on vellum of the first Latin Bible with a date), many extremely rare works relating to America, &c.

The contents of New Hall, Sutton Coldfield, which has the reputation of being the oldest inhabited house in England, have fallen under the auctioneer's hammer. It is the ancient family mansion of the Chadwicks, was originally built in 1200, and was enlarged in 1360, from which date it has borne its present name. Mr. John de Heley Chadwick is the twenty-sixth lineal descendant of the founder. Charles II. was concealed at New Hall when a fugitive during the Civil War.

A correspondent of *Nature* (Mr. M. G. Mulhall) has lately drawn attention to certain points of resemblance between the story of *Hamlet* and the account of Montasser, tenth Caliph of Bagdad, in the Arabic *Chronicle of Nigiaristan*, which he sets down as follows:—1. That Montasser is poisoned by the putting of poison into his ear. 2. The ghost scene, in which his father appears to him. 3. The displaying of tapestry before the Caliph and his Court, in which the tapestry represents a tragedy identical with the late Caliph's murder.

The cranium of a bear, which seems to be of a quite distinct and new type, has been found by M. Filhol in the noted cavern of Lherm, Ariège, in France. In the same cavern numerous specimens of the cave-bear and the Ursus Arctos have been found. M. Filhol is led to doubt the supposed descent of the Ursus Arctos, or brown bear, from the cave-bear. He supposes it to have originated in some distant region, perhaps North America, and to have gradually taken the place of the cave-bear in Europe.

A custom of decorating draft horses on May Day morning with flowers and ribbons of various colours

is prevalent in large towns in the South, and especially in Lancashire and Yorkshire. It was introduced into Newcastle sixteen years ago, and has become more and more prevalent every year. In anticipation of May morning falling this year on a Sunday, the show took place on Saturday, and was very imposing. The competitors mustered to the number of between three and four hundred. At Salford the same custom was observed.

The May-day celebration at Worsley was full of interest. Following the custom, a large space was enclosed within a field, near the old parish Church, and a grand stand erected, capable of holding nearly 1000 persons. Opposite to the stand, on the other side of the field, a "throne" had been raised, the place reserved for the May Queen being decked with flowers and plants from the greenhouses of the Earl of Ellesmere. Long before the hour fixed for the ceremony, the grand stand and enclosures were fully occupied, over 10,000 people being present.

The Camden Society held its annual meeting on the 2nd of May. The books for the subscription of the past year are: 1. Three Fifteenth Century Chronicles, edited by James Gairdner. 2. The Catholicon Anglicum, an English Dictionary of the Fifteenth Century, edited by Sidney J. Heritage. (In the press.) The last-named book will be published in combination with the Early English Text Society. For the next year's subscription has been already issued, The Puritan Visitation of the University of Oxford, edited by Professor Montagu Burrows.

On Thursday, May 12, a meeting of the Halifax Register Publication Committee was held in the Church Street Schoolroom, Mr. S. T. Rigge, churchwarden, in the Chair. It was decided to guarantee to the editor of the *Halifax Parish Church Magazine*, in the event of loss, the cost of the 8 pp. monthly of Registers, and to have some large copies printed on hand-made paper, similar to THE ANTIQUARY, to be sold at an increased charge. A guarantee fund was commenced, to which eleven guineas were subscribed; and efforts were instituted to raise it to at least £20. A specimen-print of the Registers has been issued, and we heartily wish the effort success.

Some antiquarian discoveries have lately been made at Kildale, the property of Mr. Robert Turton. The estate was part of the territorial possessibus of the illustrious family of Percy. Previous to the migration of the Percys to Alnwick they had a castle at Kildale. Its site up to the present time has been difficult to decide. Popular belief placed that site on a moor of the estate called Percy Ridge, but this was disputed by a legend that it was hard by the church. The recent gales, however, have torn up a gnarled old oak, and beneath its roots an ancient foundation has been discovered upon a farm called "The Church Farm;" and the *Yorkshire Gazette* thinks that this is the foundation of Kildale Castle.

A strange story reaches us from India. Last month it is reported that a Hindoo bridegroom met with his death through the observance of a ceremony which still prevails among some sections of the Hindoos. At the conclusion of the marriage ceremonies the bride and bridegroom are locked in a room, the

door of which is fastened on the outside, a Brahmin sitting without, praying. The bride implores to be let out, but is persuaded to remain where she is. In this case the bridegroom's clothes caught fire as he was burning some incense, and when his young wife entreated to be let out, those outside imagined that she was merely shouting in accordance with the usual custom. When the door was opened, however, the bridegroom was found dead.

Antiquaries will be pleased to learn that Mr. Douglas, architect, of Chester, made, a short time ago, complete drawings and plans of the fine "Early English" porch and gateway, which was completely destroyed on the 15th of April by the falling of the tower of St. John's Church, at Chester. Another fall from the ruins took place on the 19th of April. The urgency of dealing with the ruins was so great that the matter was discussed by the parishioners. A proposition was made that, on antiquarian and architectural grounds, an appeal should be made to the whole country for funds to rebuild the tower; and it was also suggested that Americans, who took a great interest in it as one of the most beautiful objects among the many antiquities of Chester, would be glad to contribute.

The *Daily Telegraph* gives currency to a curious mode of dealing with architectural antiquities. The materials of the Château de Montal, a celebrated specimen of Renaissance architecture, dating from the commencement of the sixteenth century, is for sale. Some time ago its owner, observing it to be so terribly out of repair, that the expense of thoroughly renovating it would be greater than that of building a modern and commodious mansion, resolved upon its demolition, but in such sort that it should more than pay the cost of that operation. To this end he employed an eminent architect, under whose personal supervision the château was taken down, bit by bit, every stone being numbered and carefully packed in wooden cases, as well as the carved ceiling and wall-panels, chimney-pieces, and other parts.

A letter has been addressed to the Restoration Committee of North Curry Church by the Committee of the Society for the Protection of Ancient Buildings. After making a few practical suggestions, the letter continues:—"The modernizing of the building is, indeed, the sum and result you have chiefly to fear; and we feel bound to say that no case of 'thorough restoration' has yet come under our notice which has not been a more or less modernizing of the building. Even if the old plan and design be preserved, the loss of the old workmanship and the influence of modern ideas combine to make the 'restored building,' to all intents and purposes, a new one, useless to archaeologists, uninteresting to artists, and to the parishioners absolutely deprived of that influence which in the unrestored building connected them by evident links with the older spiritual life of the century."

The Paris correspondent of the *Times* says:—"In the course of the excavations necessary for the reconstruction of the baths at Dürkheim, in the Palatinate, the workmen have come upon an enormous iron chest, containing the celebrated treasure of the Abbey of Limeburgh, which disappeared after the siege of

the Abbey in 1504. The treasure is supposed to have been put in safety by the Abbot out of fear of an attack. It is composed of a large number of vases and other objects of gold and silver, of precious stones, and a host of coins of the fifteenth century. There are also a number of articles for worship, dating from the commencement of the Abbey, which was constructed by Conrad the Salic, and his wife Queen Gisela, and opened in 1030. By the law of the Palatinate, half the treasure goes to the State, and half to the French company which has the working of the baths.

The Rev. A. C. Smith will shortly publish a *Map of a Hundred Square Miles round Avebury; with a Key to the British and Roman Antiquities occurring there.* This work is, perhaps, the most important publication, in connection with the archaeology of Wilts, which has been brought out since the appearance of the great work of Sir Richard Colt Hoare. The great map, 78 inches by 48 inches, is on the scale of six linear inches, or 36 square inches to the mile. It includes the great plateau of the Downs of North Wilts, extending from Oliver's Camp, on Roundway Hill, on the west, to Mildenhall on the east; and from Broad Hinton on the north to the Pewsey Vale on the south. Every square mile will show the barrows, camps, roads, dykes, enclosures, cromlechs, circles, and other British and Roman stone and earth works of that district. A Key to the great map and an index map will accompany the issue.

Mr. William George has just issued a pamphlet entitled, "Some Account of the Oldest Plans of Bristol, and an Inquiry into the date of the first Authentic one." The work is a reprint of a Paper read by the author at one of the meetings of the Bristol and Gloucestershire Archaeological Society, and it is made additionally interesting by the introduction of three valuable illustrations—the "Bristolliia," from the Mayor's Kalendar, 1480, coloured like the quaint original; the "Plan of Brightstowe," from Braun's *Civitates*, 1581, a fac-simile admirably executed by Mr. Lavars; and "Bristol between 1250 and 1350," the original copper-plate from Seyer's *History of the city.* Mr. George gives William Smith (Rouge Dragon) the credit of having produced the first authentic plan of Bristol (1568). This is in the MS. *Description of England in the British Museum*, and was printed for private circulation by Messrs. Wheatley and Ashbee in 1879.

For a long time an old cabinet had been in the hands of the Faculty of Advocates, Edinburgh, enclosing, as it stood in their rooms at Parliament-house, a set of coins understood to have been originally formed by Mr James Sutherland, a well-known Edinburgh collector of the early part of last century. In 1872 the coins and the cabinet were acquired by the Scottish Society of Antiquaries for £50. The cabinet lately came to be recognized by persons skilled in such matters as a remarkable example of Old French furniture, and from time to time overtures were made for its purchase. At length, however, after receiving two offers of over £3,000, the council deemed it their duty to consider the question, and ultimately obtained the authority of the Treasury, as representing the

national interest in the the Antiquarian Museum of Edinburgh, to accept an offer of £3,500. On these terms a sale was forthwith effected, and some days ago the cabinet was removed from the museum, to be conveyed, it was understood, to France.

One of those gruff-holes or swallets in the limestone rock of the Mendip Hills has been come upon lately in the old quarry at Bleadon, near Weston-super-Mare, belonging to the Rev. W. P. Williams, containing bones of the extinct animals of this country. Mr. Williams visited it in company with Mr. Bidgood, the curator of the Museum at Taunton, when bones of the bison, ox, reindeer, bear, wolf, fox, and even of birds, were recognized. These were at the mouth of the cavern, which trends downwards into the hill, and may open into a large chamber, containing more of such primeval treasures. Bones were found some time ago in this same quarry, which are now in the Museum at Taunton; but none, so far, of the larger carnivora, such as lion, tiger, hyena, &c., found so plentifully by Mr. Williams's father a year ago in the Hutton Caverns, about a mile distant. Few people are aware that the Taunton Museum is said to contain the most splendid collection of these cave-bones in the world—the life-labour and research of the late Rev. David Williams, of Bleadon, and Mr. William Beard, of Banwell.

Excavations at Combe Hill, Kingston-on-Thames, have yielded numerous relics of the early British period. The *factilia* include small cup-like vessels of coarse, dark clay, hand made, and not turned on a wheel, whorls, a mould, and a slab or tile pierced with rough holes; the metal remains consist of pieces of unwrought bronze, spear-heads, and celts. In one of the food-vessels some grains of wheat still remain.

The renovation of the magnificent ruin of Carnarvon Castle is being carried out under the personal supervision of Sir Llewelyn Turner. The outer walls have been divested of the vast quantity of self-sown roots, and the joints have been carefully pointed and cemented. The stone staircase of the turret attached to the Queen's Tower has been completed to its full height of 80 feet: the tower at the south-east end of the castle ditch and its ascending turret have been thoroughly repaired, and the beautiful old chimney-pieces entirely renewed. The work at present is chiefly confined to the turret and tower near the King's entrance, the entire staircase of which was destroyed through an explosion of gunpowder. The staircase is renewed to the top of the tower, and will in a few months be complete to the turret summit. The ramparts have been asphalted with the view of preserving the walls and corridors from wet; the wall near the Queen's Gate has been pinned and made secure, and the castle moat opened for a distance of 500 yards. We fear that this will somewhat detract from the antiquarian interest of this noble ruin.

Mr. G. Loosley, of Berkhamstead, writes to the *Bucks Advertiser*:—"The locality around Hughenden is becoming more and more classic, as referred to by a correspondent last week. Beaconsfield, the town next to Wycombe, is associated with the names of Burke and Waller, and the 'historic' county of Bucks has given five Premiers to England—George Grenville in 1763; William, Earl Shelburne, in 1782-3; Lord Grenville in 1806; Lord John Russell in 1846, and again as Earl Russell in 1865; and the Right

Hon. B. Disraeli, 1868, and again in 1874. At the three points of a triangle in central Bucks are resting-places of Hampden, the patriot, at Hampden Church; Earl Russell (also his illustrious ancestors) in the family mausoleum at Chenies; and Lord Beaconsfield at Hughenden, while Lord Shelburne was buried at Wycombe. Close by Chenies is Jordans, the 'Westminster Abbey' of the Quakers, where William Penn is buried; also Chalfont, where Milton wrote *Paradise Regained*; Princes Risboro', which touches Hughenden parish, is associated with the Black Prince; and near Chenies, at Berkhamstead (on the edge of the county of Herts, however), Cowper, the poet, was born. Many an interesting event has been enacted on the famed Chiltern Hills, on which most of these places stand. Sir Philip Rose and Sir Nathaniel de Rothschild, M.P. (Lord Beaconsfield's trustees), reside one on one side and the other on the other side of Hughenden."

An important sale of objects formerly belonging to Prince Charles Edward Stuart, commonly known as the Young Pretender, and subsequently in the possession of the late Charles Edward Stuart, Count d'Albanie, took place last month at the sale rooms of Messrs. Foster, in Pall Mall. Among the most important articles disposed of were the following:—An ivory casket, which was stated to have been given by Francis I. at the Field of the Cloth of Gold to Henry VIII., who gave it to Margaret, widow of James II. of Scotland. This lot fetched 130 guineas. A miniature of James Stuart, the Elder Pretender (30 guineas); a finger ring, with miniature of the Elder Pretender and his favourite sister (17 guineas); a tortoise-shell box, set in gold, with a carved profile bust of Charles I. (25 guineas); a large silver medal of Charles II., struck on the commemoration of his restoration to the throne (5½ guineas); a garter, said to have been made by the Countess of Derwentwater, a devoted adherent of the Prince (7½ guineas); a *couteau de chasse*, said to have been given by Frederick the Great of Prussia to Prince Charles Edward Stuart as a *gage d'amitié* (72 guineas); Prince Charles Edward's alleged ivory priming-horn (12½ guineas); an engraved gilt watch, *temp.* Charles I. (10½ guineas); another watch, with a bell (10 guineas); a prayer-book with silver cover (27 guineas); a *mente kottó*, or mantle chain, as worn by the Hungarian nobility in the fifteenth century (15½ guineas); another, in silver gilt, with double clasps for the corsage (18 guineas).

Mr. Humphrey Williams, of Plas Edwards, near Towyn, while searching for stone to repair a wall, came across some interesting remains of an old house on land belonging to the Marquis of Londonderry, within a short distance of the railway station. The first articles found were a rough slab stone with hieroglyphics carved upon it, many pieces of unglazed earthenware, iron pot, a three-handled goblet, and other antique objects. The house has a southern aspect, and is about forty-five feet long from east to west, by eighteen feet broad from south to north. The walls are built of stone and clay firmly bound together; the floors, made of burnt clay and ashes, perfectly hard and as well set and smooth as concrete floors of the present time. There are two fireplaces, one against the south wall and the other against the west end, but there is no trace of a chimney or of a window. To the north of the structure is a curiously shaped building, which

is supposed to have been used for cattle and horses. The tables used by those who inhabited this rude dwelling consisted of a block of masonry, built against the wall. In excavating the ruins of the house, some of the men at work drove their picks into what appeared to them to be human bones; they at once stopped working, and nothing would induce them to go on. Some of them went home and declared it was not their mission on earth to disturb the repose of those gone to their last rest. Others less under the influence of duty to the dead, were persuaded to continue the excavation, and it was found that they were not human bones, but ox horns. It was difficult, however, to convince the workmen that the old inhabitants of the house had not gone to sleep in their abode on the shore, and that it was an unpardonable sin to disturb their homes. A Roman road runs along the coast of Cardigan Bay. Some of its remains have been found on Morfa Gwyllt also by Glanydon and Penllyn. The difference of dates assigned to the relics found in the house is very puzzling.

That Lord Beaconsfield interested himself in the publications of antiquarian societies is shown by a very good anecdote related by the *Warrington Guardian*. In the course of a speech made by Mr. Disraeli in the House of Commons during the month of February, 1844, on the condition of Ireland, he said:—"Since the last discussion of this subject in the House a very curious and authentic work had been published, which threw important light on the political and social condition of the people of Ireland at that period. This was the journal of Sir William Brereton, an English baronet, a great Puritan leader, and afterwards second in command under Fairfax," &c. The volume was the first issued by the Chetham Society, and entitled *Travels in Holland, United Provinces, England, Scotland, and Ireland*. MDCXXXIV.—MDCXXXV. By Sir William Brereton Bart. Edited by Edward Hawkins, Esq., F.S.A., F.L.S. As the work had only been published a few weeks at the time of the delivery of his speech, Mr. Disraeli's acquaintance with its contents, seeing it was issued by a then comparatively unknown local society, is rather remarkable. It may be of interest to state that the original of the work, a thin folio volume, consisting of sixty closely written leaves, covered with parchment, was formerly in possession of Bishop Percy of Dromore, and subsequently in that of Mr. J. C. Walker, Secretary to the Royal Irish Academy; and of Mr. Christopher Bentham, of Liverpool, the latter of whom placed it "in the hands of Sir Walter Scott, who was much interested with it, and strongly urged its publication, tendering his own services as editor, and offering to supply all the necessary explanatory notes." After being rejected by the Camden Society as "unworthy to take a place amongst their more interesting publications," it was ultimately presented by Mr. Bentham to Sir Philip de Malpas Grey Egerton, of Oulton Park, Cheshire, who granted the use of it to the Chetham Society for the first of their publications.

The tomb of the popularly hated Francis Bancroft, in St. Helen's Church, Bishopsgate, was lately visited by the chief members of the Drapers' Company, the Rev. Dr. J. E. Cox, the vicar, Mr. Commissioner

Kerr, &c. For several years the tomb had been unopened, and during the interval the keys of the vault disappeared. This necessitated forcing an entrance, but by three o'clock, the time appointed for the visit, everything was in readiness. Upon descending the steps the party entered an apartment about 9 feet square, near the centre of which lay Bancroft's coffin, made of oak and lined with lead, the lid, according to the testator's directions, being secured on hinges, and opening like the lid of a trunk. The body was viewed at intervals for many years after his death by members of the Drapers' Company, to whom the deceased left £28,000 for charitable purposes, entrusting them also with the care of his monument. This has been duly looked after and kept in proper repair, but until the last visitation no inspection of the remains took place for a considerable period. On this occasion the coffin was found to be covered with a great quantity of dust, and upon the lid being raised it was seen that the body, which had been embalmed six days after death, was that of a large man, at least 6 feet in length. The jaws had sunk considerably, the nose had almost disappeared, and the teeth were entirely gone. There was an appearance of the head having been separated from the body, but how this was caused could not be explained. The body was wrapped in a shroud of silk, which from its appearance must have been either of a light blue or grey colour, the texture of the silk being quite firm, as one of the visitors proved by subjecting it to a hard strain. The lower portions of the body were covered by the shroud, through which the toe-nails had grown. Only one or two of the visitors noticed the presence of effluvia in the vault, and that to a very slight extent. Upon their return to the church the vault was shut and the door screwed up, pending the making of new keys. An impression prevailed amongst the public that this would be the last visit to Bancroft's tomb previous to the remains being walled up, but we have authority for stating that no such intention is at present entertained by the Drapers' Company.

The "Furry," or, as it is sometimes called, the "Flora," day at Helston, in West Cornwall, was observed on Monday, May 9, this year (May 8, the usual day, being a Sunday). The old customs were kept up with spirit. Some of these are merely those of an Old English May-day, but the dancing through the streets and in and out of the houses is probably peculiarly Cornish. The going out in the morning and returning, bearing boughs (not flowers), is a usage of some parts of the Continent, which also probably existed in many parts of England in former times. The Old English usage of decking the fronts of the houses with boughs brought us back also to the times which Aubrey, in his *Remains*, describes when the people of Woodstock and other towns of England (London included) went out on May-day to bring home boughs, "which they sett before their dores." The dancing through the streets was this year confined to one party only,—i.e., that of the gentry. In former times, even in living memory, there were four or even five parties of dancers, composed of different classes,—e.g., the gentry, the tradesmen, the servants, &c.; but now only the upper classes are performers in this singular ceremony. At 1 P.M. the procession of dancers left the Market-house. The band played the "Furry

tune" all through the procession, a quaint, lively, and seemingly ancient Cornish tune. At a turn in the tune, the whole party of fifteen couples began the dance, which consisted in a sort of *pirouette* and a change of partners. The procession not merely paraded the chief streets, but entered the houses in a peculiar fashion,—*i.e.*, going in from the front door and going out through the back; then sometimes entering another house by the back door and leaving it from the front. The band preceded them everywhere, but the flagmen bearing the flags stopped usually outside. After thus threading the streets and houses for some two miles or more, the procession arrived at the Bowling Green. Here the procession, according to ancient usage, danced round the Green, and then proceeded to the *Angel Inn*—so called from the legend of St. Michael and the Dragon, the origin of the "Furry" festival—where they concluded their ceremony in the hall-room. In the evening the usual ball was held. Such was the observance in 1881 of one of the most curious local customs of Great Britain. Certainly it gave no signs of flagging interest or diminished importance. About 2,000 persons gathered to see the sight, and everything was conducted with the utmost decorum and propriety.

Brugsch Pasha, the German Egyptologist, has communicated the following memorandum to the *Institut Egyptien*:—"Fifteen days before his death Mariette Pasha, the President of the Institute, summoned me to his bedside, and begged me to render to him and to science a service of which he could not calculate the importance. Last year, after he had left for France, he had heard that his Arab labourers had opened one of the Sakkara pyramids. They had opened the north door and cleared the passage which led to the funereal chamber in the interior. Along the whole passage, 36 metres in length, the walls were covered with hieroglyphics, which constantly reproduced the names 'Merira' and 'Pepi,' encircled by the Royal elliptic. Next day early, I visited the pyramids, and late in the evening presented Mariette the following report. His eyes glistened with joy as I read it:—The two funereal monuments are not mere *mastaba* (ordinary rock tombs), but true pyramids. They enclose, the one, the tomb of King Pepi with the official title, "Merira;" the other, the tomb of King Horemsaf, the son of Pepi, of the sixth dynasty, according to Manetho. The granite sarcophagi which once held the mummies of these two kings have been found in their original places. The hieroglyphics with which they are covered prove that the names of "Pepi" and "Horemsaf" belong to kings, and not to mere court functionaries. The mummy of the son of King Pepi, well preserved, though robbed of its ornaments and its linen, has been found in its pyramid. The two pyramids are the earliest examples of Royal tombs of the period of the old Empire, adorned with hieroglyphics, which not only give the names of the kings who are buried there, but which also set forth for the first time a long series of religious texts, like the "Book of the Dead" of subsequent epochs. They also mention the star "Sothis" (Sirius), the planet Venus, and thus prove a certain astronomical knowledge as long ago as the sixth dynasty. The passages and the funereal chambers, with the sarcophagi, the mummies, and the

objects originally placed there, have been either very roughly handled or taken away altogether. The *stela* of Una in the Boulac Museum gives a confirmation of the contents of these two pyramids. Una was an official of King Pepi and his son, and executed many important works for them, of which he boasts on his *stela*. The numerous inscriptions cut in the stone and painted green are of the highest importance. They give an exact idea of the theological notions which obtained at this remote period, and at the same time throw new light on the dictionary, grammar, and syntax, and generally on the language and writing of the most ancient known date of Pharaonic Egypt."



## Correspondence.

### BUCKINGHAMSHIRE M.P.'s.

I shall be much beholden to any genealogical reader of THE ANTIQUARY who can aid me in identifying, or furnish any particulars respecting the under-mentioned M.P.'s.

*Bucks.*—Parliament 1554, Sir George Giffard, Knt. (his dau. married Urian, 6th son of Sir Ralph Verney, of Claydon). 1653, George Baldwin, Esq.

*Buckingham.*—Parliament 1552-3, Edward Chamberleyne, Esq. 1553, William Waller, Esq., Edward Giffard, Esq. 1555, Hugh Mynours, gent. 1572, Henry Cary, gent. (? of the Hunsdon Carys), Lawrence Hollingshead. 1621-28, Richard Oliver, Esq.

*Aylesbury.*—Parliament 1558-9, Thomas Crawley, gent., Edward Oldesworth, Esq. 1562-3, Thomas Colshill, Esq. 1601, Richard Moore, Esq. 1603, Sir William Smyth, Knt. 1624, Sir Robert Carre, Knt. 1654, Henry Phillips, Esq. 1690-1708, Simon Mayne, Esq.

*Wycombe.*—Parliament 1547, Thomas Fyscher. 1554 and 1558, Thomas Pymme. 1557, Robert Woodelesse (? Woodliffe of Aylesbury, who entered Pedigree in Vis. Bucks, 1575 and 1634). 1562-3, Thomas Keele, or Keall, Esq. 1586, Thomas Riddle, LL.D. (? Head Master of Eton, 1580-83). 1603, Sir John Townshend, Knt. 1645 and 1660, Richard Browne, Esq. (Major-Gen. in the Parl. Army). 1656 and 1659, Tobias Bridge (Major-Gen. in Parl. Army). 1660, Edmund Petty, Esq. (? brother of Sir William Petty). 1685, Edward Baldwin, Esq. (Recorder of Wycombe). 1690-1713, Charles Godfrey, Esq. (described in Contemp. Lists as "of London;" he was a Clerk Compt. of the Green Cloth). 1698, John Archdale, Esq. (the first Quaker returned—unseated for refusing to take the oaths), Thomas Archdale, Esq.

*Wendover.*—Parliament 1627-8, Ralph Hawtrey, Esq. 1659, and 1660, John Baldwin, Esq. 1701-1705, Richard Crawley, Esq.

*Amersham.*—Parliament 1658-9, John Biscoe, Esq.

*Marlow.*—Parliament 1689-1710, James Chase, Esq. (described in Contemp. Lists as of "Covent Garden, London, Apothecary").

W. D. PINK,

Leigh, Lancashire.

## CHURCH SEATS.

(iii. 132.)

The Rev. J. S. Jones, Enham Rectory, Andover, complains that he is reported to have read a Paper on the "Antiquity" of Church Seats before the Andover Archæological Society. As part of his purpose was to show that church seats are *not* ancient, he asks to be allowed to say that his own word was "Archæology."

## MAULES OF PANMURE.

(iii. 191.)

"Curiosus" will find full information regarding the Maules of Panmure in *Memorials of Angus and the Mearns*, by the late Andrew Jervise, Edinburgh, 1861, p. 233.

JAMES GORDON.

## THE SURNAME "SEABORNE."

I am exceedingly anxious to ascertain from whence the name "Seaborne" is derived; and, failing to get any information elsewhere, I have been advised to apply to you for advice as to the proper way of proceeding in the search.

GEORGE SEABORNE.

Pengarn, near Cardiff.

## ST. LAWRENCE.

Can any of your readers tell me why so many old churches in England are dedicated to St. Lawrence? Is it a fact that at nearly every place at which he preached in England a church was afterwards erected to his memory? I shall be glad of any information respecting the saint.

EMILY M. PIPON.

Waltham St. Lawrence, Twyford, Berks.

## SIR FRANCIS DRAKE.

I have been asked about the best modern life of the eminent circumnavigator and admiral, Sir Francis Drake, the tercentenary of whose knighthood (on his return from his famous voyage round the world) was due, I believe, on April 4, 1881. There are, of course, several biographies of him bound up with the lives of other men, and no history of England could be written without reference to him and his work, but I understand that a good modern biography of Drake is still a desideratum, though one or two were written in the seventeenth century. There are some points of Drake's history which are rather obscure—e.g., his adventures in Ireland, which drew him into the notice of Elizabeth; his childhood, spent in Kent or in his native Devon; his two marriages, and the origin of the curious legend of Mary Newman, as well as of the other Devonshire and Spanish folk-tales about him; his Parliamentary action when M.P. for Tintagel and for Plymouth, &c. I think the witness of the German historian Ranke to this importance of his work for England and the world abundantly answers his few nineteenth century detractors.

W. S. LACH-SZYRMA.

## SIR JOHN DAVIES.

Sir John Davies was Marshal of Connaught in the reign of Elizabeth; he got a grant of thirty-two townlands, some of which—viz., the Abbey of Clonshanville, co. Mayo—remain in the possession of his descendants. He had power of life and death over the "natives," which latter he is said to have exercised very freely. He is said to have been of Shropshire family, and descended from Rhys ab Madoc ab David, Prince of Glamorgan. His arms (still used by his descendants and to be seen on the old tombs in the Abbey) were—Sa. on a chevron argent three trefoils slipped, vert. Crest—a dragon's head erased, vert. Motto—"Sustenta la drecheura." (Old Spanish), "Maintain the Right." The (extinct) Viscounts Mount Cashel bore the same arms, with two tigers ppr. and coward as supporters. If of Shropshire family and Welsh descent, whence came the Spanish motto and the tigers? He was *not* Sir John Davies, the celebrated Attorney-General for Ireland, nor Sir John Davies, Master of the Ordnance in Ireland, same date. Who was he? The arms are different from those borne by any other family of Davies, particularly the Shropshire families. They seem to be connected with his Irish office.

FRANCIS ROBERT DAVIES.

Hawthorn, Blackrock, co. Dublin.

## PAROCHIAL REGISTERS.

(iii. 46.)

Mr. Marshall has not referred to two of my objections—one, that it is in London that some of the most important documents of English history have been stolen and rare books mutilated; the other, that it is in London that those devastating fires have occurred that have made such havoc of our national annals. It is not well to risk the loss of all the Parish Registers of England at one fell swoop. Mr. Marshall states that he is a "working genealogist," and so avows that he has a personal interest in having all these Registers collected together in one place—it would suit his convenience. He does well to explain to us that his advocacy is not a disinterested one; but he has no right to measure other people by his own rule, and say that "most of the clergy care nothing for these Registers except for the few paltry fees they obtain for their inspection." The similitude suggested by your correspondent between "the records of a law court," which are *not* provided at the cost of the court, and Parish Registers, which *are* provided at the cost of the parish, is not striking; as a matter of fact, however, the records of all the law courts are not removed to London, so that their case confirms my position and not Mr. Marshall's. If your correspondent means to say that there are no cases in which a certificate requires to be compared with the original entry, or where the custodian of a register has to appear in court with it, I can assure him that he is mistaken; and if he alleges that it is as easy a task to the generality of our poor to write to an office in London as to apply to the parson of his parish, all I can say is, that my life-long acquaintance with the poor—an acquaintance not confined to one or two counties—flatly contradicts the assertion. The know-

ledge of reading and writing is spreading, but it will be long before the unlettered countryman will write with much confidence to a London official; nor am I able to forecast the time when "Board Schools" will have relegated him to an "extinct species," whether of "mammoth" or "megatherium." But whether they "relegate him to a species" or not, the fact will still remain that, however convenient to a sprinkling of London antiquaries and genealogists, the removal of these registers from their native parishes would be, to all the rest of her Majesty's subjects it would be both an inconvenience and a wrong.

FREDERICK HOCKING.

Phillack Rectory.



#### ARCHÆOLOGICAL TOUR IN NORFOLK.

(iii. 26, 72, 143, 237.)

Mr. B. J. Armstrong, jun., writes that the inscription on the panelling of the Cursun Brass at Bylaugh is *Yenk*, and not *Yenk*, as printed at p. 237. He adds that it has been suggested that the Y stands for the Saxon thorn (þ), so that the word would read *þenk*, or *think*. In support of this view, the following quotation from *Norfolk Archaeology* (vol. iii. 194) may be given:—"In the great stone house against the east end of St. Andrew's churchyard [Norwich] a little northward of the chancel in the great parlour window, top of every pane, "THYNK AND THANK GOD."

With reference to Mr. B. J. Armstrong's letter in your last number, making some comments upon my above Tour in 1878, I quite agree with him that I have omitted to state many of the points of interest that came under my notice during that very interesting excursion. But I was afraid at the time of taking up too much space in your columns. In going from East Dereham to Elsing, we took, as he conjectured, the Norwich road, which was certainly without any interest, as we saw nothing till Elsing was reached. The fine brass of Sir Hugh Hastings in that church is not in the same state of completeness as it was sixty years ago, as Cotman shows the legs and various details of the canopy, which are now gone for ever. In his most valuable book on the brasses of Norfolk and Suffolk, many fine memorials of this class are engraved, now, alas! departed, and with them the histories probably of many noble families. Perhaps the greatest loss is the brass of Sir Adam Bacon, formerly at Oulton, near Lowestoft, dating from 1310, and being then the earliest existing brass of a priest in eucharistic vestments. At Rougham (Norfolk) I found the brass of William Yelverton, Esq., with wife and children (1481), gone, likewise another brass of the same family (1586); while at Felbrigge I could not discover a shield and diaper to George Felbrygg, Esq. (1411). These are given in Cotman, and were in existence some few years ago. At Lowestoft the head of a lady (sixteenth century) was gone when I was there last year. The figure was complete four years ago, when I rubbed it. I could make out quite a large list of brasses which have been either mutilated or have entirely disappeared during the last twenty or thirty years. At Cheshunt (Herts) I could not find several of the small figures which were existing a little time ago before the restoration of the church. When at Great Ormesby, Norfolk, last year, we could not find the brass of a lady

(c. 1440), lately there. I may mention that I and my companion made another even more interesting tour in Norfolk in August last year, "doing" all the chief churches of the fens between Wisbeach and Lynn, the magnificence of which gave us a real pleasure. We subsequently worked our way across to the Broad district and finally finished the expedition at Ipswich. The superb woodwork at Trunch and Knapton (in both cases, alas! in a terrible state of neglect and desecration) is, in some respects, about the best we have seen in Norfolk. This autumn we purpose to go into the Lincolnshire fens, when, no doubt, we shall be able to relate some experiences which will be of interest to antiquaries. A bicycle tour in France, from Dieppe to Bourges and back, in the Loire district, will, I trust, complete the ecclesiological feast for this year, and is looked forward to with great delight. I do not think we had the pleasure of seeing Mr. Armstrong, jun., when we were so kindly entertained at the vicarage on visiting East Dereham in 1878.

ARTHUR G. HILL.

Hampstead.



#### LADY AGNES HUNGERFORD.

(ii. 233, iii. 190.)

In answer to Mr. W. H. Cottell's letter, in which the writer gives some interesting particulars of the Cottell family, and in which he expresses a belief that I am mistaken in my opinion as to the social station of John Cotell, the first husband of Agnes Hungerford, and the victim of the Farley murder, I should like to say that I did not suggest that John Cotell was a *servant* of Sir Edward Hungerford, but I said that he might have been either his steward or bailiff—something very different from being his servant.

I am, of course, aware that the Cottells were a "knightly" family in Wiltshire and Somersetshire; but I still think that the *particular* member of the family that I wrote of did not hold an equal rank with the Hungerfords; had he been either knight or esquire he would, in all probability, have been so described in the indictment against his murderers.

WILLIAM JOHN HARDY.



#### SLOPING OF CHURCH NAVES.

(iii. 189.)

The floor of the nave of the church of East Dereham, in Norfolk, has a considerable slope from the church steps to the west end, which has sadly disconcerted the restorers (!) of late years, who are wedded to the Horizontal and Perpendicular. The line of the window sills of the south aisle has the same fall. It may be accounted for here by the nature of the ground.

G. A. C.



#### WEDDING RINGS.

(iii. 21, 68, 186.)

B. R. S. F. writes that he possesses an inscribed Wedding Ring with which his great-grandmother, a relative of Robert Southey, was married. The inscription is "Love is the Band of Peace."



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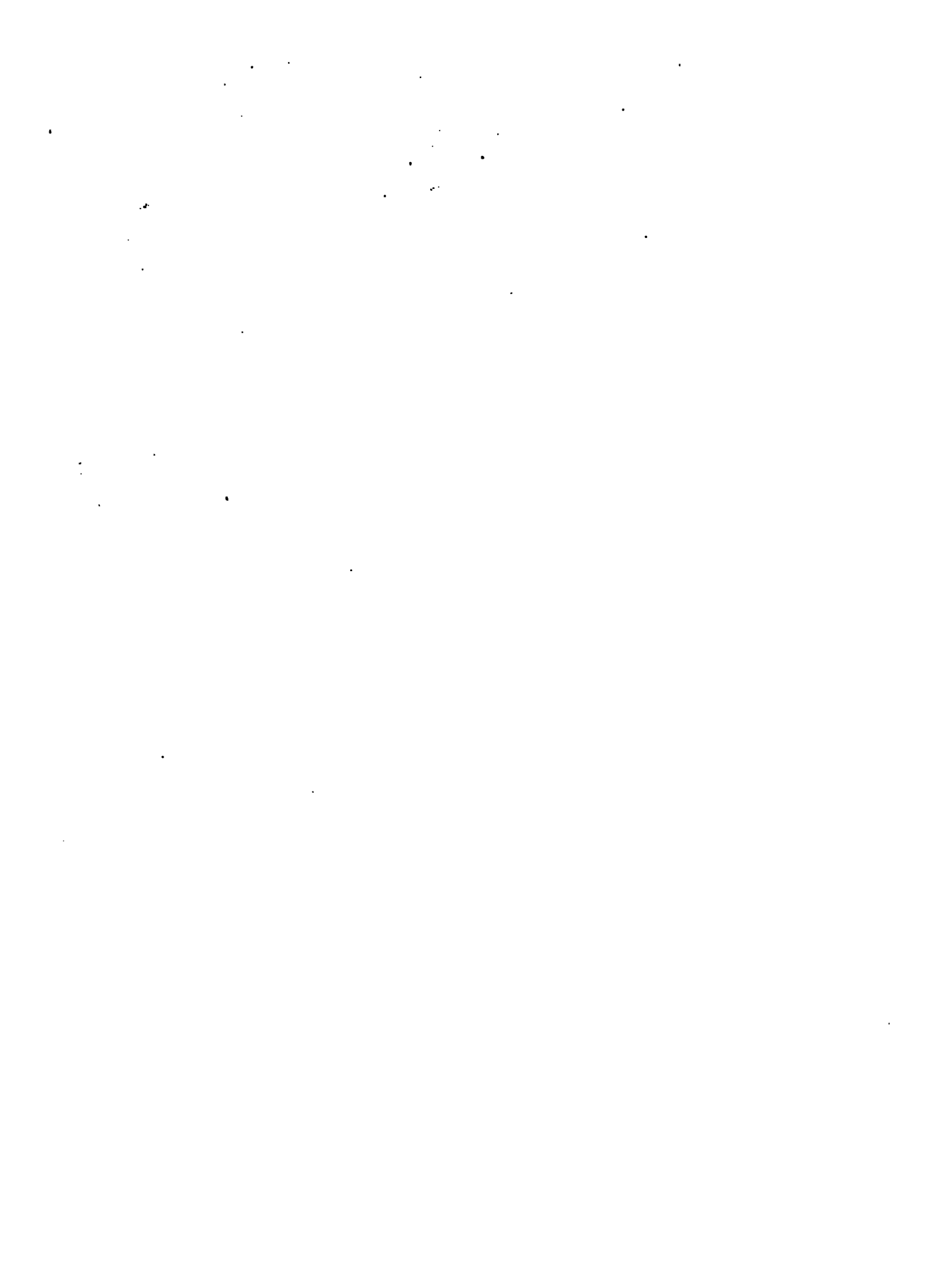


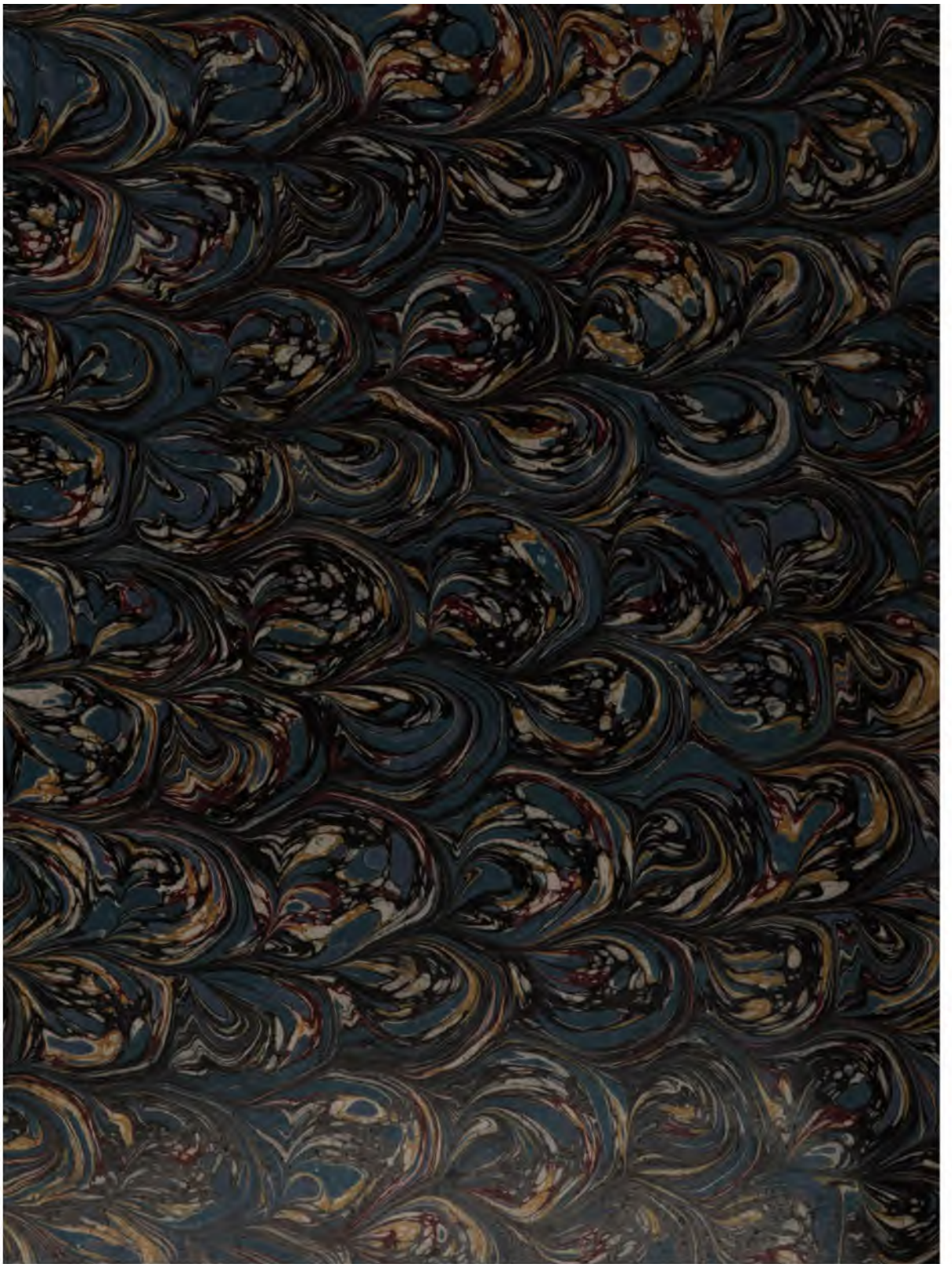
















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